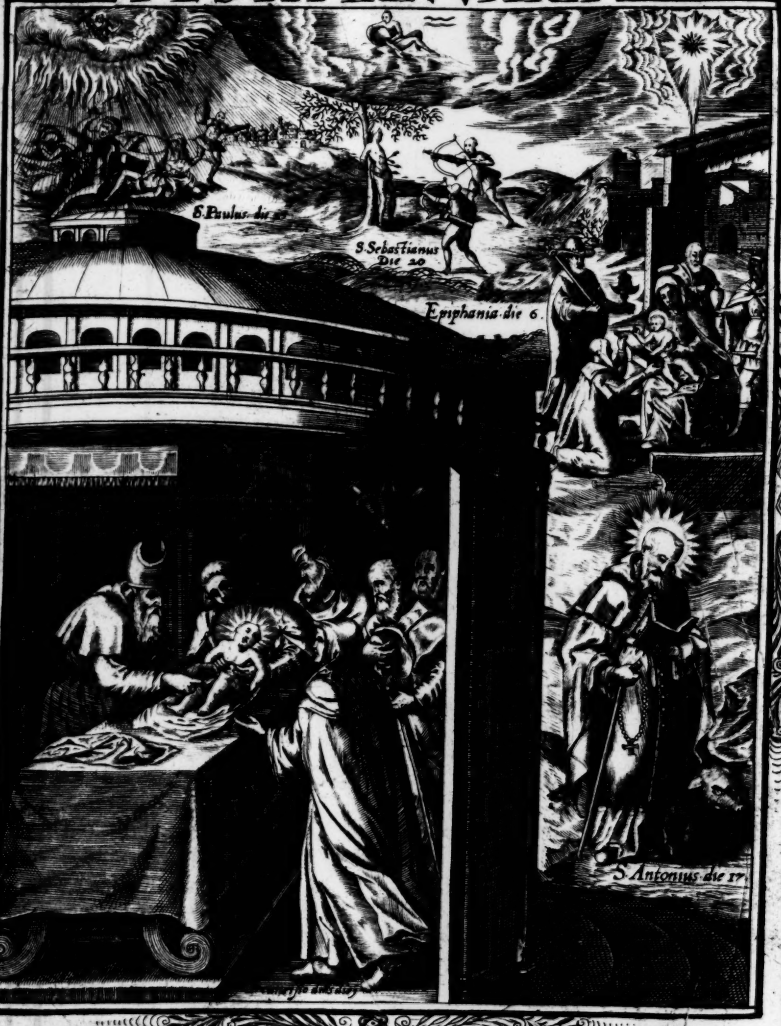
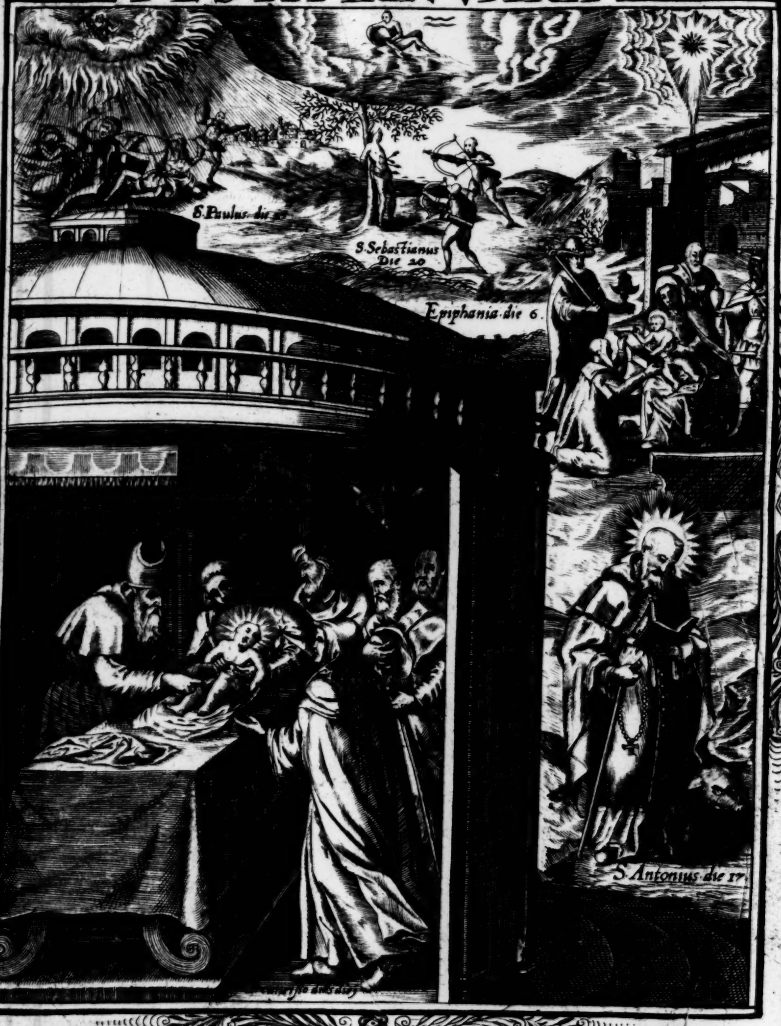
# FESTA IANVARII.




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*Tres Reges Christum puerulum adorant,*
*Et cum Paulus, et Sebastianus,*
*Hoc mense primo veniunt feriandi.*

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S. Patricius Hiberniæ Apostol. Claruit Anno Domini CCCC LVIII.

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# IANVARY.

## OF THE FEAST OF THE Circumcision of our Lord, Ianuary 1.

### *And of the most holy name of IESVS.*

AMONGST other, the notable damages and grieuous euils which arose that reuolted from the first man Adam, one was, that al his posterity remained in the disgrace and disfauour of God, being al borne in original sinne, and the children of wrath. For God hauing left in the hand and power of Adam, al our original Iustice, wherin he began to traffike with him, and finding him vnexperte to negotiate and deale therein, he lost his owne Iustice, & in loosing his owne, he lost ours also, leauing al vs his of-spring in a miserable estate: as S. Paul saith: *Omnes in Adam peccauerunt*, that is. Al sinned in Adam. For he had in his power the original Iustice of euery one, wherein hauing failed himself, we were al left in misery, the enemies of God, borne out of his fauour, & in original Sinne. God had compassion of this miserable estate of men, & to remedy their so great losses, determined to send his only begotten Sonne, being made man, into the world, to remedy and repaire the losses of men. As it pleased him, so it was done. God being made man came into the world, and did not only pay with his death the offence that man had made vnto God, but moreouer left the meanes, whereby euery man might be freed frō original Sinne, & retourne againe into the fauour of God, at least, if he did not purchase more Grace. These remedies be the Sacraments, one of the which is Baptisme, the which is as it were the entry and gate of al the other, & was particularly ordained by God, as a remedy against original Sinne. It was conuenient that the Sonne of God should for a while, deferre this his comming into this world, for diuerse causes that occurred, and yet to the end, that in the meane time, the world should not be without remedy for original Sinne, he ordained two seueral meanes, one that was general to al the world, as wel for the men, as for the woemen, and the other that was particular to one nation and the people of the same. The remedy general was the protestation, & confessing of the faith of one sole mediatour, the which we confesse now also at this present, but yet in a manner different. For they protested the faith of one mediatour that was to

come, and we confesse the faith of one mediatour that is already come Iesus Christ. None can be saued without this faith, agreable to which we read in the booke of wisdome, where he saith, *By wisdome they were al healed, that pleased God since the beginning.* S. Paul saith also, *without faith it is impossible to please God.* As though he said. He that doth not confesse that Iesus Christ is mediatour betweene God and man, it is impossible that such a one should please God and be saued. This, faith of one mediatour was a remedy of original sinne frō the beginging of the world. The fathers did apply it to their children, and thereby they were cleansed from original sinne, as now we are by Baptisme, as Saint Gregory saieth. *That the faith of one mediatour was of the same value to the auncient Fathers, as Baptisme is to vs* The Fathers did apply it to their little infantes with some interiour or external act, but they that were greater, and of yeares of discretion, confessed it themselues with some Sacrifice, and offering that they made which was ordained for them, for that intent. This was a general remedy for al the world, and lasted a long time. But malice encreasing in diuerse parts, they forgotte by little and little the true God, and worshipped false Gods, commiting Idolatry. God being merciful, and seeing the same, in remedy there of selected one linage, and one particular family, which he would should be his people, of which it pleased him to take flesh when he was made man, and this was the family of Abraham, who liued in the world when Idolatry beganne, God knowing that he was a vertuous man, and desirous of his seruice, marking him for his owne among other nations: and to giue him a sure token, that of his familie the eternal world should take flesh, he commanded him that he and al his descendents after him should be circumcised, as we reade in Genesis. This was ordained vnto him by precept, which bound al the men of that nation, and was to be performed the eight day, confessing by that Ceremony & Sacrament, the faith of one mediatour, which was to come of that linage and stocke. There remained stil in auncient force the other ceremonie, for the fathers to apply vnto their children, the faith of one mediatour throughout the rest of the world, and in this particular people also concerning the women, who by this confession, were freed from original sinne, as the men were by the Circumcisiō. The Son of God comming after into the world, abrogating the old law, and publishing the law of grace, did likewise abrogate this ceremonie of Circumcision, and institute in place thereof, the Sacrament of Baptisme, which is a general remedie for original sinne thoroughout the world, as wel for the men as for the woman, without which Baptisme, it is impossible that anie should enter into heauen, according as the same Sonne of God saith: *They that are not borne a gaine of water and the holie ghost, can not enter into the kingdome of God.* These three remedies were in the world, against the detriment we were al runne into, by the first man Adam: and as saint Thomas saith: *God did apply them and change them according to the disposition of the world that should receaue them;* Men at the first, were very feareful considering the punishment impoſed vpon al, for the sinne of Adā, and for that cause, God was contented, that they should cōfesse their misery, & the great need they had of a mediatour, that should help & deliuer them. Afterward the malice of men increasing, it was conueniēt that God should proceed against them, with more seuerity; and so he ordained Circumcision; a precept of rigour and of blood. For as Iosephus an historian of the Hebrewes affirmeth, many

Children

children died being circumcised) which was to the end, that euery one seeing with what seuerity, one sinne that Adam committed, was cleansed and washed away, they might haue feare of the punishment that each one should susteine, if they presumed to offend God. Afterward this remedy was changed, in the law of grace. For God seeing, that he had to deale with a nation more docile, and of better intention, gaue vnto them Baptisme, which is a Sacrament easy and pleasant, not grieuous or dolorous, and by it the soule was cleansed from original sinne, & with al he pardoned and remitted also actual if the receauer had committed any. And by vertue of this Sacrament, did giue grace vnto the soule, and in this respect, this remedy, is far more noble, then any other Sacrament in the old law. For although, by many other remedies, original sinnes were pardoned, and the soule remained in the fauour of God, this came not by the vertues which those Sacraments had, as Baptisme hath; but the grace which was giuen to them that receaued those Sacraments, was by the faith of Iesus Christ, which they confessed, to wit, that he should be the Mediatour and Redeemer of men. And this is the reason, that it is a mortal sienne, to be Circumcised at this time. For euen as in Baptisme, he that is Baptised, confesseth the faith of Iesus Christ, and that is **to** now come: so they that be circumcised, confesse the faith of Iesus Christ, that is to come. In such sorte, that at this day, he that should be Circumcised, should deny that Iesus Christ is come, & believe that he is to come, as the Iewes doe believe, and should therein make himself a Iew. This is that S. Paul saith: *If you be Circumcised, Christ will nothing auaile you.* As if he had said: with the Circumcision, you deny, that he is come into the world. By these things aboue said, we may learne, that these three remedies, that God hath giuen to the world, to cleanse men from Original sinne, were applied vnto them that were the enemies of God. Moreouer, by the same things we may learne, how much we be bound vnto the Sonne of God, Iesus Christ our Lord, who not only was made man, which seemed the greatest thing that could be done for man, but would also this day be Circumcised, and reputed a sinner.

It would seeme marueilous (vndoubtedly) if a great Prince, highly displeased against his slaue, and deuising to chastice him, his only Sonne, for the loue he beareth to this slaue, should inuest himself with his garments, assume his very gesture & contenance, and suffer the punishment of his father, to quit and free the slaue. God was highly displeased with Adam, for that he had eaten the forbidden apple; Neuertheless, such was the loue that the Son of God bore vnto man, as he took his forme, and similitude, and was clothed with his vesture as S. Paule affirmeth) saying: *He took the forme of a seruant in the similitude of the flesh of sinne.* Iesus Christ beheld in this habite, the wrath of his father, which was poured out vpon him in such sorte, that in al his body there remained no free place from blowes and wounds, and at the last, he was nailed on a Crosse, and so died.

This death and sheeding of the blood of the Son of God, was deferred for a time, after that he was made mā. For it was behoueful, that he should conuerse first with men, for the space of 33. yeares. And albeit we acknowledge, the great desire he had to make this ransome, yet at 8. daies only after his birth would he be Circumcised, and begin to shed his blood. S. Vincentius Ferrerus saith: That our Sauiour did as merchāt doth, that goeth to a faire to buy merchādise. Who

being scarce entred therein, and seing some weare that pleaseth him; is presently disposed to buy the same, and making bargaine, giueth ernest, to pay afterward the entire somme, in ready mony at the end of the faire. The Son of God came into the world as a marchant to buy riche Iewels, which are the soules of men. The price of the is his owne blood, which he must shed at the end of the faire, that is of his life, vpon the banck of the wood of the Crosse. And for ernest, he began to shed his blood 8. daies after his Natiuity, when he would be Circumcised. The Angelical Doctour S. Thomas, yealdeth some reasons why Christ would be Circumcised, not being bound to the law, & that he could not possibly haue sinne, either Original or Actual. The first was, he would be Circumcised, to shew, that he was truly man. Another was, to shew that he discended from Abraham after the flesh. And to the end, that the Iewes should not haue any iust cause to reiect him, or to say, that he was not descended of Abraham to whom the promisse was made, *That of his seed the Messias should be borne.* S. Basil saith: that Iesus would be Circumcised, not to bind vs now to Circumcision, but to break the bondage of so heauy a yoake. And the like saith Saint Paul. *God sent his sonne into the world, and submitted him vnto the law, to deliuer them, that were in subiection to the law.* And in like sorte, Christ abrogated the law, not as a thing vnknowne of him, but as a thing made by him. Finally, he would as S. Basil saith, submit himself to the Circumcision after the flesh, to giue vs instruction, that we should be Circumcised after the spirit. Some men haue need to Circumcise their sences, as the Sight, in keeping it from that which is not lawful to be desired. The Hearing, as not to giue eare to detraction. The Tongue, by not speaking vaine and dishonest words.

For these, and many other like reasons, which the holy Doctours alleadge, the 8. day after the Natiuity of the Son of God, holy Ioseph husband of the glorious Virgin, and a diligent obseruer or the law, said vnto our Lady, as my be imagined. Mary, my deare spouse. This is the 8. day since thy B. Son, was borne, and our Lord commanded in the law, vpon that day al the male children of our people should be Circumcised. Tel me, whether it be the wil of God, that he should be subiect to the law, which God hath commanded should be fulfilled. To whom the blessed Virgin, taught by the Holy Ghost, answered. It is the wil of God, that his Son should be circumcised, and so it is necessary. Forthwith, the good olde man, went to cal the ministers of the temple, of the citty of Bethleem. Who being come, with other people (as custome was for that sacrament) into the place where the child was borne, the blessed Virgin as. Saint Epiphanius saith? Began to vnclothe and open her Son, not without teares, which powred downe her face; Feeling already the grief, that her tender yong child was there to suffer. Hauing taken him out of his clothes, she gaue him into the hands of the Priest or minister of this sacrament. Who taking his sharpened knife did his office diligently. The son of God crying for the great paine that he suffered, not only as a child of 8. dayes olde, but as a perfect man. And the more, for that he had the entire, and perfect vse of reason. The teares were not few, that issued from the mothers eyes, nor sighes from her brest, shee seeing her son, and the son of God, to shed his blood. Very soone did this tender Virgin begin to suffer sorrow, which yet she felt not, when she was deliuered of him. She began soone to suffer, in that she felt the

*Lib. 1. cap. 1.*

grief

griefe of her tender litle child. The holy man Ioseph was not without his part of sorrow who also, shed teares seeing his God and Lord, to shed his blood. When this sacrament was celebrated, it was the custome (since the time of Abraham) to giue them that were Circumcised a name. The minister therefore demanded, what the name of the child should be called. For which cause, the holy man Ioseph, & the blessed Virgin with mutual consent said: that his name should be Iesus. As the Angel had foretould, when he was first conceaued.

## *Of the most holy name of Iesus.*

COncerning this most sweet name of Iesus, it shal be necessary to say some things, of many that haue been spoken, by the Saints, as wel of the olde, as of the new testament. The Prophet Ieremy, speaking of this name saith: *An Oliue abounda nt, faire, and fruit ful, shal be the name that our Lord shal giue vnto his sonne.* Such truly is this most sweet name. He is the oliue, that bringeth forthe the oyle of mercy, through which by his meanes God doth shew mercy to al men; in communicating to them his heauenly treasures. The kingly Prophet Dauid, talking with God, said: *Say ô Lord, vnto my soule, I am thy saluation:* as if he should haue said, Lord, we haue seen thee a long time, a rigorous Iudge punishing our sinnes seuerely, causing thy self to be called God of reuenge, God of hostes, God of rigour, and of punishment, hyde now these names of Maiesty, and Empire, & let vs heare the name of pitty, and mercy. Let my soule heare thee say: *I am thy saluation.* I that was wont to be thy punisher, wil now be merciful vnto thee. I am named Iesus which is an Oliue, and which bringeth forth the oyle of mercy. Moreouer, Ieremy saith, that this Oliue is aboundant. For by this name saluation doth flow forth aboundantly. And this Oliue is faire, for it hath in it the beauty of God. It is also fruitful, by the benefit, and profit that it produceth in our soules. ~~The principal of al other, is that is the redemption and saluation of our soules~~ The principal of al other, is that it is the redemption and saluation of our soules. And thus much signifieth the name of Iesus. It is much agreable to this, that we reade in the Canticles. *Oyle powred out is thy name.* Ieremy saith, he is an Oliue. Salomon saith, he is Oyle. These names agree very wel together, since that of the Oliue, Oyle is made. Let vs giue eare to that which Salomon saith. *He is oyle powred out.* The reason is; Before the sonne of God was incarnate, al the mercy that he shewed to men, was as litle drops or as the dew of this heauenly liquour, which he imparted vnto mankind by measure: But when the eternal word was once made man, and had assumed the name of Iesus, he powred his mercies vpon mankind, in al aboundance. God hath not any thing that he hath not giuen, seeing he hath giuen himself. So that the sweet name of Iesus, is truly Oyle, and Oyle powred out, he is the mercy it-self, which he imparteth aboundantly.

Ierem. 11.

Psal. 33.

Cap 3.

The same Salomon saith: The name of God, is a strong Tower, to which the iust retire themselues, and are defended. With great reason he calleth the name of Iesus a Tower, for he is the fortresse of the Christians, vnto which whosoeuer retireth, shal be defended against al tribulations, and troubles. If thou ô

Pro. 18.

Christian man) perceiue thy self, to be grieuously tempted by the deuil, in matters of faith, retire thee to this strong Tower, embrace this most holy name, cal often vpon it, and thou shalt be freed, and deliuered from this torment. If thou find thy self tempted by desperation, in regard of thy many fould, and grieuous sinnes, retire thee to this Tower, embrace the merits of this most holy name, and if thy sinnes were more in number, then the sands of the sea, they shal al be pardoned. Perhaps thou art tempted with dishoneſt thoughts, canſt thou not find a remedy therefore? clyme vp vpon this Tower, and thou shal find some shelter, or some place, in some side thereof, wherein if thou enter, thou shalt be freed from this temptation. If any tribulation afflict thee, be it corporal, or spiritual: retire thee to this tower, there thou shalt be defended, there thou shalt be secure. To whom shal pouerty be grieuous, seeing Iesus Christ so poore? Who shal be displeased with suffering hunger, seeing Iesus Christ enduring both hunger, and thirst? Who shal be ashamed to be il appareild, seeing Iesus Christ al naked? Who shal be afrayd of torments, or toiled with wearines? who wil be ouercome with persecutions? and who wil be daunted with death? seeing Iesus Christ tormented, toiled, wearied and dead.

*Esay. 9.* *Psal. 8.* *Eze. 39.* *Mala. 1.* Most marueillous truly is this diuine name, wherein is found a remedy for so many great euils. Esay calleth it the marueillous Name, and the same saith Dauid. Ezechiel calleth it a most holy Name, Malachy calleth it the great Name among the nations. This name seemed so sweet and pleasant vnto the Apostle S. Paul, that in his Epistles, he nameth it fiue hundreth times. Writing to the *Phil. 2.* Philippians he saith. In this name euery knee shal bow in heauen, in earth, and vnder the earth. Euery day both Angels and men, encline and bow themselues vnto it. The diuels also did bow, and yeald vnto it, when the Apostles did cast *Luk. 10.* them out of men, by the vertue of this Name. S. Luke saith: the Apostles returned ioyful vnto Christ, and said vnto him, Lord, the Diuels also by vertue of thy name, doe tremble, and are subiected vnto vs. The same Apostles, did great, and marueillous miracles, in the vertue of this name, after the comming of the holy Ghost, God heard their praiers, which they made iointly together saying: Lord, giue power to thy seruants, to doe wonders, and miracles, by the vertue of this holy name Iesus, by which name al are saued, that come into *Act. 4.* heauen. S. Luke saith in the Actes of the Apostles; *There is no other name giuen vnto men, in which we can be saued.*

*Ioel. 2.* And finally this is the name, as the Prophet Ioel saith, that euery one must cal vpon, that wil be saued. So that contemplating this sweet and holy name, al the afflictions of body and mind, wil be tollerable and easy: and they shal at the end be deliuered, and freed, from al perturbations, corporal, and spiritual, and being exercised in good and holy works, by the merits, of the passion and death of the Son of God who began vpon the day of his Circumcision, to suffer, and shed his blood for vs shal obtaine the grace and fauour of God in this world, and in the world to come life euerlasting.

Pope Clemens the 7. commanded in the yeare of our Lord, 1530. that the Feast of the name of Iesus, should be celebrated the 6. day of Ianuary. But it was not receiued thoroughout the Catholick Church, which doth celebrate this

feast

feast, together with the Circumcision, the first day of Ianuary, being the same day, that Christ was Circumcised, and they gaue him the name of Iesus. He beeing 8. dayes olde. Cæsar Augustus raigning in Rome.

## *Of the feast of the Epiphanie, with some considerations of this solemnitie.*

THe holy scripture in te book of Hester recoumptech that King Assuerus, a most mighty prince, desirous to shew his magnificence and greatnes, made a most sumptuous feast, whereat were present many nations, of dyuers quallities, and conditions. The feast being begun, euery one wondred exceedingly, at the things that were therein. The order of the seruice, the delicacie of the meate, the precious wyne, the riche vessells of gold, in which they were serued. These things shewed the greatnes and magnificence of the King. It happened, the king being merry, hauing drunck much wyne, commanded some of his seruants, to cal Queene Vasthi his wife, a moste beautiful woman; who in this meane space, was in tryumphe also, and making feastes, to her ladies, and her damosells. The king would that she should come into the presence of those that were at the feast, that at once they might see her rare beautie, and exquisite aparail. The Queene shewed her self disobedient, and would not come. Whereat the king being wroth, made a lawe, by the consent of the greate Lords of his courte, by wich Queene Vasthi was depryued of the title of Queene, and that she should be called no more the wife of Assuerus, but that in her place should succeede another, as beautiful, and more obedient, then shee. This woman was the beautiful Hester, who succeded in the place of Queene Vasthi, and was entitled Queene, and wife of king Assuerus.

Now let vs vse this figure, and apply it to the comming of the Sages to worship Iesus Christ, figured by king Assuerus, who desirous to shew vnto al, that is both vnto Angells, and men, the greatnes and maiestie of his kingdome. He made a solepne feast and banquet, when he was made man, giuing vnto men that, which was first the food of Angells, At this banquet are astonished, and amased, aswel Angells, as men; to see the order that God obserued in performing it. The precious Viande, which was the king himself that made the feast. The vessells of pure gold, which was his Blessed Humanity, in the which his Diuinity lay couered, and inclosed. At these things shew, the Greatnes, and Magnificence, of the son of God; who being pleasant, and iocunde, with the wine he had drunk, which was the Loue he bore vnto man, for whose sake he had done it, cõmanded that Queene Vasthi, which was the Sinagogue, should come to the feast, in the presence of the Angells, and of men, which were with him, in that poore cottage at Bethleem, to the ende that they might al reioyce in seeing her. He sent to cal her by the Scripture, & Prophets, who al spake of his cõming. The Sinagogue was so proude, that she made no accompt, of the cõmandement of the king, but set him at nought, & would not obey him. The sonde of God being displeased hereat, made a decree, the Sinagogue should be depriued of the title of Queene, & that in her place should succede another, which was the Gentils, figured by Hester (which supplyed the place of the sinagogue) of whom for the most parte was founded, the Christian Catholike Church, the only Sponse of Iesus Christ. This daye in her name came the Sages or three kings, to adore our Sauiour, to doe him reuerence, and to presens him with gifts.

*gifts, as to her spouse, in the name of the gentils. How it came to passe S. Mathew reconneth, saying.*

WHEN Iesus was borne in Bethleem, of Iuda, in the dayes of Herod the King, behold, there came Wise men, from the East to Ierusalem saying: Where is he that is borne King of the Iewes? for we haue seene his Starre in the East, and are come with guifts to worship him. It is an ordinary thing with God, to vse some meanes towards men, to draw them vnto him, yet according to their seueral quallity, so that no man bee excused, for not comming vnto him. Herof it came, that he sent an Angel, in the shape of man, vnto the Sneapheards; For they were simple men, and vnlearned, and needed to haue the matter explicated to them plainly by word, how al had passed. To the Princes of the Iewes, the Scribes, and Pharises, he addressed, the Scriptures, and Prophets; for that was a conuenient meane for them, and sufficient, which the Euangelist doth insinuate (as S. Chrisostome noteth) in making mention in this place of Herod. Agreable wherto, is the prophecy of Daniel, which appointed 70. weekes, vnto the comming of the Messias. It was a certaine signe that he was now come, for they were fulfilled at that time when King Herod raigned. So that for the Scribes, and Pharises, God took the Scripture for a sufficient meane, thought they had been deafe. To these Kings, which were skilful in Astrology, he sent a Starre, which both called and conducted them vnto him.

This Starre (after the opinion of S. Austen which I take to be truest) apeared in the ayre the same day, that Christ was borne, and being seene of them that dwelt in the East, from Ierusalem, which they expected long before, it was a common opinion amongst them, that when this new Starre was seene; it was a certaine token, that the remedy hoped for of the whole world, which was the Messias and King promised to the people of Israel, was come. It might also be, that they might haue this opinion, because of the Prophecye of Balaam, their country man, which he had left written in the book of Numbers, where he said: *There shal rise a Starre out of Iacob.* Or els for that, patient Iob who liued amongst them, and had knowen by reuelation, the comming of the Sonne of God, into the world, and giuen them notice thereof. Or els for that some of the Sibilles, had plainly told them, that when they saw this new Starre, it was a sure signe, that God was borne into the world. Whatsoeuer it was, this was in practise amongst them, & they did assigne some special persons, to watch for that Starre, and then to giue notice thereof, vnto the Kings adioyning the which should meete together, and goe to worship him. Which came to passe at the same tymes.

Num. 24.

The Starre being seene, three principal men of the Prouince, being certified thereof (whom holy Church affirmeth to be Kings: as wel because the Prophecye of Esaye, which speaking of the comming of this nation, to adore Christ, saith: that they were Kings. Or els by traditiõ, gronded vpon the picture of this history: or for that as Tertullia saith, in that prouince, the wisest were made Kings, who contented themselues with the name of Wisemen, seing that they were raised to such dignity by that meanes, gathered together by the spe-

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cial motiue of the holy Ghoſt, and ryding vpon Dromedaryes, that are very ſwift in trauel, they arriued at *Hieruſalem*, & entring therinto enquired, *Where is he that is borne King of the Iewes?* The ſtarre which appeared to thē, did alwaies guide them, going before them in the ayre. But when they came vnto *Hieruſalem*, it vaniſhed from their ſight. Their Guide failing them, they were inforced to inquire for the Meſſias, in that which was the chief citty, where the general place was for the ſtudy of holy Scripture. By this meanes was publiſhed the myſtery of the Natiuity of Chriſt, ſo that neither the Iewes nor *Herod* might haue any excuſe. The Sages enter into *Hieruſalem*, & make enquiry, *Where is he that is borne King of the Iewes?* Here is no ſmal conſideration to be had in this demand which the Kings did make; nor leſſe worthy of praiſe is their holy boldnes, in making enquiry for this new King, where *Herod* was, that tyranized the Kingdome, and ſought al meanes to ſettle himſelf therin, for the ſpace of thirtie yeares that he had held the ſame. This could not ſtay the good Kings, but that they would make enquirie, for the great loue they bore to *Ieſus Chriſt*, which was ſuch, that as S. *Chriſoſtome* ſaith, they were ready to dye for him before they ſaw him. It is alſo to be noted that they ſay, That he whō they enquire after, was borne King: Not as other Kings be, that ordinarily obtaine the Kingdome long after they are borne, as firſt to be borne, and after to be Kings; no, it fel not out ſo in *Ieſus Chriſt*, for he was borne King, and his Kingdome hath no end by his death: Euen as the Angel Gabriel told the Bleſſed Virgin of him, *His Kingdome ſhal haue no end.* *Mat. 2.* *Luc. 1.*

We ought al to imitate theſe things. In the enquirie that they made, for that in euery place we ought to ſeeke after God: And hauing found him after diligent enquirie, not to leaue, or forſake him, al our life. King *Dauid* prophecied of the comming of theſe Kings, in one of his Pſalmes, ſaying: *The Kings of Tharſis and of the Iles, ſhal proffer guiſts, and they ſhal fal before him on the earth, to worship him, and ſhal offer to him of the gold of Arabia.* Eſay likewiſe prophecied and ſaid in particular, that they ſhould come from the country of *Saba*, and they ſhal offer vnto him Gold and Incenſe. Theſe Kings were witneſſes, that *Ieſus Chriſt* was the Meſſias, and their teſtimony was of ſuch authority, that they could not be reproued. The teſtimony in fauour of one may be ſuſpected, either for kinred, or for being poore, or vnlearned. The Infidels might reproue S. *Iohn Baptiſt*, for that he was the kineſman of Chriſt: They might reproue *S. Peter*, for that he was a poore fiſher. They might taxe many of the Apoſtles, becauſe they were ſimple perſons, and vnlearned. They could not ſay ſo of theſe Kings, becauſe they were not the kineſmen of Chriſt, but Gentiles; not poore men, but Kings; they were Sages, that is to ſay wiſe men, not ignorant or vnlearned. *Pſal. 71.* *Eſa. 60.*

Herof it came, that they being people of good account, *Herod* was troubled, vnderſtanding of the demand which they made. Neither was he troubled alone, but al the whole citty with him. It is no maruaile that *Herod* feared, for he raigned like a Tyrant in the Kingdome, and hearing them name another King, he had reaſon to feare, and to be timerous. But one may iuſtly meruaile, that the citty of *Hieruſalem* was troubled, when they ſhould rather haue reioyced at the comming of the King ſo much expected. Of this may be yealded two reaſons: One is, for that they ſaw the King troubled: for the inferiours

alwaies haue regard to their Superiours, and doe the same that they see them doe. We may behold the same in the seruant of *Saul*, who seeing his Master fal on his sword and kil himself (hauing lost the battaile with the *Philistians* vpon *Gilboe*) he did the same also. Which proueth, that if the Princes be good, so wil the subiects also be. *Salomon* affirmeth the same saying: *Such be the Cittizens of a Citty, as the Gouernours be.* So that the Cittizens of *Hierusalem* were troubled, for that they saw the King troubled. The other reason is, for that al the people, as wel Ecclesiastical as secular, were quite out of order. They were couetous, proud, & carnal. And hearing that the Messias was come, who (commanded by God) was to chastice offenders, it caused them to be troubled, fearing the chasticement which they deserued. In fine, this thing seeming to be a matter of great importance, King *Herod* caused the chief Priests and Teachers of the people to be assembled, and demanded of them in what place the expected Messias should be borne, as they found by the Scripture and Prophets? They answered him with the words of the Prophet *Micheas*, that saith, *He should be borne in Bethlee of Iuda.* S. Chrysostome saith, These Doctours sinned grieuously, and that they were like *Iudas*, who told the officers, which was Christ, that they might take him: In like manner these Doctours did: For knowing (or they ought to haue knowne) the perfidious intention of *Herod*, the telling where Christ was borne, was a deliuery of him into his hands that he might kil him. And for this cause, he calleth such men, not Preachers of the word of God, but betrayers therof. S. *Austen* saith: They were like the Carpenters that built the Arke of *Noe*, wherin other men were saued, and themselues were without and perished.

1. *Reg.* 15.

*Eccl.* 30.

*Cap.* 4.

*Herod* hearing their answer, called to him the Sages, and reported to them what the Doctours had said; & being further enformed by them of the star they had seen, and of the tyme it had appeared vnto them, he sent them vnto *Bethleem*, requesting of them, that when they had found the child they sought, they would make report therof at their returne to him, to the end he might goe to worship him. But this that he said to them was in deceit; for if he had found him, he entended to kil him.

The Sages being dismissed herewith, tooke their iourney toward *Bethleem*, & behold the starre which had guided them before, appeared to them againe, which they following with ioy, arriued at *Bethleem* on the 13. day. It stood ouer the house, where the Glorious Virgin with her Blessed Sonne were, which was in the same place where she was deliuered: Being done by the ordination of God, that it should be a matter of more admiration, to see three Kings worship as God, a little child, borne in a stal, and layd in a cribbe. Of this also resulteth more honour to the child, in that he was not adored of them in any sumptuous palace. God would also haue the Sages find him there, because the place was priuate, which could not haue been if they had found him in the Citty, for then euery man had knowne the comming of the Kings, and that they had adored the sonne of *Mary*, the spouse of *Ioseph*. The people likewise had giuen notice to *Herod*, when he diligently sought the new King, and made the massacre of the Innocent children, to haue slaine him amongst them. And if he had been then in *Ægypt*, he had sent to persecute him

him there, which might haue been a grieuous affliction, both for the Blessed Virgin, and for *Ioseph* also. For al these causes it pleased God to haue the adoration of him by the Kings performed in the cottage at *Bethleem*. The starre standing stil, spread many beames vpon the place, wherein the Sonne of God was, as if (saith S. *Augustine*) it had said to the Kings: Here is he whom you doe seeke, you need to goe no further, here is the dwelling place of the Sonne of God. Where we may imagine, that great was the admiration of these Kings, at this so great a mystery; seeing withal the place where the King lay whom they sought, to be a fitter lodging for beasts then men.

At that time the glorious Virgin was ful of care, as we may by reason imagine; for (as *Origen* saith) she vnderstanding wel the Scriptures and Prophets, and also instructed by the Holy Ghost, knew very wel that the Kings of the East should come to adore her Sonne, and expecting it, we may beleue that she had trimmed and dressed vp that poore lodging. On the other side, she knew that *Herod* would seeke the death of her sonne: wherupon hearing the noise which the Kings with their seruants made, whilest they alighted from their beasts, and seeing the starre to cast shining beames vpon that place, and perceiuing them also to enter into the house, the colour of her face changed often: One while she felt ioy, thinking it to be the Kings that came: another while she feared least it were *Herod*. She tooke her litle child in her armes, and held it to her face, & then the Kings entred. Who seeing the glorious Virgin, began to feele the tast of heauenly sweetnes in their soules, and speaking to her with duty, they modestly desired her to shew them the *DIVINE TREASVRE* that she held in her armes; for they were come from the furthest borders of the earth to see and adore him. The Blessed Virgin putting away al feare, and replenished with ioy, opened the curtaines of the Holy of Holies (as a man may say), to wit, the blanket, wherewith she had couered the face of that sweet child. The Kings casting their eyes on him by the testimony the Holy Ghost gaue in their harts, knew clearly that this child which they saw, although poore and in a base place, and in the armes of a damosel likewise poore (yet most holy and vertuous) was the very sonne of God. And these Kings, whom the starre had guided, when they saw this Sunne, their eyes were dazled; and they fel downe prostrate on the earth before him, making to him obeysance and reuerence. No humane tongue can expresse, with what tendernes of hart and deuotion the holy Kings adored him: how great their ioy was, and the holy conference they had with the Blessed Virgin. But what vnderstanding of man can conceiue the infinit ioy and content the Glorious Virgin tooke, and the holy Patriarch *Ioseph*, who was present at the comming of the Kings?

When these holy Kings had adored the sonne of God, they presented and offred vnto him Gold, as to a potent King, Incēce, as to the true God, & Mirrh, as to a mortal man. We may also meditate among other things, that these Kings reioyced with our Blessed Lady, that she was elected to be a pure Virgin and Mother of God; and how she with modest & graue speaches returned thanks for their cōming, and for the presents giuen by them to her sonne. It would be too tedious to speake, how in this sollemne action is treated the espousals of the new borne Infant with the Gentiles, from whom, & in

whose name these Kings came, for to that end was their comming.

Hauing thus accomplished that which was enioyned or needful for them to doe, it was reuailed vnto them by God, that they should not returne back to *Herod*. So taking leaue of the Blessed Virgin, they returned to their country another way; leauing the poore lodging of *Bethleem* empty, and the child wel pleased, who vnderstood right wel the honour and seruice they had done him. Let vs also resort and repaire vnto him in this ioyful tyme, to obtayne his grace, and beare vnto him the same presents that the Kings brought him, that is to say, The pure Gold of a liuely faith: The sweet smelling Incence of effectual prayer: And the bitter Mirrh of mortification: To the end we may obtaine that of him which these obtained, to wit, his heauenly Grace and fauour, as a pledge and ernest of his Glorie and Beatitude. To which God of his mercy and bounty bring vs. Amen.

S. *Hierome*, S. *Augustin*, S. *Chrisostome*, S. *Anastasius*, S. *Isidorus*, *Tertullian*, and *Remigius* say, that these Magi were Kings. S. *Augustine* saith they were three. *Franciscus Maurelicus* in his Martyrologe saith their names were *Gaspar*, *Baltazar*, and *Melchior*. S. *Chrisostome* saith S. *Thomas* the Apostle baptised them, and made them Bishops. *Iohn Eckius* saith their bodies were kept in *Constantinople*, and were afterward translated from thence to *Millane*, and from thence to *Collen* in *Germanie*. The Church celebrateth this solemnity on the same day that the Kings adored *Iesus Christ*, which was one the 6. of Ianuary, in the first yeare of our Lord, *Cæsar Augustus* being Emperour of *Rome*.

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## *The life of S. Higinius Pope and Martyr.*

*According as the Apostole S.* Peter *saith, God taketh special care of his Church. And although sometimes she be in grieuous necessity, we should not therefore think that she shal viterly perish, yea, sometimes the stormes of persecutions doe make her more glorious and beautiful. The more the waters of the deluge increased, the higher the Arke of* Noe *was lefted vp and aduanced: So also the Persecutions which the Church endureth, doe aduance her and make her more renowned.* Eusebius Cæsariensis *saith: The more the cruel Tyrants persecuted the Church in putting Christians to death, the more the faith of Christ increased. For in the killing of one Martyr, many Gentiles beholding their constancy, and the desire they had to suffer for* Christ Iesus, *forsooke their Idolatry and became Christians. Al this proceeded of the special care God had continually of the good of his Church.*

*Hereof it came, that in those times, when the enemies were many and very potent, and the Church tender and of smal force, as in her beginning; God gaue vnto her Prelats and Bishops, notable for their vertuous liues, and famous for their doctrine & learning: so that as wel with the example of their holy lyfe as of their constant suffring death, they caused the faithful to take hart and courage, to continue in the seruice of God, and to dye for his loue, when occasion was offred. And with their learning and doctrine they instructed them in the Christian faith, and to beleeue as they ought. Such a Prelat was the Glorius S.* Higinius; *a man excellent both for his life and learning, of whom* Damasus *and other Authours write in this manner.*

SAINT

SAINT *Peters* Seat being void by the death of *Telesphorus*, *Higinius* borne in *Athens*, sonne to a Philosopher, was placed in the same. At which time the fourth Persecution was violent; the faithful being not only afflicted by that meanes, but also molested by the heretikes, *Valentinus*, *Cerdon*, and *Marcion*. This holy Pope *Higinius* opposed and set himselfe against these heretikes, strengthning the Christians that were present by his good example, and conforting the absent by Epistles, ful of great learning & Christian loue (as may be seen by two of them yet extant) exhorting them to fight manfully for the loue of *Iesus Christ*. One of these Epistles he directed vnto al the faithful, to hold them in the vnion of Faith: in which he teacheth and declareth what they ought to believe in the mistery of the Incarnation of our Lord; which was at that time by some not rightly vnderstood, and impugned by the heretikes. The other he wrot vnto the *Athenians* his countrymen, admonishing thē to good works, which to vnderstand, would be comfortable and ioyful vnto him: the contrary, would be sorrow and griefe of hart, euen vnto death. He added therein many notable documents for the gaining of heauen. Thus he behaued himself toward those that were absent; and was very prudent and discreet in gouernement of those that were present.

He appointed particular distinctions in degrees, & Ecclesiastical Offices; though they were instituted euen from the time of the Apostles: as Ostiarie, Lector, Exorcist, Acolyte, Subdeacon, and Deacon: Neuertheless, this good Bishop declared what belonged to each seueral duty, least by ignorance there might arise disorder and confusion in the Churches and other places, where the faithful people assembled vnto diuine seruice. Likewise he ordained, that the Church should be consecrated, and being once made, might not be bigger or lesser, without licence of the Metropolitane. Also, that the wood & stone of a Church ruinated, might not be conuerted to any prophane building; yet might they be transported, to the vse of buildings dedicated to God: Which he did to confound the heretikes, which did not only put to prophane vse the timber & stone of the Churches, but also the holy Vestures & sacred Vessels, in contempt of the Saints & God himselfe; who wil at the last giue them their deserued chasticemēt, as he punished the wicked King *Baltasar*, that prophaned the Vessels in seruing them into his banquet. Moreouer, that at Baptisme should be but one God-father, and one God-mother, which decree at length was not obserued, but the Councel of *Trent* hath renewed this old ordinance. Also, this Pope cōmanded, that the Metropolitane should be bound to assemble together the other Bishops that be his Suffragans, whensoeuer occasion should be to proceed against any Bishop subiect to him. Likewise he added some decrees concerning the Consecration of Chrisme, the thing it-self being in vse before. Finally, hauing gouerned the Church of God vertuously, foure yeares, three months, and foure daies, he was martyred for the loue of *Iesus Christ*, in the fourth persecution, & on the 11. day of Ianuary, in the yeare of our Lord 158. in the raigne of *Antoninus Pius*. He gaue holy Orders thrice, in the which he ordered 15. Priests, 5. Deacons, and 6. Bishops. His body was buried in the Vatican, with his other Predecessours. It is said of him, that he encreased the number of Priests in the Parishes; there being but one before that time in each of them, the which after that time were called the Gardinals,

(that is,

(that is, the Principal and the head of the other Priests.) And of them, the Cardinals that at this present are in such eminent place in the Church of God, haue their original. The Catholike Church maketh a commemoration of *S. Higinius* on the same daie of his Martyrdome.

## *The life of S. Hilarius, Bishop and Confessour.*

THe *Apostle S.* Paul *exhorteth the* Philippians, *that they should shew themselues thankful vnto God, in seruing him, and not to displease him. Hauing regard and respect to that singular grace they had receiued of his Maiesty. And shewing to them what this grace was, he said:* Iesus-Christ *hath granted to you, that not only you should beleiue in him, but also that you should suffer for him. It is a great fauour of God, that he giue a man grace to beleiue in him: but to giue him grace that he be ready and prompt to suffer for his sake, is a great and most especial fauour. This grace and fauour was granted by God vnto* S. Hilarius, *not only that he should serue and beleiue in him, but also gladly and ioyfully to suffer for his sake, al that his aduersaries imposed vpon him, as we may see in his life, written by* Fortunatus *B. of* Poitiers, *by* Gregory Turonensis; *and by* Ruffinus *in this manner.*

THe Blessed *Hilarius* Bishop of *Poitiers*, was borne in the countrey of *Gascoigne* in *Frãce*. There appeared in him such hope of learning and wisedom e euen from his child hood, that it was a manifest signe that God had elected him to be a defender of his faith and Ghospel. His father and mother were both of noble bloud, by whose counsel and commandement he tooke to wife a Damosel of equal estate to himself, by whom he had one daughter. Liuing in this state, he shewed himself to be a most faithful Christian in belief, & a capital enemie to the *Arian* heretikes, of whom there were verie manie at that time. *Hilarius* persecuted them as much as he might, and eschewed and auoided their companie & conuersation, nor euer shewed he them any good countenance. He perswaded thẽ that were free frõ this heresie, to continue firme and constant in the true faith of the Holy Trinitie, in confessing the equalitie of Persons, against the impious heresie of *Arrius*, that affirmed the contrarie. His words were as firie sparkes of the loue of God, with which he kindled the luke-warme, yea & frosen harts of diuers, and was cause that the errour of the *Arians* was stayd, and encreased not so fast. By this the blessed *Hilarius* got much estimation, and the good opinion of him was so augmented, that by the desire of the people (moued by God) he was made Priest, & shortly after elected and consecrated Bishop.

The *Roman* Breuiarie saith, his wife was now dead; but *Fortunatus* saith, she was aliue, and that she liued long after. I giue yet more credit and hold that as more certaine which the Breuiarie saith; but withal, I doe not vtterly disalow, that *Hilarius* was made Priest, and elected and consecrated Bishop, his wife being yet aliue, for so the vsage was in the primitiue Church, but not in such sort as some heretikes meane and vnderstand it. The truth is (if you aduisedly marke the histories diuine and humane) that none after he was Priest, tooke a wife, but if it happened that anie, that had

had deserued that function or office, were married, he tooke Orders, but with this condition, that he should not after keep companie with his wife. So that either they separated themselues asunder with mutual consent; or els if they continued in house together, they liued not as man and wife, but as brother and sister; so that alwaies the Priest liued in chastitie. For this cause, it is not inconuenient to say, that Saint *Hilarius* was made Priest, his wife being aliue, as at that time the vsage was: But for that the Roman Breuiarie saith she was dead, I saie the same also. *Hilarius* being thus made Bishop, he did not only labour to doe good in his owne Dioceſſe, but the good report of his vertues spreading into diuers Regions of Christendome, al tooke profit of his doctrine and holines of life, so that some encreased in vertue, and others forsooke and left their vicious and sinful liues by his good example.

At that time *Constantius* at *Constantinople* ruled the Empire, vnder whom the venimous heresie of *Arius* tooke strength, and was enlarged into diuers parts of Christendome. Which thing *Hilarius* considering, shaking off al feare, and armed with zeale and feruour of the faith, like a valourous Captaine with an inuincible mind entred the midst of the enemies squadron, putting himself manie times in danger of death among the verie swords of the Heretikes, which he (furnished with eloquence and learning, and replenished with Godlie and burning zeale) did blunt, and made vnprofitable, and euen to fal out of their hands. The arguments and reasons whereby he proued the veritie of the Catholike Faith were of such efficacy and force, that he strucke them so domb as they had not one word to saie against him in the defence of their heresie. This was a great stay and comfort, prouided without doubt by the Almightie hand of God, for the help of the vnlettered and simple people; who seeing manie Bishops learned & of good life in outward shew (although that one or two were plaine hypocrites) to maintaine and vphold the opinion of *Arius*, they might by that occasion be drawne into that errour, but now considering the case without passion of mind, and seeing *Hilarius* a Prelate, so learned and holy of life, to be of contrarie opinion; & that he disputed with the Heretikes, and conuinced them openly, it was a notable motion to draw and induce them to deny the pernicious heresie of *Arius*, and to beleue and hold firme the Catholike faith. Two Bishops of the *Arians*, the one called *Vrsatius*, the other *Valens*, noting this, procured the Emperour *Constantius* (who fauoured them greatly, and was also infected with the heresie of *Arius*) to send *Hilarius* into exile, and perswaded the Emperour thereto saying, that *Hilarius* was the onlie man that disturbed the peace of Christendome; and that if he were banished, he should enioy peace after in al his Empire. The emperour enclined easily thereto, and banished *Hilarius* into *Phrygia*, a countrie of *Asia*; & with him he sent two other holie Bishops, to wit *Dyonisius* bishop of *Millane*, and *Eusebius* bishop of *Vercelles*.

The Blessed man *Hilarius* bore this affliction with wonderful patience, knowing wel that the further he parted frō his earthlie countrie for the loue of *Iesus Christ*, the neerer he drew to the Kingdome of heauen. In the time that *Hilarius* was in exile, in manie things he manifested his constancie and vertue, and the loue he bore to God; not murmuring or grudging, but rendring

thankes that he was made worthie to ſuffer troubles for the ſoue of his holie Name. And this is a moſt certaine proofe and trial, whether vertue be true & ſincere, or in outward ſhew only. For the man that in aduerſitie doth not retaine the vertue he ſhewed in proſperitie, declareth it to be but imperfect in him: but he that ſhineth in tribulations, as the gold in the fire, ſheweth that he is truly vertuous indeed.

Whilſt *Hilarius* was in exile, he was aduertiſed that his daughter *Abra*, whom he had left in his owne countrie, was ſued much vnto (for that ſhe was yong, faire, and verie wiſe) by a yong man, rich, and noble, of the ſame cittie, and that they were at the point to make vp the mariage. The good father *Hilarius* vnderſtanding it, fel forthwith to prayer, and inſtantly deſired of God, that the mariage might not goe forward; but that his daughter might continue firme in her purpoſed and intended Virginitie. And occaſion offring it ſelf, he wrot a letter vnto her, in which he ſaid: That he had prouyded her of a ſpouſe, whoſe nobilitie ſurpaſſed al nobilitie on the earth; his fairenes exceeded the beautie of the lillies and roſes; the ſplendour of his eyes dimmed & darkned the precious ſtones; his garments were more white then the ſnow, & ſhined like the beames of the Sunne; and his wealth was greater then of al the Kings in the world; his wiſdome was without compariſon, & his lips diſtilled hony when he ſpoke: his conuerſation was right honeſt and vertuous; his eſtate was honourable; and he was in al things ſo compleat, that it was great indiſcretion and follie to take any worldly man in his ſtead. Laſtly, he prayed her, that vntil he ſaw her, ſhe would not diſpoſe of her ſelfe: that ſhe would remember her dutie; that ſhe would loue him, and be vnto him obedient as a daughter ought. When *Abra* receiued this letter, ſhe tooke great comfort therin, and being inamored of the Spouſe which her father promiſed in it, ſhe reſolued to obey him and to remaine a Virgin.

The holie Biſhop *Hilarius* remained certaine yeares in baniſhment, in which time there was ſũmoned a Councel at *Seleucia* in *Iſauria*, which is a Prouince of the leſſer *Aſia*, and he being alſo warned vnto it, made prouiſion of neceſſaries for the voyage. As he trauailed on the way, entring into a Cittie, a certaine damoſel named *Florentia*, whoſe parents were Gentiles, by hap being in that Temple, preſently with a loud voice told who he was, and of his holie & vertuous life. Then forceably preſſing through the middeſt of the people, ſhe fel at his feet, and would not ariſe by anie meanes, til the Holie Biſhop condeſcended to baptize her, which ſhe ſought with manie teares. Afterward he baptized her, with her father and mother, hauing firſt inſtructed them in the Chriſtian faith, to the great ioy and reioicing of S. *Hilarius*. There he ſtaid a few daies, and afterwards he went on his iourney. That Damoſel viſited him in his Biſhoprike afterward and ſaid, That ſhe had more reaſon to ſtaie where he was, for that ſhe was regenerate by him, then to remaine where her father and mother liued that did beget her.

After that, *Hilarius* came to the Councel, and was receiued of the Catholikes with incredible ioye. In that place manie matters were treated of & handled, and the errours which the Heretical Conuenticle of *Ariminum* had receiued, were confuted; for in that Councel, the Heretikes by might & ſubtilty prevailing, ſome things were ſet downe and ordered contrarie to the veritie of the

the Catholick faith: although the Catholickes had gainsaid and contradicted the same continually.

Hilla:and other Prelats, seing that the affaires of the Catholickes stoode secure, in the present Councel of Seleucia, and that the most necessary busines was, to reduce the Emp. Constantius to the truth, who stood al this time obstinate in his errour, hauing neere vnto him two heretikes, Vrsatius and Valens; It was determined he should go to the Emperour to talke with him, as legat from the Councel, and so it was done. Hilla: being come into the Emperours presence; desired him to appoint, and set, men of Iudgement, and sufficiency, to be Iudges; for he would dispute with Vrsatius and Valens; and he trusted in God to conuince them, with the truth, vpon which he relied, and he hoped his maiesty and al the world should see and perceaue, the blindnes and error, wherein they, and their teachers were. Those two Heretickes hauing notice of his request, and fearing the domage and discredit that might arise to them: sollicited the Emp. before he gaue any answere vnto Hil that he would send him backe vnto his Bishoprick in Fraunce. They were so important therein, that although the Emp. was resolute and determined to heare the disputation, and to follow the part hart remained Victor, yet they obtained at the last, that Hilla. was sent home to his Bishoprick, which thing Hill did, very vnwillingly but he could doe no other. And he said: that this was vnto him a new banishment; For that, leauing the cause of God vndetermined, he could not bring them to the disputation, where he made ful acount of Victory: albeit, it was likely, that although he had remained Victor, against his aduersaries, yet litle good would haue arisen to the Emp. who should haue been left in the hands, of the perfidious heretikes, to be againe deceaued.

There were others beside, that drew the Emp. to the wrong waye; among whom was another fauourite of his called Saturninus, who was the cheife procurer of his banishment. He was Bishop of Arles, who being present in a councel holden at Bytera, which was called for that entent, laboured the matter so, that Hilla: was banished by a decree of that councel. After which also he sollicited the Emp. til he had caused execution to be done, according to the decree there made. The same Saturninus trauailled with Vrsatius and Valens that Hilla: should be sent back to his Bishoprik. For they feared, if he returned to the Councel of Seleucia (in which before he had refuted the determination of the Conuenticle of Ariminum) he would proceed further; hauing not yet made the decree in the Councel, as they said he had, & as he would haue done without question if the Emp. would haue permitted him, to returne thither. But therefore did the Empire. inhibit him to go, so that he could not be present at the things established in that Councel.

Hilla: returning into France, the ship wherein he was, arriued at an Ile called Gallinira, the which is in the sea of Toscana, and vnderstanding it was vnhabited because of the many venimous serpents which were therein (it seemed a smaller danger to the holy Bishop to combate with those venemous beasts, then with the keretickes with whom he was in continual strife) resolued to land; although they that were in the ship with him, were very vnwilling he should. He took his Crosier in his hand, and seeing the serpens comming toward him, threatned them there with making the signe of the Crosse, where

vpon ſodeinly they fled backward; and he followed and droue them to a ſteep and mountainous place of the Iland, where he pitched downe his Croſier in the ground, as a bound which the ſerpents should not afterwards paſſe. And although they are ſeen to ſwimme in the water, in the other part of the Iland, yet are they not ſeen at any time, to paſſe the bounds the holy man had ſet them. By this we may ſee how much the ſecond Adam Ieſus Chriſt ſurpaſſeth the former Adam. The firſt obeyd the Serpent, and the ſecond hath ſuch ſeruants, vnto whom the Serpents obey. The firſt Adam was caſt out of his ſeat, that is Paradiſe, by the meanes of a Serpent: And the ſecond driueth the Serpents, out of their walkes, by his ſeruants. From that time this Iland was made habitable, and where before dwelt Serpents, now inhabit men, who laud, and praiſe the ſecond Adam Ieſus Chriſt, who worketh ſuch wonders by the hands of his Saints. Hillary being returned into his Country, the people receaued him with incredible ioye.

After a few dayes, he went to viſit S. Martin; who was yet a Catacumen, that is to ſay, was not yet baptiſed, but ſtayed the time of baptiſme, vntil he had been ſufficiently inſtructed in the faith; hauing already merited to ſee Chriſt vnder the shape of a poore man, whom he had clothed with part of his owne apparel. He deſired alſo to ſee S. Hillary, whoſe learning, and vertue was famous ouer al the world. Martin being at that time lodged in a village of Pictauia, called Tegiacum, raiſed to life, a dead man, by the power of God, which miracle was published thorough al the citty. A while after it came to paſſe, that the ſonne of a noble woman of the ſame place, dyed without baptiſme. The diſcomforted mother went to S. Hillary, and fel at his feete, sheding many teares, and layd the body of her dead ſonne before him, vttering words that would haue ſoftened a hart of flinte. Among other she ſaid. Martin being only a Catecumen, hath reſtored life to dead body; Thou that art a Prelate, and haſt ſerued God ſo many yeares, demaund of God alſo that my ſonne may returne to life, or at leaſt, that he may liue to be baptiſed, and then I shal remaine conforted, although he die preſently after: Thou art father of many people, let me be mother of only one ſonne that I haue. Theſe words moued Hillary to compaſſion exceedingly. Forthwith in preſence of much people, he fel to prayer, with ſuch feruour, and efficacy, that the child by litle, and litle began to change the palenes, and deadly colour, and a liuely red came into his face; the cold members became warme; the eyes which before were shut, did open; and the child alſo opened his mouth and ſpake: and in fine, before the holie Bishop aroſe from his prayers, the child was reſtored from death to life: whereat the mother, and al the people preſent, reioyced exceedingly.

God alſo wrought another miracle, by the hand of his ſeruant Hillary, contrarie to the former; and it was thus. His daughter Abra hauing continued, in her purpoſe of Chaſtity, till the returne of her wel beloued father; one a time ſaid to him, that she much deſired the Spouſe, which he promiſed her in his letter. He then knowing by reuelation from God, that she was in the ſtate of Grace; fel to prayer, and obtained that which he requeſted: namely, that the maide without infirmity, and (as it ſeemed) without griefe, might depart out of this life vnto eternal ioye. And ſo her ſoule went to

poſſeſſe

poſſeſſe the Spouſe, her father had promiſed: who alſo himſelf did bury her in the earth. This was as great a miracle, as the raſing of the child from death, for she returned to that life in which she might ſinne and offend God: but she in dying, obtayned the life wherein she could not ſinne. The holy Bishop ſpent the reſt of his life, and the time he could ſpare (from his ordinary, and needful buſines) in wryting, wherein remaineth the euerlaſting memory, of his notable eloquence, and profound and elegant ſtile, of which the Books he wrote of the bleſſed Trinity, doe giue teſtimony, although it be ſaid, that he wrote them in the time of his banishment. He wrote vpon ſome Pſalmes of Dauid: vpon the Ghoſpel of ſaint Mathew, and of other matters: whereby as alſo by his trauels, that he ſuffered, for the defence of the faith, and Miracles he wrought, appeareth how high he was in the fauour of almighty God.

Thus he paſſed his life, and when the houer of his death came, which was ioyful to him, gladful to the court of heauen, but dolorous and ſorrowful for his citty, he moſt happily rendered vp his ſoule to God. And after his body was laid in the earth, God shewed many miracles by his meanes. One was, there was a yong man called Probianus, who was ſick vnto death: whom his father made to be borne, to touch the relicks of the Saint, and forthwith he aroſe vp perfectly whole. This youngman was afterwards Bishop of the ſame citty of Poytiers, and would vſually remember and repeate this benefit that God beſtowed on him, by the merits of ſaint Hilary. Two leepers that took of the earth of his ſepulchre, and laid it on their heads, recouered their perfect health. A yong woman that had her arme withered, was healed viſiting his ſepulchre. A blind man vſed ordinarily to viſit the Church of S. Martin: who likewiſe did many miracles. It happened that he remained one night in the Church where ſaint Hilary was buried, and hauing ſpent the night in prayer, he was reſtored to his ſiht, and was the firſt that ſaw the day break, and called vp the Prieſts to mattins, which they vſed to ſay in thoſe times at day breaking.

Clodouæus King of France being to goe to warre againſt the heretiks, entred the Church of S. Hilary to pray, and there came a shining raye from the heauens, with a voice, which willed him forthwith to depart, to ſet on his enemies and he should obtaine the victory: The good King did ſo, and was victorious, as the voice foretold him. So that it ſeemed S. Hilary after his death, perſecuted ſtil the heretiks.

Notable was the hap that befel to two marchants, who comming with their marchandiſes te the citty, where S. Hilary lay buried, the one ſaid to the other. Let vs make an offring at the ſepulchre, as ſome Picture of waxe, that may be for vs both. Theſe words diſpleaſed the other marchant, although he ſeemed willing. To the ſepulchre they come, & offer the Image of waxe: which forthwith was deuided in the midle, and the one part remained there where they laid it, and the other piece was throwen a good way of. When the marchant that made the offring with an il wil, ſaw this miracle: he confeſſed his il intention, and perceiued, that for that cauſe the Saint would not accept of his part, and repented him of his errour, and before he departed from the citty, he offred to the holy ſepulchre a gift of more valew.

Fortunatus recounteth many others miracles, that God did and doth yet continually, by the meritts of S. Hillarie Bishop, and Confessour, whose glorious passage out of this life was on the 13. day of Ianuary, in the yeare of our Lord 369. Valentinianus being Emperour (Trithemius saith it was the yeare of our Lord 371. Onufrius saith 352.) The Church Celebrateth his feast the day following, that is to say: on the 14. day for that the Octaues of the Epiphany fal on the 13. day.

## *The life of S. Felix, Priest, and Confessour.*

*HAppy doth the Holy Ghost in Ecclesiasticus cal him, that hath not sorrow of mind and falleth not from his hope. Some men are so impatient in their tribulations which God sendeth them, that they complaine of him as though he had done them great iniury, and doe so nourrish in their minds discontent, and sorrow, that sometimes they fal into desperation. One cannot cal them fortunate but disgraced, not happy, but vnhappy and miserable. But those that support with patience the like afflictions, and giue thanks therefore to God, knowing that al commeth from him for their profit and good, these be happy and blessed in suffering tribulation, cheerefully for the loue of Iesus Christ as S. Felix did, not only Felix: or happy in name, but also in suffering courageously for the loue of his Sauiour, as you shal read in his life, written by S. Paulinus Bishop of Nola, and by Venerable Bede, as followeth.*

SAint Felix was borne in the city of Nola in Campagnia, his father was of Syria and was called Hermias, who left at his death great store of riches, which were deuided between Felix, and another brother he had, who was called Hermias, after his father. This Hermias followed the warres in the courte of the Romaine Emperour: Felix was desirous to follow the warfare, but not of the Emp. of this world, but of the King of heauen: he took orders, and passing from one degree to another, he was made Priest. In his time was a very sore persecution against the Christians, and officers came to Nola, to apprehend al the Christians that could be found there. There was at that time, an old man of great hollines called Maximus, Bishop of that city, who seeing they entended to emprison him, and remembring the words of Christ, in S. Mathew that. saith: *When they shal persecute you in one city, flye into another*, put it in practise The holy old Bishop departed in secret manner from Nola, and left S. Felix to discharge his place and office (putting him in mind that he should haue a care of the honour of God, & of the good of his neighbour) for that he being a yong man, was better able to beare out the brunt of the persecution. Felix accepted of the charge, & was very diligent to encourage the Christians, aduising them that they should consider the grosse blindines of the Idolaters, which adored things made with hands as their gods. This caused him to be knowen, of the persecuting officers, who took & put him in a most dark dongeon, loaden with bolts ad manicles of Iron, and they made him stand barefooted vpon broken Oyster-hels and Tile-sheards, a great and grieuous torment.

Maximus fled to the top of a hil, and although he was at liberty, yet susteined he as much affliction, as Felix did in prison. It afflicted him to thinck of the

of the eſtate of his flock, honger tormented his body, and for that it was winter, the cold wel nigh extinguished the litle natural heat that remained in him, being feebled with old age, ſo that for very weaknes, he fel halt dead in a place ful of bushes and thornes. But God who is merciful, would not forſake nor relinquish his ſeruant in this diſtreſſe, but ſent an Angel to the priſon where Felix was, and bad him to ariſe from that place. He was in doubt to doe ſo, thincking it might be an illuſion and deceite of the diuel, but the Angel commanding him ſtil to depart this priſon, he aſſayed to ſtand on his feet, & ſo deinly al the bolts and irons that were vpon him fel to the ground, and he remained free, the Angel going before, he paſſed thorough the watch, al the dores opening of their owne accord. The Angel wen-al waies before him, and guided Felix to the hil where the holy Bishop laye at the point of deat. When Felix ſaw him, he had great compaſſion, and litred him from the ground, but he could not by any meanes, get lite almoſt at al into him, wherefore he fel to prayer, the only refuge of afflictions, in which caſting vp his eye, he ſaw a bunch of grapes, hanging on a thorne, which came from the land of promiſe, euen from heauen: Felix took the grapes, and crushing them with his hand with difficulty, made the ſweet moiſture to enter into his mouth, which aſſoone as complained tenderly on Felix and laid: why ſteyeſt thou thy ſelf, opened his eyed, and weeping for God told me that thou ſhouldſt come to relieue me. Felix excuſed himſelf, as wel as he might, and there they two had ſundry and compaſſionate ſpeachs mixed with teares, for the afflictions wherein the people of God remained: and both of them reſolued to returne into the citty.

The good Felix laid the bleſſed old man his shoulders, hauing no better meanes to effect it, and not only bore him into the citty, but placed him alſo in ſafty, in the houſe of a vertuous widow, where he remained ſafe til the end of the perſecution. Felix hauing prouided for the ſecurity of the Bishop: returned to his owne houſe where he ſtayed certaine daies with an old woman that attended him. But after the Church was reſtored to peace, by reaſon the Tirants were departed from thence: the valiant warriour of our Lord iſſued out a fresh, with greater courage then before, preaching the faith of Ieſus Chriſt publickly in the ſtreets, encouraging the Chriſtians, whoſe mindes had been danted by the foreſaid perſecution. The report hereof comming to places adioining it cauſed the Tirants to returne to Nola to ſeek Felix, & they comming to the towne made haſt to the ſtreet where as he was. The firſt man of whom they inquired for him was Felix himſelf, who anſwered thē, that Felix was not farre off. They left him and asked of another for Felix, and he told them that they had ſpoken to Felix themſelues euen now. In the meane time, Felix was gone out of the ſtreet, vnderſtanding the cauſe of their inquiry, and while the officers went vp and downe ſerching for him, Felix came to an old wal in the citty, and thinking it a fit place to hide himſelf, he went between the breaches of the wal. As ſoone as he was gone in, it pleaſed God, that on a ſodaine there were gathered together a multitude of Spyders: who with their webbs couered the breach in the wal. One that ſaw Felix enter in, told the ſearchers who were not farre off, & they vewing the place ful of cobwebs ſaid one to another: who ſaith Felix is gone in heer? they doe but mock vs: heer enter in a fly much leſſe a

man, but he should be seen, and so in an anger they went to seek him in another place.

Of a truth this is a most meruailous thing, that sometimes the thickest walles & multitudes of men, are not able to hold out the enemies to enter a citty, neuertheless, a spiders webbe is sufficient to defend an vnarmed man from many souldiers armed with weapons. Vpon this S. Paulinus who wrot his life saith in this place. The man truly that hath Christ Iesus in his company, a spiders webbe is a wel fortified vnto him, but the fortified wal wil not defend the man who is not defended by Christ. When the souldiers were gone, Felix departed from thence, singing this verse of Dauid. *Although I walk in the midst of the shadow of death, I will feare no euil our Lord being with me.* He looked then for a place more secure which was a priuate house, where he staid three moneths secretly without the company of any man, where God also fed him by the meanes of a good vertuous woman, who not only kept Felix secret without manifesting him to any, but guided and inspired by God, she brought him victuals and departed. S. Paulinus affirmeth, that this woman did not know what she did, the wisedom of God so directing her. Three moneths being ended Felix had a releuation from God, that the persecution was ceased, wherefore he came abroade, and the citizens made as great ioy, [illegible] Maximus of whom mention is made before dyed, and the people with one consent, would haue chosen S. Felix to that dignity, who would not consent thereto, saying, that in the citty was a Priest named Quintus that was made Priest seuen daies before him, and as wel for that, as also for that there was in him fit quallities to be required in a Prelate, they ought to choose him rather, and so Quintus was chosen Bishop, and Felix remained stil as at the first, an instructour of the ignorant in faith and Christian manners.

Saint Felix was very riche and had great possessions, but in the time of Persecution al was confiscatad. His friends persuaded him that he would vse the meanes to recouer his goods which they said was easy to doe by way of Iustice: but he made them this answere, that seing he had lost his goods for the loue of Iesus Christs God would not be pleased if he recouered them by suite in law. For which cause he liued in poore estate many yeares, vntil the time that being ful of dayes, and of vertuous life he died of sicknes, & passed from this earthly life to eternal ioy. His body was buried neer to the citty Nola in a place called Pincis, where a Church was builded vnto him, and where God by meanes of his Saint wrought many miracles and wonders. The death of this blessed Confessour, was one the 14. day of Ianuary in the raigne of the Emperour Diocle-sianus, and yeare of our Lord 288. or thereabout, and one the same day the Church maketh his commemoration. Of Saint Felix make mention Saint Aug. epist. 137. in the 16. cap. de cura pro mortuis. Greg. Turon: cap. 104. de gloria confess. and Vsuardus and Ado in their Martirolgies.

The

## The life of S. Paule Hermit. Ianuary. 15.

*THE ſollitary man ſhal ſit downe, and hold his peace, for he ſhal liſt himſelf aboue himſelf, ſaith the Prophet Ieremy in his lamentations: which is as much as if he had ſaid; The moſt conuenient meanes for a ſoule to aduance his deſire towards God, is to ſeek ſolitarines, and there to conſerue himſelf after he hath attained thereto. Many of the holy Saints vnderſtood wel this verity, who wholy to reſigne themſelues ouer vnto God, ſeperated themſelues from the world entirely, that they might meditate continually on him fixing al their thoughts and cogitations vpon him. S. Paule the firſt Hermit was of theſe, whoſe life was written by the glorious S. Ierome, in this manner.*

IN the time of the Emperour Decius and Valerianus, there was raiſed a very great perſecution againſt the Chriſtians thorough out al the world, but eſpecially in Thebaida a Prouince of Egipt, neer to the riuer Nilus. The officers of the Emperour (or rather of the deuil) ſearched out the Chriſtians very diligently, not only to depriue them of their bodily life, but alſo of the life of their ſoule, enforcing them by moſt cruel torments and hellish deuiſes (as much as lay in them) to deny their faith. This was moſt apparant by one, whom they forced to ſtand vpon pikes of Iron called Triboly, and broken tiles, and rowling him theron wounded al his body. Theſe torments not ſufficing to make him deny the faith of Ieſus Chriſt, they anointed him al ouer with hony, and hauing bound his hands and feet, they ſet him in the hot ſunne, to the end the waſpes and flies might torment and ſting him. They laid an other in a delightful garden (but bound hand and foot) in a pleaſant and ſoft bed, decked with floures and roſes: then they brought vnto him a beautiful, but a laſciuious curtiſan, that might entiſe him to ſinne: who not only allured him, with flattering and wanton ſpeachs, but alſo with diſhoneſt embracements, and filthy behauiour. The valerous martyr perceiuing the danger, and finding no other meanes to deliuer himſelf from this iminent peril, bit of his tong, and al bloody as it was, ſpit it forth in the harlots face, who ashamed, and confounded therewith departed, and the martyr remained victorious.

Theſe things and the ſike were done in Thebais at ſuch time as Paule was fifteē yeares old, who fearing to fal into the like danger, eſpecially he doubted that the husband of his ſiſter would for the greedines of his poſſeſſiōs, giue notice of him to the tirant, whereby his life might be shortened and he enioy his goods, not a whit reſpecting the teares of his owne wife, which was ſiſter vnto Paule, who beſought him cantinually not to deale ſo with her brother, againſt the lawes both of God and man, which hate ſuch inhumane cruelty, yet he perſeuered ſtil in his damnable intent to perſecute him. Herevpon Paule reſolued to leaue, and forſake al his worldly goods, & to goe liue among wild beaſts, thinking to find them more mild to him, then men. Being come into the deſert, he found a caue very fit for his purpoſe, it was neer to a fountaine of water, and a palme tree hard by. This place liked him ſo wel, that he determined to ſpend his life there, and to vſe the fruite of the palme for his

his dyet; the leaues for his apparel, and the water of the ſpring for his drink. Glorious Paul lyued in this ſorte 98. yeares. Let no man maruel at this, ſaith S. Ierome, for Chriſt and his Angels be my witneſſes, that I ſaw two Hermits in the deſert of Syria, whereof one was incloſed in a caue 30. yeares, al which time he liued with courſe bread made of barley and troubled water. The other had his dwelling in an old ceſterne, and his meat was euery day fiue dry figgs, and nothing elſe.

At the ſame time that Paulus liued in the deſert, there likewiſe liued S. Antony the monck who was 90. yeares old. On a day this thought came into his mind, that there was not ſuch another that had ſtaid ſo long in the deſert, as he had done. It was reuealed vnto him that there was another more perfect then he, and that he ſhould go ſeeke him. The good old man took his iorny for that purpoſe, without delay, ſuſteyning his feeble body with a litle ſtaffe. As he trauailed, he ſaw a creature, which was halfe a horſe and halfe a man, ſuch as the poets cal Centaury. Antony made the ſigne of the Croſſe on his forehead, and asked that creature if he knew in what part of the deſert dwelt one of gods ſeruants. The creature ſpoke as it were ſome what between his teeth, but not intelligibly, ſo that it ſeemed he rather cryed like a beaſt, then ſpoke. Yet pointing with his right hand he shewed the way to the bleſſed old man, & then he began to run ſo ſwiftly, that hee was ſoone out of his ſight. It is not certaine whether this was an illuſion of the diuel to put him in feare, and ſo to hinder his voyage, or els, whether that deſert bringeth forth ſuch monſters. But certaine it is, that the Philoſophers wil not grant, that there be beaſts halfe men, and halfe horſe. They that ſay they haue ſeen them, were moued there vnto: for that they ſaw a man on horſback, a far off, and ſeeing it no more plainly, pictured the monſter in this ſorte, in their imagination, and ſuch ſeemes this illuſion of the deuil to be.

S. Anthony going on his way, & maruailing at this he had ſeen, being come to a deep valley, he beheld a man of a very low ſtature, that had a crooked noſe like the beak of the foules of prey, with two litle hornes on his head, and with feet like a goat. Anthony was afeard when he ſaw this monſter, and made the ſigne of the Croſſe, but the dwarffe ſpred his armes againſt him, in ſigne of peace, and profered him dates. Anthony ſeing that, was ſomewhat quieted, and asked him what he was, the dwarffe anſwered: I am a mortal creature, and one of the inhabitans of the deſert, whom the people (deceiued with the errours of the Gentils) calle Fauni, Sotiri and Incubi, and adore as Gods. I am come to thee as Embaſſadour from our nation, to requeſt thee, that thou wilt pray to the vniuerſal God of al, and our God alſo, whom we know to be moſt gratious, that came from heauen into this world for the ſaluation of al mankind, whoſe name is knowne thorough al the earth. Whiles the monſter ſpoke theſes words, the good old man shed teares abundantly, reioycing to heare our Sauiour honered, & ſtriſting his ſtaffe on the ground ſaide: Woe be to thee thou citty of Alexandria, who denying to adore the true God, holdeſt mōſters, and portents like to this, for Gods, Wo vnto thee adulterous citty, in which the deuils doe make their habitation. How canſt thou be excuſed, ſince the beaſts acknowledge and confeſſe Chriſt, and thou denieſt him, and adoreſt the ſame beaſts? The venerable old man had ſcarce ended and finiſhed his ſpeach, but

but the monſter began to run light, and ſwifte as a foule. Let none wonder hereat and take it as a fable (ſaith S. Hierome) for al the world doth witneſſe, that one of theſe monſters was brought aliue to Alexandria, to the Emperour Conſtantinus, and was ſeene of al the people; and after it was deade it was bowelled & preſerued, and caryed into diuers parts of the world, to be ſeene.

Antony going on his iourney, had walked about a whole daie, ſeing nothing but the foote ſteps of beaſtes. Then came the night which he ſpent for the moſt part in prayer; and on the next daie walking not far, he came neere to a caue, to which liſtening diligently, if he could perceiue anie thing within, at laſt he eſpyed a light at one corner thereof. The holy man was in doubt whether it were beſt, to go in, or to cal. While he thus doubted with himſelfe, on a ſodaine the dore was bolted, and he shut out: Then Antony perceiued that there was the holie man he ſought, to whom he had directed his iourney. Caſting himſelfe on the ground with humble an compaſſionate wordes, he beſought him to open the dore ſaying: Thou knoweſt who I am, and from whence I come, and although I am not worthy to ſee thy face, neuertheleſſe, I wil not depart til I ſee thee. Thou receaueſt the beaſtes, who find lodging with thee, wherefore doſt thou put Back me, that am a man; I haue ſearched diligently to find thee, and by good hap I haue found thee, and why doeſt thou not giue me entrance into thy houſe? If I cannot obtaine to ſee thee whileſt Iliue, take it for certaine, I wil remaine, at thy dore vntil I dye, and thou shalt haue the paines to bury me being dead, for that thou wouldeſt not ſee me aliue.

Theſe wordes ſpoke the bleſſed old mand Antony, mingling euery word with ſighes, for the great deſire he had to ſee Paul the ſeruant of God, who hauing the dore betweene them, anſwered within in this manner: Obold man that thou art, why doe thou ſeeme to beg, and yet threaten, pretending force, and yet sheddeſt teares? If thou come to dy here, why doeſt thou maruel that I am ſo loath to let thee in? and with theſe words he opened the dore. The bleſſed old fathers looking one at a nother, with great wonder embraced and ſaluted by their propter names, as though they had been of long acquaintance, iointly praiſing and thanking almighty God. They ſitting together neere the fountaine, Paul began in this ſort. Behold now the man whom thou haſt ſearched after with ſo great toile in the deſert, ſee his members and limmes, now euen rotten and conſumed, and al his haire white as ſnow, ſee him that shal very shortely turne to duſt. But becauſe al trauaile is ſupported by charity, ouer and aboue the toile thout haſt taken to find me, take a litle more I pray thee, and tel me how matters paſte in the world: who ruleth the Empire, and whether there be any Idolaters remaining: Of which ſaint Antony made ſome litle ſpeach, and after enformed him of his owne life, and of the occaſion that cauſed him to come into the deſert to liue, and how long he haſt ſtaid therein. Being in this communication, there came a Crowe and ſatt on a tree thereby who flying ſoftly neere vnto them let fal a whole loaffe, and went away; then ſaid Paul to Antony. Bleſſed be God that hath ſent victuals for vs to eate: knew brother Antony, that it is 6. yeares ſince this crow hath euery day brought me halfe a loaffe, but now at thy comming our Lord hath doubled our prouiſion. Both rendered thanks vnto God and then ſtood they a while in ſtrife for hu-

mility who should first deuide the bread. S. Paul said that S. Antony should begin, for that he was a stranger, S. Antony said S. Paul should begin, for that he was more ancient. At last they ageed that both at once should hold the bread, and each take his parte vnto him, and so they did. After they had refreshed themselues therewith, drunck of the water of the fountaine, and giuen thancks to God, the night came which they spent in prayer, and the next day returned to their vertuous and brotherly conuersation.

S. Paul said to S. Antony, my brother: long since haue I knowne of thy habitation in this desert, and our Lord promised me that I should see thee before my death. Now the time I haue so much desired is come, in which my soule shal be deliuered from the prison of my body. God hath guided thee hither, that thou maiest bury my body, and couer earth with earth. Antony hearing this, made great lamentation, & desired him with many teares that he might passe out of this life with him, and goe in his company. To whom Saint Paul said. It is not wel ô Antony, to desire that which God hath not appointed. It is good indeed for thee to be deliuered from the prison of thy body, and to follow the immaculate lambe Iesus Christ, but it is necessary, for the good of thy brethren, that thou stay yet a while with them, and giue them good example. And if it be not trouble some to thee to goe, I pray thee fetch me the Mantle which Athanasius gaue vnto thee, wherein thou maist wrap my body before thou doest bury me. S. Paul spoke not this for that he regarded, whether his body became, dust either couered, or vncouered, hauing had so long time no other clothing but the leaues of the Palme, but the cause was, for that S. Antony not being present at the time of his death, might be oppressed with lesse sorrow. Antony had much marueille when he heard Paul mention Athanasius, and the mantle, for the matter was priuate and secret betwen them two, which caused Antony seing God had reueiled it to Paul, not to deny or contradict him; but drawing neere to Paul, lamented, and wept, without saying any one word but kissing his hands and eyes, returned to his monastery: and such desire had he of speedy returne, that although he was old and feeble, he enforced himself to goe very fast. Being come to his monastery, two of his disciples who gaue attendance on him, came to meete him, and said: where haue you been Father? To whom he answered, woe to me miserable sinner, who falsely am called a religious man: I haue seene Helias, I haue seene Iohn Baptist in the desert, & more, I haue seene Paul in Paradise. The blessed old man said no more words, but bowing down his face and striking his breast, went into his cel, and brought the Mantle: & to his disciple (asking him what he ment by this dark speach) he said there is a time to be silent, and a time to speak.

Hauing taken a smale refection he went back on his iourney, thinking alwayes on Paul. He doubted as indeed it came to passe) lest Paul should depart this life in his absence. Hauing trauailed one whole day, and part of another, being within three houres iourney of the caue of Paul, he saw his soule as white as snow, ascend into heauen with a glorious light, accompanied with Prophets, Apostles, and a great multitude of Angels. Antony seing this fel on the ground, and threw sand on his head saying: Ah Paul why doest thou leaue me? why doest thou depart, and I not take my leaue of thee? So long ere I knew thee and so soone to loose thee? S. Antony was wont to say afterward,

that

that he passed the rest of the way so swiftly, that to his seeming he flew til he came to the caue. When he came thither he saw the body of S. Paul on both his knees, his hands stretched toward heauen, his face looking vpward, so that he thought he was aliue, but comming neerer, he might see him to be dead, for that he perceiued not the sighes which he vsed to poure out when he praied: and yet it seemed the dead body praied to almithy God. Anthony embraced the blessed corps, and kissed it oftentimes shedding many teares, and then he carried it out of the caue in his armes, and although he was alone, yet said he al the Psalmes and Himnes that Christians vse to say for the dead. Hauing ended them, he studied how to bury him, and he could not deuise any meanes to make the graue. To returne to his monastery he feared to leaue the corps of the blessed man alone, for that it was three daies iourney, and also he thought the time lost to stay stil, hauing no meanes in this places. At last he resolued not to leaue it, speaking thus to God; Lord, here wil I dye euen by thy champion, here wil I yeld vp my breath, and so my soule shal be happy; In the time that Anthony talked thus behold two lyons came thorough the forrest running a pace, which when blessed Anthony saw, he stood in some feare of them; but lifting vp his hart to God, and calling on him for help, they drew neer to him like two meek lambes, Comming hard to the dead corps of Paul, by their roaring they shewed that they lamented his death, in such manner as they could. In a place not farre off, they began to throw out the earth, and made a pit capable of a mans body. Hauing finished their woorke, they came nere to S. Anthony wagging their eares, and bowing downe their necks, licking his hands, and feet, and as it seemed they demanded wages for their worke. Saint Anthony thought that they demanded his benediction, wherfore lifting vp his eyes to our Lord, and giuing thanks he said: Thou Lord without whose prouidence a leafe of the tree is not mouued, nor the least birde dieth, giue to these liuing creatures which honour thee, that which is conuenient for them, and blessing, gaue them a signe with his hand to departe, which they instantly did.

Anthony took the dead body, and laid it in the graue, he couered it with earth after he had wrapped it, in the Mantle which he brough, and took off the vesture or Palme, vnto which he remained sole heire and possessour. This being done, he departed to his Monastery, and took the vesture, and told his disciples how al things had passed. For testimony of the truth, vpon the solemne daies of Easter and Pentecost, he was apparilled with the vesture of Saint Paul. His disciples did not only giue credit hereto, but also the whole Catholick Church gaue beliefe and credit to S. Anthony, in such sort, that onely on his word, without any other witnes of man, it did canonize Paul for a Saint and kept the day of his death holy. Of such importance is the report of such a Saint as Anthony was.

Saint Ierome in the end of this history saith: I would aske one question of them that be riche, who know no end of their goods, who build princely and royal pallaces, who heape and hord vp aboundant treasors, and are holden to be in happy estate. This I say is it, that I would aske them, if they were so happy as was S. Paul the Heremit? They drinck delicate wines in vessels of gold; and he did stanch his thirst with water of the fountaine taken with

his hand: they goe aparailled in vestures of satten embrodered, and he had not so much as a garment of sack cloth. If you respect the outward things only, it wil seeme Paul to be vnhappy, and these men happy. But if you haue a further consideration, you shal see Paul ascend to heauen in his pouerty, and the rich with their richs (if they vse them not wel) descend into hel. Paul in his nackednes was clothed with Christ, and they being daintily apparailled haue lost the garment of Christ, which is Charity. Paul was couered in his graue with earth, and stayeth to be raised at the general resurrection vnto glory, and they being couered with most curious Marble stone, remaine there to be burned with perpetual fire of hel, at the comming of Christ to iudgmēt. If they would take more care to saue their soules, then to conserue their richs, they would distribute them to the poore (which is the meanes they haue to purchase heauen,) as Paul hath done. By whose merits and intercession God grant vs his glory. This Glorious Saint died as Vsuardus saith, on the 10. of Ianuary in the yeare of our Lord. 343. in the time of the Emperour Constans sonne to Constantinus Magnus. The Church celebrateth his feast on the 15. day of his moneth, for that the former daies are otherwise ful. Pope Gelasius in a Councel of 70. Bishops, among many liues of Saints which he alloweth, and approoueth, doth allow this life of S. Paul the first Heremitte, written by S. Ierome. It is said that in Venice in the Church of Saint Iulianus, is the body of S. Paul, but without his vesture. The Romane Breuiary saith, that S. Paul was 113. yeares old when S. Anthony visited him, and when he died. And that Saint Anthony himself was 90. yeares old.

## *The life of Saint Maurus Abbot the, disciple to Saint Benedict.*

*ALmighty God commending the Patriarch Abraham for the prompt obedience he shewed, in leauing his owne country, his kins folk and frends, and the house of his father to obey his commandment, and trauailing like a pilgrim one while in this country, another while in that, said to him on a time, as we read in the book of Genesis.* Thy Generation shalbe as the dust of the earth. *As if he would haue sayd. They that shal discend of thee shal be so many, as be the sandes of the Sea, and the Starres of heauen, and if any can nomber the Starres of heauen, or the sandes of the Sea, they may also nomber the Generation that shal come of thee. The same may be said of the Glorious Father saint Benedict, for he forsook his country the house of his Father, and himself also, to follow Iesus Christ: for which cause was granted vnto him, the most aboundant generation of many religious men, of whom diuers that made profession of his order, were Popes, others Cardinals, many more Bishops, others Martyrs, others Confessours, and some others Doctours and Teatchers, one of which number was the Glorious S. Maurus Abbot, S. Benedict his disciple, and one of them that were deere vnto him, and in whom he put great affiance. His life was written by Faustus his fellow disciple.*

SAinct Maurus descended of the noble stock of the Sanatours of Rome. His fathers name was Eutychius, and his mothers Iulia. Maurus being yet a child was recommended by his father vnto the blessed S. Benedict, to be instructed

structed and brought vp in a Regular life, and this was the meanes by which he attained to be so holy a man. S. Benedict was acustomed in the time of Lent, to leaue off the habit and hood of a Monk, contenting himself with the haire cloth which he ordinarily wore, and he made but two meales in one week; The same customes did Maurus keep, and that which he vsed at that time being but yong, he obserued and kept, al the time of his life. S. Benedict was wont to sleep but litle, especially in Lent. Sometime he slept either leaning to a thing by chance, or els as he sat, and when the other Monks did newly rise, he had already said a great part of the Psalter. These things did S. Maurus also. Beside the ordinary seruice, he would kneel euery day two houres in Mental praier, and so did Maurus also, who for that he did seeke to imitate him so much, S. Benedict loued him aboue al his other disciples. S. Benedict was wont to say (without naming him) I haue seen in my time a religious man, that in his youth is come to the top of Perfection.

One a time they brought to S. Benedict a child lame, and domb, that he would make his praier to God for him, and restore him to health. And for that he was absent, they meeting S. Maurus cōming out of the dores, requested him to doe that which they would haue had his Master to doe. He being much troubled therewith excused himself, but they were importunate, and with great lamentation fel at his feet. Thether came many other religious men, who desired him also to pray for the litle child; S. Maurus did so and laid on the sike child, a Stole which S. Benedict had giuen, at such time as he was made Deacon. After he had praied, on a sodaine the sick child was restored to health, and began to speak in the sight of them al. When S. Benedict vnderstood this, he made account of him no more as his disciple, but held him as his brother and equal. S. Benedict sending Placidus his Disciple with a vessel to draw water out of a riuer, by mishap he fel therein; The holy Saint vnderstanding the same by reuelation, spake to Naurus to goe vnto the riuer and to help him out: Maurus went, and saw him stryuing with the waues a good way within the riuer: whervpon he walked vpon the water and sunck not, and taking hold of Placidus drew him forth.

On time came certaine messengers to S. Benedict (sent from a great Prelat of France) which prayed him to send some of his Religious men, to found a Monastery of his order. The message being receaued, it was thought that S. Maurus would be the fittest to performe it; and so it was appointed. With him were sent four other Moncks called Simplicius, Anthonius, Constantinus, and Faustus, who wrot this his life. Maurus went on toward his iourney, and caried with him the rule, written with the hand of S. Benedict. The first day after his departure, there ouertook him a messenger sent from S. Benedict, who deliuered him a letter from his Master, and a litle Crosser in the which there were diuers Relicks, that is to say. Three litle pieces of the Coffe of Christ, and some bones of S. Stephen, and of S. Martin. In the letter he wrote that God had reueiled to him, that he should see him no more in this life and therefore sent these presents, as tokens and pledges, of the loue he bore vnto him. He also gaue him warning that he should endure many afflictions in his iorney, but he requested him to beare them couragiously, for they should haue a good end at the last. Much agrieued was Maurus when he vnderstood that he should see

him no more: neuertheleſſe, he returned an anſwere, and followed his iourney. Maurus had in his company the Embaſſadours that came for him out of France, of which one was an Arch-Deacon called Flodogarius, and a lay knight that was Steward to the Bishop, and was celled Harderadus.

It came to paſſe that being come to Vercels, Harderadus fel from the top of an high Tower, and was at the point of death with the fal, and paſt hope of remedy. Maurus made his praiers for him, and laid vpon him the Relick of the Croſſe that S. Benedict had ſent him, and he was forth-with reſtored to health. In this ſame iourney as he went, he healed one that was borne blind in the Church of Saint Maurice. In another Village a litle child (ſonne to a lady) being dead, Saint Maurus by praier and the ſigne of the Croſſe, raiſed him to life. This childs name was Eligius, and was afterward a Monck in the Monaſtery Lirinenſis. In the towne Altiſiodorum he viſited Romanus a Monck of the order of Saint Benedict, who had founded a Monaſtery in a place called Fons Regius. Theſe two ſeeing one another, embraced with great affection, and while they talked together Maurus began to weep, and to Romanus that asked him the cauſe, he ſaid. To morrow Saint Benedict father to vs both shal paſſe out of this life, and with that both of them burſt forth in teares abundantly. This matter priuate to them two being opened to their company, they aſſembled the next day (being Eaſter eaue and the 21. day of March) with the Moncks of the Monaſtery of Romanus, and al they together performed the funeral rites of Saint Benedict, with the Pſalmes and praiers vſed to be ſaid for the departed. During the time they ſaid the office: S. Maurus was rapte in ſpirit, and ſaw the Monaſtery of Sainct Benedict, and out of his Cel he ſaw a way to begin, which ſtretched to heauen toward the Eaſte, hanged with carpets and replenished with many lights. Thereby ſtood a man of a venerable aſpect and Maieſty, of whom S Maurus demanded what that way might be, who anſwered him. This is the way by which the ſoule of Saint Benedict went with great ioy vnto heauen. Afterward S. Maurus recounted this viſion to the great ioy of al the company, who were before very heauy in mind and diſcomforted.

Maurus taking leaue of Romanus departed, and being come to the citty of Aurelianum, they were certified that the Bishop (at whoſe deſire they had made this long iourney) was dead. The Bishops name was Bertigranus, whoſe death Maurus took very heauily, and ſo did al the company. At laſt they reſolued that Maurus should ſtay there, & the meſſengers should goe to try the Bishops mind who ſucceeded the other, and ſee if he would build the Monaſtery. The Bishop receaued the meſſengers when they came to him very louingly, and ſo the Arch-Deacon and the Steward were confirmed in their former offices. But when they treated of the comming of Saint Maurus and building of the Monaſtery, the Bishop anſwered not to the purpoſe, nor as they deſired, ſaying he had neither time nor fit oportunity to doe it. This was the prouidence of God for that the Monaſtery, should be built in a farre more conuenient place, which came thus to paſſe. King Theodebertus reigning in France, had fauourit called Florus that was kinſman to Harderadus, one of the meſſengers that were in the company of Maurus. Harderadus, had told Florus of the cõming of Maurus, & for that Florus euen from his childhood (notwithſtanding that the King perſuaded

ſuaded him to take a wife, his firſt being lately dead) had an inclination to a religious life, reſolued to giue al his welth and goods vnto S. Maurus: and to make himſelf and his only ſonne of eight yeares old Monckes. He made the King priuy to his intent, who although he was ſorry he should be depriued of a man of ſo notable quallities, if he departed from his court, was yet at the laſt contented, ſeing that Florus was ſo determined.

The goods and poſſeſſions of Florus lay in the Bishopricke of Andegauum, and he mooued Maurus to goe thither, which he did, and order was giuen to build a Monaſtery. The work being begun, and comming to a good height, God ſuffered the maſter workman (that thereby the good deſires of Florus & other might encreaſe) as he was one day aloft on a ſcaffold to apoint ſome things to be done, to fal one certaine ſtones lying on the ground, and was al bruiſed to death. This mishap made many of the workmen to alter their minds. The body al shattered with the fal was caried into the Chapel of S. Martin, which was firſt built. Maurus and Florus which were in one Cel, ſtudying & reading the Holy Scripture came thither; When Maurus ſaw the dead body, he fel on his knees before the Aulter, and hauing prayed he approached to the dead corps, ſigned it with the ſigne of the Croſſe, and calling him by his name ſaid: Langiſus ariſe in the name of our Lord, and make an end of thy work. When he had ſaid; he that was dead aroſe aliue, and ſound, and opening his eyes he matuailed to ſee himſelf in that place. Maurus ſaid to him. Thou cameſt not hether on thy feet, but thou waſt caried to this place, go & render thanks to God, and ſee that in thy abſence the building goe forwards as it ought to doe. Florus ſeeing this, fel at the feet of S. Maurus, & would haue kiſſed them ſaying. Truly Maurus thou art diſciple to S. Benedict, whō I haue heard to haue done the like Miracle. The building of the monaſtery was finished in the eight yeare after it was begon, and in it were four Churchs; but the principal wehere the Moncks did aſſemble, to ſay diuine ſeruice by night as wel as by day, was dedicated to S. Peter, another to S. Martin, another to S. Seuerinus, and the other to S. Michael. The day approaching wherein Florus should take the religious habite, Theodebertus the King would be preſent thereat and came to the Monaſtery, and deſired S. Maurus to pray vnto God for him, his children, and his Kingdomes. After that the King viſited the Monaſtery & the Moncks, among whō he eſpied Bertulfus the ſonne of Florus (being but of 16. yeares old) that had already taken the habite, and knowing whoſe ſonne he was, he embraced him kindly, and recommended him to S. Maurus. There came alſo the Bishop of that Prouince called Eutropius who bleſſing the Churchs, did conſecrate and dedicate them to ſerue of God.

Al theſe were gathered together into the Church of S. Peter, where Florus in preſence of the King and the reſt, put off al his ſecular apparaile, and the King, with his owne hands began to cut his haire, to giue him his Tonſure like a Clarke: After which, the Monaſtical weed was put vpon him, the King and al the reſt shedding teares, for deuotion. Florus requeſted the King that al his poſſeſſions and euidences might be giuen and beſtowed, vpon the Monaſtery, which the King willingly granted. Then Florus requeſted the King, that he would vouchafe that day to dine at his table, and to honour (ſo far forth) the poore ſeruats of Ieſus Chriſt, which the King likewiſe fulfilled. Hauing dined

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he ſaid to Florus; As thou haſt hitherto with thy ſword aſsiſted me in defending my Kingdome, ſo I pray thee help me hereafter to defend the ſame with thy prayers. So embracing he took his leaue of him and of S. Maurus, and departed. Many noble men mooued with the example of Florus, did after this forſake the world, and entre into Religion, ſo that in 26. yeares after the comming of S. Maurus thither, he had in his Monaſtery. 140. Monckes. Florus liued a Religious life 12. yeares, and died a holy man, and S. Maurus gouerned the Monaſtery very vertuouſly, and God shewed many miracles by his meanes. The end of his life approaching, he nominated Bertulphus the ſonne of Florus to be his ſucceſſour, and Abbot after him; which al the Moncks liked wel, both for his prudence and his vertue. Saint Maurus with drew himſelf into a litle Cel, hard by S. Martins Church, where he liued. 2. yeares, ſpending the greateſt part of his time in prayer and meditation.

It befel one night as he would haue gone into S. Martins Church, the diuel with a great troup of infernal fiends preſented themſelues in his ſight; and not ſuffring him to enter ſaid to him, Maurus, althought thou haſt til this time preuailed againſt vs getting many ſoules from vs, yet hereafter we wil preuaile againſt thee, taking many from thee. The ſeruant of God ſpeaking to him with maieſty and authority ſaid. Be thou confonded thou cruel beaſt, father of lies, it shal not be as thou haſt ſaid. Here with the deuil fled and departed, with a great noyſe which was heard ouer al the Monaſtery. Saint Maurus went into the Church and prayed vnto God, to declare vnto him what thing the fiend entended to doe. Hauing ended his prayer, there appeared vnto him an Angel which ſaid. Although the diuel for the moſt part lye, and ſpeak vntrue, yet ſometime he ſaith true that men might ſooner belieue him when he lyeth. In the words he ſpoke to him, he ſpoke in part true, for many of his Moncks should die shortly, but yet he lied when he ſaid they should be condemned. S. Maurus told this to his Moncks, exhorting them al to prepare themſelues to dye, which fore-knowledg did them much good. The thing was verified, for at fiue moneths end there died 116. Monks, and 24. only remained a liue, and for that they al died like good Chriſtians receiuing the Sacraments, we may hope and belieue, that they died in the ſtate of ſaluation. Among them that died, were Antonius, and Conſtantinus, two of the foure companions that came out of Italy with ſaint Maurus.

After this was S. Maurus diſeaſed with a pluriſey, and perceiuing that death approached, he cauſed himſelf to be caried into the Church of S. Martin. There he was laid on his haircloth before the Aulter, and receiued the Sacraments & rites of the Church. His Moncks lamented, and they grieued more for his death then for the death of al the other before. Laſtely, in that place, in ſight of them al, he rendered to God in ſpirit. S. Maurus was at his death. 72. yeares old, and had been Abbot of that Monaſtery 41. yeares. He was a Deacon, and his Moncks, buried him in that Church of S. Martin, at the right hand of the Aulter, with great ſorrow for his death. It is ſaid that he was after tranſlated into Spaine, & that his body is in a Village called Almendral fiue leagues from Badaios, and thither goeth yeerly in Proceſſion (on this day) the Biſhop of Badaios. He dyed on the 15. of Ianuary, and the ſame day the Catholicke Church maketh of him a commemoration. Saint Maurus florished in the yeare of our

of our Lord. 584. In the raigne of Tiberius the Emperour second of that name. Vsuardus and other writers of Martyrologes, make mention of him.

## *The life of S. Marcellus Pope and martyr.*

*MAny waters cannot extinguish burning charity, saith Salomon in the Canticles, speaking of Iesus Christ our Lord, which is as if he had said. The great afflictions suffered by him, cannot cause him to beare lesse loue vnto man: yea, the more that he suffreth for man, the more he sheweth the loue that he beareth him. which S. Iohn declareth saying:* I loued them to the end, *For when the end of his life came, he saw troubles more heaped vpon him, his paines encreased, his torments augmented, and his griefs were so many, that there could be no more. Al which shewed his great loue to men, in doing and suffring so much for them. These things did Iesus Christ for men, and some men that abounded with charitie, did the same for the loue of him. Their charitie could not be quenched with the furie of their persecutions, and afflictions, but the more it encreased to depresse them, the more they shewed themselues desirous to suffer and dye for the loue of him. One of these was the glorious S. Marcellus the Pope, who in that dignitie did susteine many grieuous troubles and afflictions, with ioye and patience, as you may see in his life. Written by Damasus and other approued authors, that haue written the liues of the Popes in this manner.*

MArcellus was borne in Rome, in the Via lata, & was the sonne of one Benedict. He was present at the death of Pope Marcellinus his predecessour, who vnderstanding that Marcellus was endued with sufficient vertue and learning willed them to choose him for Pope in his place, after his death. But for that the Church of God suffered at that time a grieuous and intollerable persecution, the seat of S. Peter stood vacant almost seuen moneths. Al the people knew, and so did the Cleargy of Rome, that there was not any, more worthy of the Papacy then Marcellus, as Marcellinus had also aduised them. But yet they delayed a while, for they were most surely persuaded, that assoone as they had published, and made known the election, the Tyrants that gouerned the Romaine people and were many (hating and abhorring the very name of Christians) would put him to death. Afterward, Diocliſianus & Maximianus the Emperours did voluntarily giue ouer the Empire and apointed foure successours therein, that is to say: Constantius, and Maximianus Armentarius with the title of Emperours, and Maximianus and Seuerus with the title of Cæsars.

Seuerus had the regiment of Italy, who was of an euil condition, and to say the truth, too seuere, which caused him to be hated of al. Wherupon the Pretorian soldiers (who at this day are called yeomen of the guard) rebelled against him, and chose Maxentius sonne to Maximianus Herculeus (who had before renounced them Empire (to be Emperour in his steed. This Maxentius staied the persecution a while, for that he would settle and confirme him self in the Empire, which occasion the Christians taking, elected Marcellus Pope. The first thing that the applied his mind vnto after he was chosen, and enstal-

led in the office was, for that very many Christians (which at that time suffered martirdome, and there was not a fit place of burial for them) were interred in places vnseemly and dishonorable? he persuaded Priscilla a lady of Rome, who at her owne charge made a place for burial. And he persuaded Lucina another lady and matrone of Rome, to giue part of her goodes to certaine poore Churches for their maintenance; Then this good Pope deuided the citty of Rome into 15. titles or parishes, that those that were daily conuerted to the faith, might with more ease and conueniency be baptised. When Maxentius vnderstood the persuasions Marcellus had made to Lucina and Priscilla, and which they had performed, he caused him to be apprehended, and brought before him, and persuaded him ernestly to adore the Idols, but seeing that no entreaties nor requests could draw him to it, he commanded him to be put into the Catabulum? a place where was kept, diuers and sundry sorts of beastes, as Lions, Tygres, Beares, and Leopards. They which were there kept, were after to be slaine in the sights, and publike feastes at Rome. Marcellus staid in this prison 9. Moneths, spending the time in fasting, and prayer. In that place he wrot letters to sundry places, exhorting the faithful vnto Charity, and constancy in persecution.

Many Priests one night assembled together & took him, by force out of that prison. The good lady Lucina receiued him into her house, which afterwards Marcellus consecrated and made a Church (as she desired him which is now called the Church of S. Marcellus. There in the night assembled many Priests and other Christians, and in the company of the blessed Pope they celebrated Masse, saying the diuine seruice, and did al of them Communicat. The tyrant Maxentius hearing hereof, was exceedingly enraged, both for that he had broken prison, as also, for the great assembly they had made, and commanded that the Church should be made a stable. They brought many beastes to that place, and he condemned Marcellus to stay there and to attend and keep them. This great and intollerable persecution, could not quench the charity of this blessed Pope, for the more he suffered, the more he desired to suffer, for the loue of our Lord Iesus Christ. He had no other clothing in that place, but haire-cloth, he suffered intollerable hunger, famine, and horrible stench; al which things together hastened his death, after he had been Pope 5. yeares 6. moneths. and 2. dayes. The good lady Lucina gathered vp his relikes, and did enterre him in the Churchyard or burial of Priscilla in the Via Salaria. For which cause Maxentius gaue order, that she should be banished, and al her goods and possessions should be confiscate, and forfaite to the Emperour.

Marcellus did but once giue holy orders in the moneth of December, in which he made 25. Priests 2. Deacons and consecrated 21. Bishops. The Titles or the Parishes which S. Marcellus ordeined and instituted, are the same which the Cardinals hold now, which caused some to thinck that he instituted them also, but this was long after his time. Marcellus wrot one epistle to the Bishop of Antiochia, wherein he discoursed of the Primacy of the Church of Rome, and in that he saith as an especial note. That a Councel cannot be gathered, nor cannot be of any force or auctority, without the consent, and approbation, of the Bishop of Rome. Pope Marcellus dyed the 16. day of Ianuary, in the yeare of our Lord. 304. in the raigne of the aboue named Maxentius

Maxentius. The Catholick Church celebrateth his feast on the very day of his Martirdom. It seemeth By Baronius, that this place was called Catabulum.

## *The life of Anthony the Abbot.* *Ian.* 17.

*Saint Iohn the Euangelist recounteth in the Apocalips, how he saw a great multitude* Cap. 7. *round about the Lamb Christ Iesus, and marking euery one attentiuely, he saw that* 9. *they had al Crownes one their heads, and Palmes in their hands: which be Markes and Ornaments that al those shal haue, and enioy, that be crowned in heauen, that is, both palmes and rownes. The one and the other of these be signals of victory and doe shew, that al they that wil goe to heauen must first striue, fight, and obtaine victory in the battaile on earth, which the infernal fiend maketh against euery man in this world. One of those that haue continued the fight a long time in this warre winning alwayes the victory, was S. Anthony the Abbot. As is to be seen in his life written by S. Athanasius.*



Saint Anthony was borne in Ægypt of honorable, and vertuous parents, who died when he was but 18. yeares old. They left him much goods and possessions with which his sister and he liued in great estate. Anthony went vnto the Church, as his custome was, & thought vpon the manner of the Christians of the primitiue Church, of whom the Acts of the Apostles speaketh: That receauing the Christian faith they laid al their Cap. 4. goods at the feet of the Apostles, who deuided & distributed the same to euery one according to their need. Being in this thought he went reuoluing in his mind if he also must or ought to doe the same, & euen as he came into the Church, the Deacon was singing the Ghospel, which were the words that Christ said to a yong man, who demanded of him what thing he should doe to be perfect. That is: *Go and sel al that thou hast and giue it to the poore, & come & follow me.* It seemed to Anthony that this was cõformable to the thought he had in his mind, and that those words were said and spoken directly to him. He being resolued so to doe, made no delay, but apointed part of his possessions to his sister, wherewith she might liue and be maintained amongst religious women, the remnant of his goods he sold, and the price he bestoweſt on certaine poore men. *Mat.* 9. *Mar.* 10.

The vsage was in that time, the religious men (of which there were then diuers) were different from the other Christians, as wel in habit as in manner of life, and dwelt in the woods and fields in certaine litle Celles; Some dwelt together in conuents, and other liued a solitary life. Anthony determined to goe to one of those conuents to be a religious man, and so he liued a while there vnder the obedience of a superiour. He had a especial care to note and mark the life of the other religious men, in what vertue euery one of them exercised themselues, desiring to imitate al. Of one he learned to be patient, of another to be humble, he imitated the chastity of this man, and wished the vertue of silence of another. The fasting of one man incited him to fast, and the teares of another induced him to weep. By this meanes Anthony proued singular and remarkable in euery vertue, and was beloued generally of

al. Although he was yet a yong man, some called him Father, and others that were elder called him somne. He loued al, commended al, and with his good example, induced euery one to liue a vertuous life. The wicked enimy of mankind being agrieued to see one so yong to be of so great perfection, determined to persecute him al that euer he could.

At the beginning of his warre against him, he drew his good desires aside, and laboured to hinder and empeach his holy purpose. He brought into his mind the nobility of his birth, the richs he sometimes possessed, the delight he had taken in his meates and drinckes, the glory of his gallant apparraile. He shewed him the labour and toile to be endured in vertuous exercises, the difficulty to obtaine it, the weaknes of his body to endure it, and the necessity to leaue al things in short time. Against al these assaults of Sathan, the blessed yong man vsed the remedy of prayers, with which he defended himself. The fiend altring his temptations tempted him furiously in another manner. In the day, lasciuious thoughts, in the night filthy drames molested him. Then he frighted him with noyses and terrible crashings, which he made about his Cel, he continuing constant He, shewed him in representation, the figure of beautiful, women, who shewed themselues amorous and wanton. These things quailed not the purpose of Anthony, yet that he might more easily conquer al these assaults, he resolued to depart from the Monastery, and to liue sollitary in a Caue, seperate from al company of men, but only of one seruant, that from the Conuent, should bring him sustenance and prouision, as they of the Conuent vsed, and diuers other religious men that liued in the desert. Being in this state, he reduced his life to that order, that he eate but once a day and his meate was only a little bread, salt, and water. Sometimes also in two or three daies he eate no kind of sustenance. Moreouer, he so measured his sleep that many nights he slept not at al. Yea oftentimes when he went to his prayers at the setting of the sunne, he continued thereat til the rysing of the same. Whē by necessity of nature he was enforced to sleep a litle, he leaned on a staffe, or els he lay on the bare ground, and although he led his life in this sort being wholly seuered from the conuersation of men, yet his temptations of sensuallity ceased not.

The wicked fiend disdaining, that a yong man did so despise & scorne him, (his mallice stil augmenting his temptations) he presented before him the figures of naked women, who with lasciuious words and actions enticed him to lewednes, but al this preuailed not for Sathans purpose, which was to break and altar his firme determination of chast life. Anthony hauing ouercome many and diuers temptations of the flesh, saw once a filthy black, and euil fauoured boy, lye at his feet, who lamented, saying: I haue deceaued many, and many I haue ouercome, but thou hast conquered, and ouerthrowne me Anthony asked what he was, who answered; I am the spirit of Fornication. Then said the holy Saint. Since I see thee to be so vgile and filthy a thing, hereafter I wil make no account nor reckoning of thy temptations. Hauing so said, he began to sing aloud that verse of Dauid. *Our Lord is my helper, and I shal destroy mine enemies.* After which saying, the vision vanished away. Another time, the diuels did sensibly torment him, giuing him many mortal blowes. The blessed man said afterward, that no torment in the world, could be so painful as those

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The deuils were no thus satisfied, but they scourged him and beat him with clubbes, and that in such cruel sort, that they left him for dead. The Monck that attended him came to visit him, who finding him lye in that sort, thought he had been dead, and laying him on his shoulders, he caryed him vnto the Monastery. The religious men assembling themselues wept bitterly, and for that the day was far spent, they deferred his burial til the morrow, that they might haue time to performe the accustomed rites, and ceremonies.

About midnight S. Anthony reuiued, and seing his friend by him which kept his body, he demanded how he was brought thither. Vnderstanding of him al the manner thereof, he desired him to beare him back into the desert. His friend performed his request & caried him vnto his caue, where standing weakely on his feet, and mouing only his head, he began to threaten and challenge al the fiends of hel saying. Here is Anthony (you cursed dogs) who refuseth no to fight, & to encounter with you al? torment me, and doe the worst you can, you shal not make me to depart from the loue of my Lord Iesus Christ. The fiends hearing these words, did gnashe with their teeth, saying one to another; Who euer saw the like, that he should threaten and defy al whosoeuer. Let vs rise and torment him a fresh, and handle him worse then at the first, let him know and feel our forces. Here vpon was heard a terrible noise, as though al the frame of the world had been dissolued, and the fiends appeared round about the holy man, in diuers feareful formes, and shapes as of Lyons, Tygres, Beares, Wolfes, Bulles, Dragons, Serpents, and Scorpions, al which at the first threatned him with their Theeth, Talants, Braying, and Hissing: then they enuironing him round, rent and tore his flesh extreamly, neuertheless, his mind was firme on almighty God, to whom he called for ayde and assistance, in this conflict and encounter. And the mercy of God was not wanting to him in this extremity, for there appeared a glistering became and raye, that chased and put to flight this rable of monstrous, and helish fiends, and Anthony remained without eyther hurt or paine. The blessed man imagining Iesus Christ to be there, said. O good Iesus where art thou? Where wast thou good Iesus? A sweet and delectable voice answered. Anthony I was here present, and was ioyful to see thine encounter. And because thou hast fought manfully, I wil alwaies bee fauourable to thee, and I wil make thy name famous and glorious thorough al the world.

Al these things happened vnto Anthony in the place where he remained, not farre from the Monastery, and for that he desired to depart from thence, and to find a place more hard, and farther from company, the deuil entending to hinder his designe, threw a great vessel of siluer in the way where he should passe. When Anthony saw it, he said to himself. It is not likely that this vessel is fallen from any man, wherefore thincking it might be an Illusion, and craft of the deuil, he made the signe of the Crosse, and following on his way, sodeinly the vessel resolued into smoke, and vanished out of sight.

Antony was about thirty and fiue yeares old, when he shut himself vp into a caue, where he stayed 20. yeares, and neuer in that space saw he any man, nor any man saw him. Many knew that he was there closed vp, and came to speak with him at the dore, and he with in side gaue answere remedy, and comfort, to al that were afflicted. Sometimes they threw bread into the caue, & reached

him water, by a litle hole thorough the dore, whereby entred light, & although this relief was in very ſmale quãtity, yet it ſufficed him, ſo great was his abſtinẽce. This ſeemeth to haue been thorough the eſpecial work of God, whoſe helpe is neceſſary in the like caſe. For we haue rather cauſe to wonder and maruel at the life of S. Anthony, thẽ imagine we be able to imitate it. Finally, Antony departed out of this cauenot in that ſort and manner as was thought of diuers, for he was neither leane for the long faſting, neither did the natural coulour of his face look pale or wearish, although he had ſcant ſeen the ſunne in al that time, yea, his preſence was venerable & comfortable to many, that from diuers countries came to ſee him: whereof many ſtayed with him, and were his diſciples, deſirours to imitate his life and manners, ſo that within a litle time they founded many Monaſteries, who al asknowledged and held S. Anthony for their father and ſuperiour, as indeed he was.

His ſpeachs were ſweet and delectable, he comforted the afflicted, he inſtructed the ignorant, he endeauoured to pacifiy and bring to agreement thoſe, that were at variance and diſcord, and perſuaded al in general to giue and offer to God their whole harts, and that they ſhould not preferr any worldly thing before him, God wrought many miracles by the hands and meanes of S. Anthony. He cured many that were ſick; he diſpoſſeſſed diuers of deuils, and not only ſo, but after he was departed out of the caue where the deuils had tormented him, he was then a tormentour of them, for the deuils hearing him named, did depart out of certaine that were poſſeſſed. He was on a time in one of his Monaſteries and he hard one to beat at the gate; he went himſelf to know who it was, and beheld a man of an exceeding high ſtature of whom he demanded his name, and he anſwered, I am Sathan. For what cauſe commeſt thou hither, ſaid Anthony? The deuil anſwered: this is my errand. Tel me why not only the religious men, but alſo al the Chriſtians, if they come to any miſhap, vſe to ſay, Curſed be the deuil. Anthony anſwered. They haue great reaſon, for thou makeſt continual warre with them, thou alwaies tempteſt them, and giueſt thẽ occaſions oft-times to fal into ſinne. I doe not any of theſe things ſaid the diuel, it is themſelues that make warre, and the temptations come of themſelues, and they doe alſo ſeek occaſions to comit ſinnes; for ſince God was made man, I haue no more ſtrength and power. I haue not habitation, I want al things and can doe no thing, let them complaine of themſelues and not of me, for that they themſelues, and not I, are culpable and in the fault. Then ſaid the Saint. Of this thing praiſed be euer our Lord Ieſus Chriſt, for although thou be the authour of leyſings, yet neuer the leſſe at this preſent, it ſeemeth thou ſayeſt the truth. When the diuel heard him name our Lord Ieſus Chriſt, he vaniſhed away with a great noyſe like a whirle-wind.

Saint Anthony was vnlearned, for he got no knowledge eyther humaine or diuine by any ſtudy of his owne, or inſtruction of others, but his knowledge was infuſed by almighty God, wherefore many came vnto him for Counſel. He wrot ſeuen letters to certaine Churchs in Ægypt, which are read in the Church as the Epiſtles of other doctours. He was ſo famous thorough the whole world, that the Emperour Conſtantinus who raigned at that time, wrot to him oftentimes, and deſired him that he would in his praiers, recommend his perſon, and the eſtate of his realme vnto God. On a time, certaine Gentil philoſophers

came

came to dispute with him in matters of faith, and among many reasons they vsed, they often repeated, that it was a thing vnbeseeming and vnfit for God to be apprehended, beaten, whipped, and to dye on a Crosse. To whom Antony answered. I aske if you believe euery thing that is written in the book of the Christians, if you believe not al, it is not conuenient for you to settle your beliefe, that he whom we worship for God, was tormented, and dead only, and therefore doe not thinck you haue gained the victory. We Christians believe euery thing in the Gospel, and so ought you also. For where you read that Iesus Christ was Crucified, we read also that he rose againe; and where you find he suffred hunger, there shal you find also that he fed 5000. persons, with fiue loaues of barley, and two fishes; and where you read he was a passible Man, you shal also read that he is the true God. It is not conuenient therefore for you to calumniat vs, with the reproachful things of our God, as his Passion, and death, for we Christians stay not here, but go further to that which is read of his honour, and of his glory. Doe you so also, either believe al that is written, or believe nothing, and by this meanes you shal haue no cause to callumniat the Christians. If you consider that which your owne hooks speak of your gods; you shal perceiue that it is a great shame, for a person of discretion or iudgement, to hold for a God such as you doe. For you adore Ioue the Adulterer, Saturne the Homicide, Backus the Drunckard, & Venus the Harlot. I pray you consider if it be not palpable blindnes, to worship such grosse companions for gods. Neuer did your gods such miracles as our God had done, yea, as his seruants doe at this present in his name: and because you shal see, that this is true, I wil make proofe thereof before you; Hauing said these words, he cured some sick and diseased persons in their presence, wher vpon the Gentils, not knowing what to say, astonied, and al confounded, departed from him.

Antony was a professed enemy to hereticks and scismatikes, neither would he heare the reasons and arguments they made, but auoid & shunne the place, where he knew any of them to be. He had some disciples famous for their vertues, as Hillarion, the two Marcarij, & diuers others. In an exhortation that he made once to his disciples, among other, he said these words. Let none of you my brethren, be satisfied in himself, of any thing he hath done for the loue of God, but hinck it is al too litle. Endeuour to haue your Iustice encrease toward him but thinck not that a religious man hath done much in that he hath forsaken the world, for euery one shal be compelled to forsake it, one time or other. The religious man doth not enter into religion to ease or refiesh himself, but to labour and toyle himself. You neede not doubt of your inabillity to exercise vertuous actions, for they be performed with more facility then can be imagined. This world is like a house of fooles, where one laughes another weeps. Some Ecclesiastical persons be like the Sea-gul, which remaineth al day in the water, when she flieth out and shaketh her wings, she remaineth dry. So happeneth it to religious men, who although they continue al day in the exercise of diuine seruice, being negligent afterward: loose asmuch as they haue gayned. As the fishe cannot liue out of the water, so Religious men dwelling, and remaining among secular people, waxe colder in their holie purpose, and decline some what from the austerity of their religion.

He said that he saw one a time in a vision, al the world ful of snares, wher-

reat he wondring, and desiring of God to know how to escape them, answere was made him, that true humility should be free. Once the religious men began to reason amongst themselues, which vertue that was, that helped most to attaine perfection. One said Chastity, for that by meanes thereof, a man kept sensuallity subiect to reason. Another said Abstinence holp most, for by that a man became Lord of himself. Another said Iustice, which gaue to euery one his right, and so euery one said as seemed to him most probable. Saint Antony hauing permitted each one to say his opinion, said himselfe at last. You haue al said wel, but none haue hit the marke. The thing that most helpeth to perfection, is the vertue of prudence, for al vertuous exersizes, if they be not gouerned by prudence, doe neither please God, nor yet be vertuous actions. Saint Antony had a great desire to suffer Martyrdome in the persecution against the Christians, and to that end he accompanied the Martyrs when they were led to their deaths, comforting, and encouraging them, and not obtaining his desire he was wery sorowful.

On a time a though came into his mind, whether there were any religious man in the desert, that had dwelt there so long as he, and it was reueiled vnto him that there was; and one of more perfection then he. This was saint Paul the first Heremit, whom he sough, found, visited, and finally buried, and was much pleased and satisfied that he had seen him. The end of his life proaching, it seemed to him in vision that the Angels boore him to heauen, and that the deuils endeuoured to hinder his passage, repeating some sinnes he had committed in his life time. To whom the Angels answered; you need not thus basily recount those sinnes which were committed in his youth, for that he hath confessed them, and of them obtained pardon; but if you know any sinnes he hath committed since he took vpon him a Religious life, open and declare them. The diuels hauing nothing to obiect, departed ashamed, and confounded.

S. Antony certified some of his disciples that his death approached, which caused in them such sorrow and gref, that falling at his feet, they kissed and embraced them saying. O Father, what shal we miserable creatures doe without thee? O Antony, glory of a religious men, why wilt thou leaue, and depart from vs either remaine and stay with vs, or els take vs with thee. Then he cõforted them saying, that it was the wil of God to haue it so, and that they were sufficiently instructed, & knew how they ought to liue; and he willed them to be perseuerant in the lawes and seruice of God, for that the day of euery ones death delayeth not, but draweth neerer. After this, he retired himselfe with two other religious men, into a place in the desert, farre remote from company, & he requested them for the loue they bore vnto him, that when he should be departed out of this life (which would be very shortly) they would bury his body in that place; and that they would not make it knowne to any person, to the end, that none should vse any honour or reuerence to his dead body, which in his life time he had alwayes an especial care to shunne, for he was euer a deadly enemy to vaine glory and to the world. Another reason, why he desired it, was; for that al the time of his life, no man euer saw his body naked, and he desired also, that no man should see it when he was dead. The

religious

religious men promiſed him to ſatisfy his requeſte, and he kneeling reuerently on his knees, with his hãds lifted vp towards heauen, made a deuout prayer to God, recommending vnto him the ſtate of the Church, the aduancement of the faith of Chriſt, and his diſciples alſo. His ſoule which departed inſtantly out of his body, was conducted vnto the heauenly country, in the company of many Angels, where it enioyeth and poſſeſſeth the reward of his good works. His two diſciples enterred his body as he had charged them, and ſaint Athanaſius ſaith, that when he wrote the life of S. Antony they were ſtil aliue, but he could not obtaine of them, to shew or declare the place, where they had buried him: ſo faithful and true were they to their maſter, in obſeruing the promiſe they had made him.

Some Saintes haue eſpecial priuiledges giuen by God, to be interceſſours for ſome eſpecial neceſſities of men. S. Thomas ſaith that God gaue a priuiledge to S. Antony againſt fier, not only of ſome infirmity that beareth that name, but alſo from the fire of hel, deliuering men that haue deuotion to this bleſſed Sainte, from thoſe eternal flames to which they were condemned for their ſinnes, by the preſent Iuſtice of God; and they being thereof aduiſed, haue before their death, been conuerted, and done penance, and haue been ſaued. S. Antony the Abbot died at the age of 105. yeares, the ſame day that the Catholicke Church celebrateth his feaſt, that is to ſay: on the 17. of Ianuary, and in the yeare of our Lord. 358. Conſtantius the ſonne of the great Conſtantine being then Emperour the 22. yeare of his raigne. Many graue and approued authours make mention of S. Antony: as S. Hieroſme in his Book *de viris Illuſtribus.* cap. 98. S. Auguſt. lib. 8. cap. 6. of his confeſſions. S. Iohn Chriſoſtom. hom. 8. Math. Zozome. lib. 1. cap. 13. Caſſiodorus lib. 1. cap. 11. hiſt. tripart. Ruffinus lib. 19. cap. 8. of his Eccleſiaſt. hiſt. Niceph. lib. 8. cap. 40. Theodoretus lib. 4. cap. 27. of his Eccleſiaſt. hiſt. Vſuard. ſaith in his Martirologe, that in the time of Iuſtinianus the Emperour, the body of S. Antony, was found by diuine reuelation, & was brought to Alexandria, and layd in a Church of S. Iohn Baptiſt. It is ſaid it was afterward caryed into France to a citty called Vienna in the prouince of Narbon. Maurolicus in his martyrologe, ſaith the ſame, and the authour of the catalogue of Saints.

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## *The Hiſtory of the Chaire of S. Peter in Rome, with ſome conſiderations of this ſolemnity.* Ian. 18.

*WE read in the Book of Geneſis, how King Pharao hauing taken Ioſeph out of priſon, asked him the interpretation of a dreame that he had dreamed. The answere that Ioſeph gaue, ſatisfied him ſo, that he made him Vice-Roye of al his Kingdom, and eſtablished him in the next place to his owne perſon. Soone after followed a great dearth, and the people reſorting to the king for neceſſary proviſion, he ſent them vnto Ioſeph, ſaying, that he had the keyees of his granaries, and other victualls, and that he had giuen him anctority to diſpoſe of al things as he pleaſed. This figure is much to the purpoſe, for the feaſt of the Chaire of S. Peter, who was figured in Ioſeph. S. Peter was in priſon, ſo was Ioſeph. Ioſeph was delinered by the commandement of Pharao.*

Act. 12. 9. *S. Peter, was deliuered by the appointment of Iesus Christ, who sent an Angel that deliuered him. Pharao asked a question of Ioseph, and by his answere it came to passe, that he was made Vice-roy and gouernour ouer al his Kingdomes. So the Sonne of God asked of S. Peter a question, when he demanded what men said of him, and also what they themselues said. The answere that Peter made, pleased our Sauiour so much, that he made him Prince of the Apostles, and head of al his Church, and placed his seat and Chaire in the next place to himself. In the dearth that hapened in Egypt the people resorted to Pharao, and he sent them vnto Ioseph: so when sinners haue need of the grace of God, which is the food of the soule, and resort vnto him, he sendeth them vnto S. Peter, saying: he hath the keyes of the threasory, what soeuer shal* Mat. 19. 19. *be by him loosed in earth, shal likewise be loosed in heauen, and whatsoeuer shal by him be bound in earth, shal likewise be bound in heauen.*

THE Apostle exercised this authority seuen yeares in Antioche, where he placed his first Seate and tribunal for instruction, and for hearing the misdeedes and faults of euery man, loosing some, and binding others. Seuen yeares being passed, he translated his Chaire and tribunal seat, from Antioch vnto Rome, by the especial and expresse commandement of God, where he kept his residence 25. yeares, setting it firme and stable in that place for al Successours. This placing of the Pontifical Seate in Rome, the Church solemniseth with the name of the Chaire of saint Peter, for that it shal be alwaies firme and stable there, and the Bishop of that citty as Successour of saint Peter is called Pope, that is to say, Head of the Catholike Church, vnto whom al men ought to render obedience, and to acknowledge for their Superiour. That S. Peter did translate his Chaire and Iudgement Seate, from Antioch vnto Rome, by the expresse wil and commandement of God, and that there is the principallity & head of al Christendome, S. Anacletus the Pope and Martyr affirmeth, whose words be these. The Holy Romaine Church holdeth the principallity, and is Head of al other Churches, not only by the wil of the Apostles, but of God himself. The same is confirmed & approoued by Zeuerinus, Calistus, Fabianus, & Sistus Bishops of Rome & Martyrs, and by Siluester, Iulius, Gelasius, Simachus, Virgilius, & Gregorius, al Bishops of Rome & holy Cõfessours. Founding their words vpon the especial prerogatiues & priuiledges, that Iesus Christ gaue vnto S. Peter, when he hauing confessed him for Christ the Sonne of the liuing God (as S. Mathew auoucheth) our Sauiour said vnto him. Blessed art thou Simon the sonne of Iohn, frõ hence forth thou shalt be called Peter or a Rock, vpon which my Church shal be founded, vnto thee I wil giue the keyes of the Kingdom of heauen, and thou shalt haue auctority to bind & to loose. Those which thou shalt loose in earth and set free, shal enter into in heauen, & those whom thou shalt bind on the earth and condemne, shal be excluded from heauen, & condemned to hel. Also our Sauiour said vnto him: Peter, I haue praied for thee, that thy faith shal not faile. Which was an aduertissement giuen him, that being Head of the Church (as much as concerned that office) neither he, nor any of his Successours could erre or faile in faith, but rather he and they together, ought to confirme in faith the weake and feareful. Moreouer, S. Iohn writeth that Christ asked him. Peter doest thou loue me more then these thy fellow disciples? and he answered him. Lord thou knowest right wel

that

that I loue thee: and Christ replied to him: Feed my sheep, as if he had said: My wil is, that thou be the supreame and vniuersal Pastour of al my flock. Also that which S. Mathew rehearseth saying: that Iesus commanded Peter to pay the Didrahmas (a tribut which the Heads & Gouuernours of houshoulds only paid) for them two, was a manifest declaration that he made him Head of the Church. And this was not said, nor graunted to any other of the Apostles: so that it is very cleare, that Peter was the Vicar of Iesus Christ, his Lieutenant on earth, Pastour of al Christendom, and Head of the Church.

Now let vs consider a litle, why Iesus Christ did elect and choose S. Peter vnto this dignity, rather then any other of the Apostles? was there not with him S. Iames the great, that was his cosin? was there not S. Iohn also, who beside that he was his cosin, was dearly beloued of him? he was a yonger man, and more able to susteine the paines incident to such a Dignity. Moreouer, he was an excellent Diuine, sot that by one only lecture which he hard, leaning vpon the breast of our Lord, he learned so much, as shewing part thereof in the beginning of his Ghospel, he mounteth so high that he cannot be seen nor vnderstood, and therefore he is called an Eagle. If he would not bestow this dignity on any other of the Apostles, was not the great Iohn Baptist sufficient for it? Could not he haue conserued his life, and not haue suffered him to haue dyed in that sort, and manner that he did? he could haue susteined the charge of this dignity vpon his shoulders, & would haue rẽdered a good account thereof, for such was his life, zeale, and doctrine, and other ghod parts, that Iesus Christ himself said of him, that among other good men, he was the greatest. For what cause then did Christ leaue out Iohn Baptist and choose Peter? Vnto this some doctours answere, that if Iesus had giuen the papacy to one of the two Iohns or to Iames his neer kinsman, he should haue giuen occasion, that the dignities of the Church might haue been bestowed in respect of kynred, which pleased him not. Yea, rather by forbiddning in the old Testament, that they should not goe vp to the Altars by degrees, he gaue them to vnderstand that they should not ascend to Ecclesiastical dignities, by degrees of kinred, after the manner as dignities be giuen sometimes, only for kinred sake, and not for desert. But this reason doth not conclud, as it seemeth. For if the kinesman be of such quallity and parts, as to merite and deserue the dignity, it is no reason he should loose the preferment, for that he is a kinesman. So that the two Apostles Iohn and Iames, and Iohn Baptist, wanting no desert nor sufficiency, the doubt is not resolued. It may be said that Iesus Christ would giue this dignity to one that should be like to them, that should haue to deale with him. It is cleare and euident, that to the higheſt Bishop must resort the sinner, the blasphemer, the manqueller, and the periured man: If one of these had come for succour vnto S. Iohn Baptist, or to Iohn the Euangelist, or to Iames, who (setting asyde a litle ambition they had, when they desired to sit on the right and left hand of our Sauiour, and a little pusillanimity, or feare, when they fled from our Lord in the time of his passion) were alwaies holy men, which might cause them to vse the penitents with too much seuerity, and rigour, and haue put them to desperation: which is not the thing that God requireth, but rather the conuersion of sinners.

To the end then, that euery one might depart with consolation, from the

feet of the high Bishop, he elected Peter, who could not terrify the sinner, himself hauing been a sinner also. He could not be rigorous with the manqueller, himself hauing giuen blowes and wounded men. He could not disdaine the forsworne man, himself hauing been periured, swearing and forswearing that he knew not Christ, and so he would not shut that gate of heauen to any would enter in by the way of penance, and of the holy Sacrament. It may be said, that the Bishops should haue a Bishop, the Priests should haue a Priest, and the Maried men, a Maried man: But in truth, this was the principal cause. The greatest dignity of the Church was to be bestowed vpon the greatest Saint: and he was the greatest Saint that loued Iesus Christ most. S. Thomas saith, it were an errour to affirme that any was a greater Saint then S. Peter, or loued Iesus Christ more then he, when the Papacy was giuen him: This is gathered out of the words of the Ghospel of S. Iohn where he saith: that Iesus asked of Peter, if he loued him more then the other Apostles did? and he answered, Lord thou knowest that I loue thee, and that in louing thee, none exceedeth mee. Then presupposing that he loued Iesus more then others did, we may inferre, that he was the greater Saint, and so he was the fittest to haue the supreme Ecclesiastical dignity bestowed vpon him. S. Augustin noteth that Christ asked Peter the same thing thrise, for that he had denied him three times? and Peter answering alwaies after one manner, at the last time Christ said vnto him; *Feed my sheep*, which is as much to say. I wil that thou be Pope, Higheſt Bishop, my Vicar in the Catholick Church, and I giue vnto thee the keyes of the Kingdom of heauen. How great this dignity is, S. Paul mentioneth writing to the Galathians as S. Chrisostome noteth. I wil tel you my brethren and friends (saith the Apostle) that I haue made a iourney to Ierusalem, to my great trouble, and no litle danger, and if you aske me wherefore I went, I wil answere you to see Peter.

Saint Iean Chrisostome saith, we wil stay here on a while. O Blessed Apostle, thou wentest to Ierusalem a long and tedious iourney, thou didst put thy self into many dangers, for thou art hated of the principal citizens, and al this thou didest to see Peter a poore fisher man. Couldest thou not say, thou wentest to pray in the temple, as many Iewes did from farre countries? But if thou pleasedst not to say so for that the Sinagogue was falled frō the fauour of God, and because the rites and ceremonies which were done in the temple, liked thee not: Couldest thou not say thou wentest to see S. Iames the lesse, who was Bishop of that Citty, whose life and sanctity was a wonder to al the world? mightest thou not wel haue taken the paines to haue seen him? Couldest thou not say thou wentest to see S. Iohn Euangelist, so much beloued of Iesus Christ? or at least thou mightest haue said thou wentest to see the mother of God, since Dionisius thy disciple departed from Athens, and went to Ierusalem only to see her, and he thought his trauel wel bestowed, to enioy the sight of that Tabernacle, in which it pleased God to make is habitation. Thou alledgest none of these causes, but sayest thou wentest to see Peter, which was a poore fisherman. What thing worthy of sight was in him? Many things worthy of regard & cōsideratiō are to be seen in him (may the Apostle say) to wit: that God hath made him head of his Church, and giuen him auctority to pardon sinnes, and that he being but a poore fisherman, might open the gates of heauen by absoluing

some

ſome, and ſending others vnto hel by denying abſolution.

Great was this dignity which was giuen vnto Peter, and no leſſe was the fauour and credid giuen vnto Rome, when in her by Gods commandment was placed the pontifical ſea and Chaire by S. Peter, there to continue, as long as the world endureth. S. Leo ſaith. God would that the iudgment and tribunal Chaire of S. Peter should de be rather in Rome then in any other citty, becauſe as that citty had been the miſtris of errours maintaining Idolatry, aloft and in creedit: it ſhould likewiſe be the miſtris of the Truth, and there should be the ſupreme throne of the Chriſtian religion. Firſt she was Babilon (for ſo S. Peter calleth her in one of his Epiſtles) and then she became Ieruſalem, not that celeſtial citty, but a paterne or ſimilitude thereof. In ſuch fort, that God shewed great fauour vnto S. Peter, in making him head of his Church, and in giuing him auctority to pardon ſinnes: and shewed fauour alſo vnto Rome, in commanding him to eſtablish his pontifical Chaire in that place. Yea, and in this shewed an eſpecial and admirable fauour to al mankind, leauing for them a meanes, and remedy in the earth, to haue their ſinnes for giuen, and pardoned. Very great indeed was the fauour done vnto S. Peter, but farre greater was it, that from him should ſucceed other Prieſts, who haue in like manner auctority to abſolue men from their ſinnes.

If there were in the world but one confeſſour only, and that his habitation should be in the vtmoſt bounds and borders of the earth, yet the labour & trauail were wel beſtowed to goe to ſeek him, and a happines to find him, and the man that were able, and would not goe to him, were wel worthy of blame and punishment. But God hath prouided ſo many confeſſours in his Church, that there are to be found of them in euery part of the world, and al of them haue auctority to abſolue men from their ſinnes. This is an eſpecial benefit, a rare fauour, and proceeding of the aboundant mercy of amighty God. This was ordeined by God, that the damned which burne in hel in thoſe terrible flames, in eternal torments, should not haue wherwith to excuſe thēſelues. And although there be ſome damned for their ſinnes that were but tranſitory, paſſed in a short ſpace, and their torments euerlaſting: yet they cannot open their mouths to complaine of Gods Iuſtice, for that they had ſo eaſy and pleaſant a remedy, as is to confeſſe their ſinnes vnto a Prieſt, which for that they would not vſe it, therefore haue they worthely deſerued their chaſticement.

God forbid that thorough our owne negligence, we should make ſmale account of ſo great a benefit which he hath left vnto vs, as is the Sacrament of Penance, nay, let vs rather yeald infinit thanks vnto him for it, and eſpecially on this holy day, in which the Church reioyeth of the grace and fauour confered vnto S. Peter, vnto Rome, and vnto al the world. Let vs al reioyce and be glad in our Lord, making vſe of this his mercy, and alſo render thancks to the authour thereof, that we may purchaſe pardon of our offences paſſed, & being in his grace and fauour while we liue, may be worthy of his glory in the world to come. Pope Paulus the 4. in the yeare 1557. cōmanded this feaſt to be celebrated, as Cæſar Baronius ſaith Onufrius Panuinus ſaith: that S. Peter went to Rome in the 44. yeare of our Redemption, which was the 3. yeare of the raigne of Claudius, and he ſaith he entered Rome on the 18. day of Ianuary, & therefore the Church of Rome celebrateth the feaſt on that day, S. Peter remained in

Rome litle more thē 3. yeares, & then returned vnto Ieruſalem, when the Emperour Claudius commanded that al the Iewes should be driuen out of Rome. Mention is made of this going of S. Peter vnto Rome, in the Eccleſiaſtical hiſtory of Euſebius, lib. 2. cap. 14. and 5. and Paulus Oroſius lib. 7. cap. 4.

## *The life of S. Priſca Virgin and Martyr. Ian. 18.*

*AMong many other words of commendation that are ſpoken by the renowned Matrone Iudith, when she did that worthy act in killing Holoſernes, one was ſpoken by Vagao chamberlaine to the ſame Holoſernes. For he ſeeing the body without a head, tombling in his owne blood, al confounded, and ashamed, leaped out of the Pauillion, and ſaid to the army. One woman of the Hebrews, hath put to shame, the houſe of King Nabuchodonoſor, We may fitly ſay this of S. Priſca, who made ashamed al the fiends of hel, by her notable conſtancy in ſuffring torments, for the loue of Ieſus Chriſt. The life of which Saint (as ſome authours thinck) was written by the notaries of the Church of Rome in this manner.*

PRiſca was borne in Rome of noble parents. Being yet a child of 13. yeares old, she was neuertheleſſe ancient in wiſdom and vnderſtanding; she was bapriſed, and as a Chriſtian exercized her ſelf in good works; She viſited eſpecially the Churchs and Oratories of Chriſtians, deputed and apointed to pray in, and to teach matter of faith. Claudius the ſecond gouerned the Empire of Rome, which dignity he obtained in the yeare of our Lord 270. The officers which thirſted after the blood of the Chriſtians, in the former perſecutions which the precedent Emperours had rayſed againſt the holy Church, (although Claudius diſſembled a while for the affaires he had in the warre againſt the Greeks and other enemies of the Empire of Rome ceaſed not, but if they could apprehēd any, they tormented them. Theſe fellowes took Priſca (finding her in one of the oratories at her prayers) and emptiſoned her, and without any regard to the nobility of her blood, led her bound in chaines, before the Emperour: who commanded them preſently to carry her tho the temple of Apollo, where she should ſacrifice and adore him; but she ſaid: she would adore none other but Ieſus Chriſt, and that Apollo was no god but a deuil, vnworthy to be adored. The Emperour commanded them to buffet her on the face, which diſfigured her fauour in the ſight of men, neuertheleſſe, she remained beautiful in the ſight of God, for that she ſuffered this reproach for his ſake; Then the Emperour commanded them to put her into priſon, among the malefactours, but that did not change the reſolution of the holy Virgin. Then ſought they out her father and mother, and procured them to perſuade her to adore the Idols, with al the ſubtile ſpeachs they could deuiſe, but it would not ſerue.

Some ſpoke her faire, ſome threatned her, aſſaying al meanes to make her change her mind, but she remained alwaies conſtant, and ſo shewed her ſelf. The greater their fury and importunity was, the more she was confirmed and

and ſtrengthned in the faith of her ſpouſe Ieſus Chriſt, who gaue her conſolations, and ſent his Angels to comfort her, and to encourage her to be conſtant to gaine the crowne in heauen prepared for her. The bleſſed damoſel took courage in theſe conſolations, to ſupport manfully, the torments which they inflicted vpon her. The officers shewed their malice in ſtriking her tender and delicate flesh, ſo that they made it black and blew, and shedding her blood aboundantly; yet her ſpirit was prompt and ready ſtil, to ſuffer greater torments for the loue of her Sauiour, as she made good demonſtration. The tyrant thought it was by the power of negromancy, that ſuch a tender girle should ſuſteine ſuch grieuous torments: whereupon he imagined, that if the body of the Virgin were anointed with Oyle, it would hinder the power of the enchantment. He cauſed her therfore to be anointed with boiling Oyle, which perſing into the bruiſed and greene wounds, could not but be extreame paineful.

The tyrant ſent her back againe to priſon, and three daies after cauſed her to be led publickly into the Amphitheatre, which was a place where Chriſtians by the wild beaſts, were killed and ſlaine in the ſight of al the people. Hither came the holy damoſel, fulfilling the woedes of S. Paul; That the Martyrs were made ſpectacles to God and men. God was wel pleaſed to ſee her ſuffer for the loue of him, and men took delight to ſee her torne in pieces by wilde beaſts. B. Priſca being brought in thither, behould, ouer againſt her came forth a fierce Lyon. They that ſtood to ſee the showes, thought in an inſtant she should haue been torne in pieces, and ſaid one to another. See, what they gaine that follow the new religion of the crucified God. It is better with vs that doe obſerue our old law, worshipping Iupiter, Saturnus, and the other gods. In the meane while the Lyon approaching to the Virgin, lay crouching at her feet as a mild lamb, making the Idolaters ashamed, and the few Chriſtians which were preſent to reioyce. 1. Cor. 4.

This was not ſufficient to mitigate the fury of the Tyrant, but more enraged, he cauſed her to be put into the priſon called Ergaſtula among ſlaues, there to remaine three dayes without meate. After that he took her out to be tormented a freshe, and layed her vpon the racke, renting her with fleshe-hookes and Iron rakes, ſtil making new wounds vpon the ould, and taking her downe put her into a burning furnace. The fier ſpared her, and hurt her not, ſuch was the good pleaſure and wil of God, to make it appeare, that if he permitted his ſeruants to be tormented, it was not for that he could not deliuer them, but for that he would therefore giue them the greater glory, and that he might be glorified in them. The Tyrant ſeing that Priſca remained victorious in al her torments, cauſed her to be behedded, and ſo her B. ſoule aſcended to heauen, to poſſeſſe and enioye the reward of ſo glorious a Martyrdome. The Chriſtians enterred her body in the way toward Oſtia, ten miles from Rome. The Holy Church keepeth the remembrance of ſaint Priſca, on the day of her Martyrdome, which was on the 18. of Ianuary 270. Claudius the ſeconde reigning in Rome.

The

## *The liues of SS. Marius, Martha, Audifax, and Abacus martyrs. Ian. 19.*

*BLessed and happy is the man, saith the Holy Ghost in Ecclesiasticus, who hath for his lotte a good and vertuous wife, who doth not hinder, but help her husband to purchase heauen. Such a wife God gaue to Marius who was a Persian, and of noble blood, and his wife was Martha who was equal to her husband in nobility, and nothing inferiour to him in vertue and holines. Wherefore with reason wee may cal him happy. Their liues gathered out of the writings of Beda, Vsuardus, and other authours of Martyrologes, was in this manner.*

MArius and Martha, most noble Persians, were Baptised with their two sonnes Audifax, and Abacus exercising them in good and vertuous works. They were rich in temporal goods; and hauing heard that many Christians were Martired in Rome, they had a desire to see that citty, and to suffer martirdome also for the loue of Iesus Christ, if they might bee worthy; and if they attained not thereto, yet would they visit at the least, the Sepulchres of the Apostles S. Peter and S. Paul. To effect this their desire, trauailing on their iourney, they came to Rome. After they had seen the citty (so famous thorough the world) & visited the Sepulchres of the Apostles S. Peter & S. Paul, they stayed there certaine daies visiting the Christians which were many, and did not only visit them, but gaue them comfort and relief for their maintenãce in prison, out of their owne goods; and very charitable they buried and enterred those, that were put to death in the persecution.

These, and such like were the exercises of these foure soldiers of Iesus Christ, who being by these meanes knowen to be Christians, the Emperour Claudius the second of that name, caused them to be apprehended. He vsed many perswasions to them that they should adore the Idols, vnto which they returned this answere, saying. They haue not been the best, but the worst men of the world, and therefore they deserue to be called, rather diuels then gods. This put the Emperour out of patience, so that he commanded they should be tortured in al cruel manner, committing the cause to a deputy called Massianus, who commanded that they should first be stripped, and beaten with roddes (which was the torment vsed for noble men) After this, he caused them to be put vpon the racke, and their sides to be scorched with burning torches and to teare and rent them with hookes of Iron. But none of these rortures could moue them from their firme resolution; yea the two yong men Audifax, and Abacus, in the midst of their torments with ioyful voices rendred thancks vnto God, that had made them worthy to suffer for his salke. This caused the rage and fury of the tormentours to encrease, and therefore they cut off their hands, and hung them about their necks, and led them thorough the citty, with a crier before them that said. These be the despisers of the gods.

Lastly, they led them out of the citty, by the way Cornelia, to a field called Nimfa, and there beheaded them, beginning with Martha, for that she alwaies

and

and erneſtly perſuaded her huſband and children, to ſuffer death conſtantly for the loue of Ieſus Chriſt. So ending their liues, they exchanged a life ful of trauels and afflictions, for one replenished with al ioye and repoſe. The executioners hauing beheaded them, would haue burned them alſo, but they left their bodies half burned; and they threw the body of Martha into a wel. Thither came a noble matrone called Felicita, who taking the bodies of thoſe B. Martyrs, and the body of Martha out of the wel, cauſed them to be buried in one of her poſſeſſions. The Church celebrateth the feaſt of theſe Saints, the very day of their Martyrdome, which was on the 19. of Ianuary. Albeit Vſuardus maketh it the 20. day. Their Martyrdome was in the yeare of our Lord 270. in the time of the aboue named Claudius the ſecond. Cæſar Baronius ſaith, that the bodies of theſe holy Saints be in Rome, and that they were found in the yeare 1589.

## *The life of S. Fabianus Pope and Martyr. Ian. 20.*

*S Aint Paule the Apoſtle wryting to Tymothy his diſciple, and appointing the condition that a good Biſhop ſhould haue, among other, this is none of the leaſt, that is: that he haue a care of his houſe and his family, and by conſequence of his Church. Al the while that a Church is in any manner of neceſsity, or trouble, and the Prelat abandon or fly from the ſame, or els if he be preſent, if he doe not toyle, yea and weary himſelfe, for the benefit and good thereof, it cannot be ſaid that he hath ſo great a care thereof as he ought. You cannot truly ſay ſo by S. Fabianus, for at ſuch time as the Church of God was committed to him, it ſuffred a grieuous perſecution, and yet he did not abandon it. Al the time of his Popedome he left not Rome, being 14. yeares ſpace and more, from the raigne of Maximinus, euen to the time of Decius, which was truly a heauy time for the Chriſtians, for the many perſecutions they did ſuffer. And he did not only ſtay there ſtil, but laboured to ordeine and prouide al things, fit and neceſſarie for the profit and good, both of the Chriſtians, and the Catholike Church committed to his charge. His life collected out of Damaſus, and other authors that wrote the liues of Popes, was in this manner.*



Aint Fabianus was borne in Rome (as Dioniſius ſaith) and his fathers name was Fabianus. Platina ſaith, that before he was Pope, he had a wife called Darfoſa. It was a cuſtome in Rome that when the Pope was dead, the Cleargy were aſſembled together to elect another, choſing alwayes the beſt learned and moſt vertuous. So after the death of Pope Anterus (who was alſo martyred) the Cleargy were congregated for the election of a new Pope. Euſebius ſaith in his Eccleſiaſtical hiſtory, that they could not accord, nor agree vpon any, but one part named one, & another part another. The caſe ſtanding in this ſort, Fabianus came thither with ſome of his friends, to ſee and know how things paſſed, and to ſay alſo his opinion. He being among the cõpany, ſodeinly came a Doue from heauen, and ſate on his head. When they that were preſent ſaw this, perceiuing that God had choſen him for his Vicar, they al ſhouted for ioye, & by common con-

sent said, that he ought to be Pope. For which cause you may iustly say, that the election of Fabianus was miraculous.

Maximianus the Emperour continued the sixt persecution, in which many Christians were martired. Wherevpon Fabianus took occasion to apoint seuen deacons, equal in nomber to the notaries; as wel for that he would continew that ordinance which Anterus his predecessour made, about the registring of the torments and martyrdomes of the Saints, which lost their liues for the Christian Catholike faith and loue of Iesus Christ, as for that they should haue a care to prouide, for the relefe and temporal maintenance of the poore, and especially for them that had their parents and husbands martyred, and were left orphanes and widowes; as also to relieue other persons that were in need whosoeuer. Among these were the treasors and goods of the Church, and the offrings of the faithful, imitating and following herein the Apostles, who elected S. Steuen and the other Deacons his companions, for this temporal busines. Fabianus also ordeined that the Chrisme should be Consecrated on the thursday called Maundy thursday, and that the old that was left of the former yeare should be burnt. He commanded also that the secular Iudges should not interpose themselues nor meddle with Priests, and other Ecclesiastical persons. He forbad Matrimony between kniefolkes, within the fift degree. He commanded also, that al Christians being come to the yeares of discretion, should communicate euery yeare thrise.

The persecution was some what stayed after the two Phillips, the father and the sonne had taken possession of the Empire: he being Phillip the first of that name, and also the first of the Emperours that was baptised, and professed the faith of Iesus Christ. So that in sixe yeares, that they two gouerned the Empire, Fabianus had also space, to rule and gouerne the Church of God in good order and manner. The authority of Fabianus was so great, that as Eusebius saith, the Emperour Phillip the father, would haue communicated on Easter day as other faithful people did, but the Pope would not giue him the Blessed Sacrament, vntil he had confessed himself, and done penance for certaine publike sinnes, and some cruelties, by him committed. The Emperour making his confession with great humility, did also open penance for those sinnes, and then was admitted to the Blessed Sacrament.

After the death of the two Phillips, the one at Rome, the other at Verona, Decius one of their captaines succeded them in the Empire, who as wel for that he was cruel of nature, as also for hate he bore to the Emperours that were dead, (for that they had been Christians) raised against the Church the seuenth persecution, which was most rigorous. There were martyred in it infinit people, & among other the Pope Fabianus, who was buried in Via Appia in the Churchyard of Calistus. He held the Papacy 15. yeares, and 4. dayes. He gaue holy Orders fiue times in the moneth of Decemb. and made 22. Priests. 7. Deacons, and 11. Bishops. He died the same day that the Church celebrateth his death, that is on the 20. day of Ianuary in the yeare of our Lord. 253. Of Fabianus maketh mencion. Eusebius in his Eccles. hist. lib. 6. cap. 22. and 27. and 31. and the like doth S. Ieroſme in the 64. cap. Of his book de *Viris Illustrib.* *Ruffinus* in his Eccles. hist. cap. 21. 25. 29. Niceph. lib. 5. cap. 26. Himon. Anastatius. Cedrenus. Beda. and Vsuardus. His body is in Rome in the Church of S. Fabian and Sebastian.

The

## *The life of S. Sebastian Worthy martyr. Ian. 20.*

*THE Patriarch Iacob, at such time as he kept the sheep of Laban his father in law, desiring to encrease his wealth, made an accord with him, that al the Lambs that were yeaned of the with sheep, and were spotted or party coloured, should be his. Whereupon he took certaine wands, and pilled off some of the rinde therof, in such sort, that in some places they were whit, in other some green, or of the colleur of the rynde: then he laid these wands in the troughs of water where the sheep did drinke, and so beholding them they conceiued and yeaned lambs spotted, and of diuers collours, and by this meanes he was made rich. The same that Iacob did, Iesus Christ the Sonne of God did also. He is the Pastour as we read in S. Iohn, and the faithful people be his sheep. He being desirous to be rich, and to gaine many soules, laid roddes halfe strippod before them, to the end that beholding them they might bring forth fruit. We may say, he laid before them many of his Martirs, which were rods straked. Wherof it came, that some of them were flayed, some cut in pieces, some were deauoured of wild beasts, others burned, and al at length suffred death for his loue. Which is donne to this end, that the faith ful seeing how the Martirs were handled (which is reduced vnto their memory when they celebrate their feasts) the like desires might quicken in them, which after should bring forth fruit of good works inconuenient tyme. But if al the Martirs may be called stripped wands, we may with great reason speak it of the glorious Martir S. Sebastian, knowing that on the day of his Martirdom, he is shewed and represented naked, bound vnto a poste, couered with wands, which were the arrowes that were shot into him in such abondance, that he seemed to be a Porkupine ful of precles, which torment he endured and supported with a couragious mind for the loue of God. His life is gathered out of Simeon Mephrastes.*

MAximianus and Diocletianus most cruel tyrants, and dealy enemies to the name of Iesus Christ, being Emperours of Rome, such was their fury and rage against the Christians, that neuer any Emperour surpassed them in cruelty. Al the cities & castles of the Empire, were filled with Christians, neither did they punish or execute any for other offence, but only against the Christiãs, whom they put vniustly to death in great numbers. In their time was a noble knight borne in Millaine called Sebastian, whose father was a Francheman of the citty of Narbona, and his mother was a great Lady of Millaine. Diocleſianus hauing notice of him, because he was a man of courtly behauiour, and of noble blood, he receiued him into his seruice, and gaue vnto him an honorable office, making him captaine of the horse, attending on his person. Sebastian exercised this office showing al diligence, to doe the Emperour pleasing seruice. Yet therefore would he not omit any part of his duty in the seruice of God, being a Christian, but vnknowne, although in some especial occurrences he made it knowne what he was, as in this. If he saw any Christians, that for feare of great and sharp torments, were in danger to yeald, he would comfort and encourage them so, that many by his meanes, stood firme and constant to the end. It hapened on a time, that there was

taken in Rome (where the Emperour and Sebastian were) two men of great account, called Marcus, and Marcellinus, sonnes of Tranquillinus and of Maria: and they had also their wiues and children.

These men were brought before Cromasius the gouernour, who seeing that neither faire speachs nor threatnings, could draw them to sacrifice vnto the Idols, gaue thirty daies space, wherein they might consider what they would doe, and if at the end of that limited time they continewed Christians, he condemned them to death, and did confiscate their goods. In the time, great store of people went to visit and persuade them, that they should avoid the torments & certaine death. Among other went vnto thē Tranquillinus their father, who said vnto them with many teares. O my sonnes, who shal now sustaine me in my olde age? Who shal close mine eyes after I am dead? Who shal lay my bodye in the spulchre? Haue compassion on me, my children. Consider that I haue begotten you. That I haue brought you vp vnto this honorable estate, wil you now goe wilfully vnto your deaths? If you haue no consideration of this, yet haue regard to your florishing yeares, and to my old age. Remember your houses and goods, which being confiscate, shal passe vnto new Lords, and I in one day, shal loose my goods, my estimation, and my two sonnes, which be the light of mine eyes. Whilst the father said this, the teares ran like two riuers from his face. After came the mother, vtterly disconsolate and afflicted, and with a lamentable voice, rehersed vnto her sonnes the paine that she suffred in their birthes, shewing them her breastes whereof they had sucked, and omitted not any thing that might moue thē to compassion. Then came their yong and beautiful wiues, with their children in their armes, calling themselues vnfortunat widdowes, vtterly desolate, and void of al confort. Their litle Infants with their crying and wailing, bore a part in this dolourous musick. Here was not an end of the conflict that these martirs had, for euery day their parent and friends came, and vsed as it were compulsory persuasions vnto them, to change their mind; remembring them of their friends, their beauty, the pleasures of the world, their riches which they should leaue to others, the honour they should leese, and would they now change al these things, for cruel torments, and an ignominious death? This conflict was very great, and the motiues were so potent, that it seemed these Saints began to yeald and to aply themselues vnto their wils.

Among these Sebastian was present, and doubting least these two soldiours of Christ should loose their crowne, not a whit regarding what damage might come vnto himself (if it were publikly knowne that he were a Christian) made this Oration to al the company, with a loud voice. If our life were eternal, and without afflictions or trauailes, it were great reason we should endeauour to preserue it. But for that it must of necessity end so shortly, what reason haue we for the loue therof, to loose another life that surpasseth this so much? this is temporal, and that is eternal; this is ful of trauailes and paines, and the other life is ful of repose & consolation. Doe you not know, that God saith with his owne mouth. *That he that denieth him in earth, he wil deny him in heauen*, as vnworthy to be his seruant, and wil condemne him to eternal torments? Then contrary wise, he that shal not deny him in earth for feare of death, but confesse him constantly, he wil confesse him in heauen, and giue him

him the reward of euerlasting life. Doe not think that those that be in heauen forget their parents, their children, their wiues, or their friends, but that they haue them more fresh in memory, and that they can doe them there more good, then they can by any meanes being one earth. This being graunted for trew, doe you not with your teares, hinder the good purpose of Christs soldiers, for if moued with your praiers they shal yeald, you shald vndoe them, and they vndoe themselues.

Sebastian made not an end thus, but turning his speach to the Martirs said. Now you may see (O your souldiers of Christ) the craft of the diuel, that which he could not obtaine of you, by the threatnings, and torments of your enimies, he seeketh to get by the theares and entreaties of your friends, and parents. If you haue gotten the victory ouer the one, haue a care to continew it ouer the other also: beare not so great a loue vnto your flesh, which though you pamper and cherish neuer so much, shal yet at length become meat for the wormes. and consume in the graue, the paine of martirdom can endure but one day, but the torment of hel shal endure for euer. These and the like speachs Sebastian vted, and whileſt he spake, there came a great light from heauen, and inclosed him round: and in the same was seen a beautiful and a resplendent yong man, which was a sure signe that he thaught Sebastian what to say. Al they that were present were amased, and astonied, believing for certaine, that these speachs of Sebastian were the truth, and that he was inspired from heauen.

There hapened also another thing at the same time, which confirmed al them that were present more and more in the faith, and that was this. There was present a woman, the wife of Nicostratus, (master of the house, where the saints were kept) who was domb, and hauing heard the speachs of Sebastian and liking thereof, made signes and tokens, of commendations of them, because she could not speak, and fel at his feet. He perceiuing that it was the wil of God that this woman should be healed, for the spiritual good of them that were present, bade her to rise, and calling vpon the name of Iesus she was healed, and spoke plainly in the hearing of them al. Her husband Nicostratus rendring thancks vnto God, released al the Christians that were prisoners in his house, craued pardon of them, desired them to take their liberty, and depart from Rome; for he meant to stay, and to satisfie the law with his owne death, in that he had liued so long in Idolatrie, & been a persecutour of the Christians. They answered, that it was better, to bring thither al the other Christians that were prisoners, and vnder his guard, which he willingly did. Manie Christians being then assembled in the house of Nicostratus, Sebastian deliuered vnto them the word of life, and they spent the time in fasting, watching, and praiers. The gouernour hauing notice hereof: sent for Nicostratus, and demanded of him, for what cause he had assembled so manie Christians in his house. He contented to dissemble a little to the end, that those that had not yet been baptised, might bee, answered: I brought these men together, that they seing the torments that other men suffred, might be the more terrified and fearful, and so might be drawne from their opinion. Cromasius believing his wordes, was wel pleased, & commended his diligence: although Nicostratus was not to be commended for telling a ly, for a ly is neither lawful nor good at any time, yet shewed therby that he had

an intention of goodnes, and that in him remained alſo ſome imperfections, neuertheleſſe, he amended this errour in this ſorte; He had a deare friend called Claudius, to whom he recounted how Sebaſtian not regarding the fauour of the Emperour, but thruſting himſelf into apparant perril of death, had openly shewed himſelf to be a Chriſtian, and had exhorted euery one to perſeuer in that faith, with marueilous words, and wonderful miracles.

When Claudius, heard theſe things he was much aſtonied, and going to his houſe he took his two ſonnes, whereof one had the dropſy, and the other was a Leper. He led them to the houſe of Nicoſtratus, where he found a great number of Chriſtians, for they ſtil encreaſed, they were ſo deſirous to ſee Sebaſtian, becauſe they heard he was ſo fauourable to the Chriſtians; There was among the reſt a Prieſt called Policarpus, who inſtructed al thoſe in the faith that deſired baptiſme, and after baptiſed them. There was baptiſed among the reſt, the two ſonnes of Claudius, and they being baptiſed recouered their health, to the great conſolation and ioy of al them that were preſent, but eſpecially to their father, who alſo was conuerted to the Chriſtian faith.

The gouernour Cromatius called before him Tranquillinus father to Marcus and Marcellianus, and not knowing that he was a Chriſtian, demanded of him if his ſonnes did ſtil continew Chriſtians, if it were ſo, their terme giuen them of thirty daies was now expired, and therefore he would execute the law vpon them. Tranquillinus anſwered. Happy be they, if they be worthy to dye for the loue of Chriſt Ieſus, happy am I, that by their meanes, am come out of darcknes, hauing worshiped ſo long falſe Gods, which be vnworthy to be called men, and much leſſe to be adored; Then ſaid the gouernour, I ſee thou art a Chriſtian alſo? I am indeed ſaid Tranquillinus, for hauing ſeen that Sebaſtian maketh ſmal reconing of the fauour of the Emperour, and confeſſeth himſelf publickly to be a Chriſtian, and hath ſpoken marueillous things, confirmed alſo with miracles, I am reſolued to follow this truth, and to forſake the errour wherein I haue been yntil this preſent. Cromatius, marueilliug to heare that Sebaſtian was a Chriſtian, It ſeemeth ſtrange to me that Sebaſtian ſhould be a Chriſtian, and that a man of ſo great account, and rare quallities, ſhould not belieue a thing ſo certaine as the honour of our god. I cannot ſee how there ſhould be but one God, and he to be crucified. Then ſaid Tranquillinus: It is more hard to belieue that there ſhould he a God inceſtuous, an adulterer, as Iupiter; an harlot, as Venus, an homicide, as Saturne, and a deceiuer as Mercury: It is no hart matter to belieue that God died, ſince he was made man that he might dye, and he died for no other cauſe, but that he might giue life vnto man; The reputation that he loſt by dying, he recouered double by riſing againe, for he died not to remaine dead, but to riſe againe with glory the third day, and after forty daies he aſcended viſibly into heauen, and there he ſitteth at the right hand of the eternal Father. Theſe and the like ſpeachs made the good old man vnto the gouernour, with ſuch efficacy aſſiſted by God, that Cromatius anſwered: Thy words haue penetrated my hart, I ſee clearely, that it is more vnfitting for God to ſinne, then to dye, being preſuppoſed that God was made man. To day I wil thinck hereon, to morrow come thou to me ſecretly,

erectly, and bring Sebastian with thee, and one more, and we wil talke together of his matter. Tranquillinus was wonderful glad hereof, and went presently to the Christians, and told them how things had passed, whereat they reioyced, & spent that night in prayers, desiring God to enlighten the mind of the gouernour Cromatius.

In the morning betimes, Tranquillinus, Sebastian & Policarpus went to his house, and they three reasoned long with Cromatius, and with his son Tiburtius; Cromatius had been sick of the gout a lõg time, & was lame thereof, wherfore Sebastian and Policarpus made their prayers to God for him, and he was healed; Hereupon Cromatius with Tiburtius his sonne were baptised with al their family. Cromatius had in his house a great multitude of Idols among which many were of great valew, for the Iewels wherewith they were decked, and also the cunning workmanship of them, al which were broken in pieces. After this Cromantius gaue ouer his office, and would oftentimes goe vnto the house where the Christians were, and thither came also, the Pope who was called Caius, who reioysed much with other men for the conuersion of Cromatius. But because these things were now publikly knowne abroad, they assured themselues that the offices would shortly come to apprehend them. For this cause they aduised to deuide themselues into two parts; the one part to be guided by Sebastian, & the other by Policarpus; the one part to remaine in Rome, and the other to retire themselues into some secure place further off. Then fel a godly variance between Sebastian and Policarpus, which of them should stay in Rome: where they looked to be sooneſt martyred, and each of them did desire to stay, chooſing it for the best. Pope Caius accorded them saying: that the Confessours were in the way to heauen as wel as the Martyrs, and set it downe that Policarpus should accompany them that departed out of Rome, for that he was a Priest, and might minister the Sacraments: and that Sebastian that was a lusty yong man and a soldier, should stay to abide the burnt & so it was done. There stayed in the company of Sebastian, Marcus and Marcellianus, whom the Pope made Deacons, and Tranquillinus their father who was made Priest, and appointed Sebastian to be defender of the Church.

The time now drew neere, that this company should suffer diuers torments for the loue of Christ. This good lot, lighted first vpon Zoe the wife of Nicostratus whom Sebastian had healed. This woman was taken making her prayers at the tomb of the Apostle saint Peter. The officers willed her to adore an Idol of Mars; but for that she would not, Flauianus the gouernour caused her to be hanged vp by the feet, & to make a great smoak vnder her, by which punishment shee yealded vp her blessed soule to our Sauiour, & her body was throwne into the riuer Tyber. When the company of Christians vnderstood it, Tranquillinus said to Sebastian: great shame it is to vs, that a woman of a fraile nature, should be the first that should get the crowne of glory, therfore I wil go to obtaine her company. With these words he departed from the house, and went to make his prayers at the sepulchre of S. Paul, where he was presently taken and stoned to death. Being dead, his body was throwne into the riuer of Tyber. Nicostratus the husband of Zoe, & Claudius his friend, walking by the riuer side, were likewise apprehended; and after a few dayes, that their causes had been often heard, when neither faire speach nor threates, could remoue them

them from their faith, by the Emperours appointement, they were throwne into Tyber, hauing great stones tyed to their necks, and so they yelded vp their soules to God.

There was in their company a wicked man that fained himself to be a Christian, who espyinge their doings, reported each thing to the Emperour; By his meanes Tiburtius sonne vnto Cromasius who had been gouernor was aprehended, & behedded. After him were taken Marcus, & Marcellianus, who were tormented cruelly vpon pikes of Iron, the binding their bodies vnto a stake, after they thrust the thorough with lances. In this maner, al the Christians that staid with Sebastian were put to death by one meanes or other, & none left aliue but himself. The Emperour vnderstanding that he was a Christia, caused him to be brought before him, and reprooving him sharply said: Sebastian, is this the confidence that I haue put in thee? I receaued thee into my court, I gaue thee an honorable office, I put thee in cheife credit in my Empire, making thee captaine of the principal squadron of myne army, and doest thou reward me thus? Like a foole thou hast vndone thy self, & wouldest thou vndoe me also? from me look for no fauour, and to thy selfe, looke for a shameful and euil death. To whom Sebastian answered modestly. O Cæsar, thou hast no cause to take thought for me. If I haue forsaken thee, I haue not done it, for the loue or respect of any Emperour or King of the world, but I haue done it for the loue of God, who is the King both of heauen and earth, whom the Christians adore. The gods which thou adorest are made of stone and of wood, & represent vnto thee the figures of vicious men, which were vnworthy to be called men, and much lesse to be adored by thee for God. The Emperour would not permit him to speake any more, but commanded them to set vp apost in the midest of the street, and that Sebastian being bound thereto, should be shot to death by archers.

This thing being blowne thoroughout the citty, for that Sebastian was wel knowne, some did marueil thereat, others did not belieue it, and euery one ran vnto the street, where they might see this soldier of Christ, who was led to the place of martirdome, by officers, with cryers before them who proclaimed him a malefactour, and a rebel to the Empire. It was a heauy sight, to see a goodly yong man, of noble birth, of courtly behauiour, and of great esteeme. hauing committed no kind of fault, to suffer such a death. Sebastian being brought to the stake embarced the same, & with great reuerence, spoke to our Lord Iesus Christ in this sort. I yeald thee thancks (O God) that hast brought me to this, how did I deserue to imitate thee in any thing? Thou for my loue diedst vpon a tree, and I for myne owne profit shal dye, bound vnto a post. Thou Lord gauest thy life for me, and now I shal giue my life for thy loue. I pray thee my Lord to accept of my seruice, and the sacrifice that I make vnto thee of my selfe, take it with that wil, wherwith I present it vnto thee.

This noble captaine hauing said these words, the executioners dispoiled him of his cloths, and bound him to the post, causing the people to stand alooff, and with al, the arrowes began to fal vpon him as thicke a haile; The blessed man called stil on the name of Iesus, who gaue him courage and comfort in grieuous torments. In short space he was so couered with arrows and dartes, that he looked not like a man, but like a Porcupine, whom there they left for dead, although indeed he was aliue. The next night went thither

ther a good woman to bury his body, and finding him aliue, shee loosed him from the post, and led him to her house, where she cured his wounds, so that he recouered his perfect health. Diuers Christians visited him, who gaue him counsel to flye away, to auoid the fury of Diocliſianus: But he being most desirous to dye for the loue of Iesus Christ, would not depart out of the towne.

It chanced on a time the Emperour passed the street by the same house where Sebastian lodged, who looked out at the window? both to see the Emperour, and that the Emperour might see him; for that the Emperour thought Sebastian had been dead, he was very much astonied, and commanded that he should be brought to his presence. The Emperour said: Art thou Sebastian that I cõmanded should be put to death? Sebastian said, I am. Iesus Christ hath restored vntõ me the life which thou didest command should be taken from me, & therefore I aduise thee, that thou be not so much his enemy, nor striue not against him in killing of his friends. Consider with thy selfe, that the Christians deserue not to be so vsed, for they in their prayers make alwaies petition for the preseruation of the Empire. The Emperour hearing this, was enraged against him more then at the first, doubting that by this meanes many would be conuerted to the faith of Christ; Wherefore he caused him to be led into a secret place, and there he was beaten with rods of Iron, vntil he yealded vp the ghost: his body being afterwards cast into a sinck ful of filth and myre, because the Christians should not find it, nor doe any reuerence thereunto: But the glorious Saint appeared to a matron called Lucina, and told her where his body was. Lucina did as she was commanded; The body when it was found, was without any wound or hurt, and was also very beautiful and sweet of smell, although it had lien in that filthy place. She buried it in Catacumbæ in Via Appia, where after was built a Church to S. Sebastian.

The whole Catholicke Church doth highely reuerence this Saint, in general, and also particular. Few cities or contries be there, but you shal find either Church or aulter, dedicated vnto him, or els they make some particular feast in memory of him. Euery on called vpon him, and great reason there is. For he suffred two martyrdomes, & although the first did not bereaue him of his life, yet the second orment ended it; for which cause, a graue doctour called Peter de Palude saith; that Sebastian hath in heauen two crownes, for that he was twise martyred; It is seen by experience that he hath alwaies holpen those that in the time of pestilence haue called vpon him, as it hapened in especial to the citty of Pauia. For when Italy was infected with that euill, the people of that citty, had recourse to the aide of S. Sebastian with prayers and processions, and they were deliuered. God grant that by the prayers and intercession of this Saint & Martir, who died for his loue, we may be deliuered from that sickness, and from al other euills. The holy Church celebrateth the feast of Saint Sebastian vpon the day of his martirdome, which was the 20. of Ianuary, in the yeare of our Lord. 301. according to Baronius, it was in anno 286. Saint Ambrose maketh mention of this saint vpon the 18. Psalme. Saint Augustine in his sermon of S. Fabian & Sebastian. Saint Gregoire in the first Book 10. chapter of his dialogues. Paulus Diaconus in the 6. Book. the 2. chapter of his histories of the Longobards. Beda, Vsuardus, and many others.

## *The life of S. Agnes Virgin and Martyr. Ian. 21.*

*THe holie Doctors saie, that the deuill is the ape of Iesus Christ. By which they meane, that as the ape doth imitate a man in all things that he can, so the deuill doth imitate Iesus Christ as far as he may. For which cause, the diuell seing deuout people light candles before the blessed Sacrament, before the Rood, and before Saints, he one the other part commandeth his witches and enchanters, that when they vse their enchantments, amongst other thinges, they light vp candles. Againe for the same reason, because Christ hath in cities and other places certaine houses of religious persons, which day & night be busied in his seruice, the diuell also to counterfaite the same, hath in sundrie cities, a house of euill women which daie and night endeuour to serue the diuell and to offend God. To one of those houses, was the glorious S. Agnes led, by the commandement of a wicked Iudge, who perswaded by the diuell, thought thereby to put the blessed Virgin out of the seruice of Christ, & to make her a slaue vnto Satan. Among other torments which she suffred for the loue of God, this was vnto her most grieuous. The life of this Saint, was written by S. Ambrose, and by other graue authours in this sort.*

SAinte Agnes was a Romaine, and borne of noble parents. She was very beautiful of body, but more beautious of mind. Being yet but thirteen yeares of age, a yong man, who was very rich, and sonne to the gouernour of the citty saw her, and was enarmored and loued her without measure. Enquiring of her, he was informed that she was of noble birth, he thought therefore to take her to wife. To which purpose he sent messengers vnto her, making large promises, who presented vnto her Iewels, and other costly ornaments. The vertuous damosel, neither receiued the presents, nor gaue any answere to the messengers. He thincking she desired things of more valew, sent vnto her greater and richer guifts: he procured also, diuers persons of quallity, to be meanes vnto her, that she would consent to marry him. He spoke vnto her himself, telling her who he was; and declared vnto her his riches, his houses, his slaues, his goods, al which he said should be at her commandement, if she would accept of him to be her spouse; Whereunto Agnes answered, Fye on this wordly pelfe occasions to sinne, and allurements to euil: trouble not your selfe, for I haue made my promise to another, who hath giuen his word to bestow vpon me, more richer ornaments then yours be, he surpasseth you in nobility; to him I haue giuen my faith, and he hath promised to be my spouse: he hath already giuen me a ring, and hath put a Carcanet of precious Iewels about my neck, he hath put on my eares pearles of inestimable price, and adorned me with most riche ornaments, he hath shewed me his treasures, and hath promised to giue them vnto me, if I be perseuerant in his loue. I cannot therefore, nor I may not, despise this my loue and set my mind vpon others, for I am wholy his, and he is altogether mine I haue had already of him, an ernest of his loue, which I must needs keepe in mind: he hath imparted vnto me, his honourable blood, his power which is great, his sight which is delectable, I haue already seen his lodging, which is

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prepared and furnished for me, his musick hath sounded in mine eares, his damosels haue reioyſed with me, because I am spouse vnto their Lord: I haue receiued a thousand fauours from him, I haue tasted his chast embracements, his mother is a Virgin, his father knoweth no woman, the Angel obey him, & the sunne and moone doe wonder when they see him: He giueth life vnto the dead, and healeth those that be sick, if he doe but touch them. To him only wil I giue my faith, for if I keep to him and loue him only, I shalbe chast: If I keep company with him, I shalbe pure and cleane, if I lye with him, I shalbe a Virgin. Our matrimony shal not be barraine, my childbirth shalbe without paine, and euery day my fruitfulnes shal stil encrease.

The yong man marking these words, was more inflamed with the loue of this Virgin then before, thincking that some other had enioyed his loue, wherupon he went home ful of sorrow, and fel sicke of a grieuous infirmity. His father sent for the Phisicions, and enquired diligently the cause of his sonnes disease, but for that carnal and dishoneſt loue cannot be kept long secret, his father found it out, and being informed who the yong woman was, he determined to make it a match, for that she was not inferiour to the yong man in parentage. Then he comforted his sonne, and told him that he should haue the maid to wife, for whose loue he was thus tormented, where vpon the yong man soon recouered his health. The father forgot not his promise, fearing leaſt his sonne might fal sick againe: which the better to effect, he caused the father of the Virgin to be spoken withal, making larger promises then his sonne before had done. The blessed damosel constant in her determination, gaue vnto her father the same answere that she had giuen vnto the youg man, who certified vnto the gouernour the resolution of his daughter. The gouernour was much offended that his sonne was refused, for he thought that none in the towne could surpasse him in nobility, or richesse. He therefore made enquiry, who this spouse of Agnes should be, of whom she gaue such great commendation. Some told the gouernour that she was a Christian, and that she had said in communication, that she was the spouse of Iesus Christ, whom the Christians adore for God. Simphronius the gouernour, was glad when he heard that, for he thought by this meanes to haue his purpose. He knew he could not other wayes trouble her, for that her parents were of the nobility. Wherfore he sent the officers to bring Agnes into the court that she might be examined if she were a Christian, or if she had spoken euil of their gods. When Agnes came in, the gouernour examined her of her religion, and she openly confessed that she was a Christian. At the first he vsed kind words and proffered her faire, if she would adore the Idols: When that would not serue, he threatned her with hauty words, but the seruant of Iesus Christ was not once moued with any of his threats. The gouernour commanded her to be caried to prison, and apointed her father and mother who came with her, to perſuade her to leaue this vaine superstition, & to mary his sonne, which to her and to them, should be both profitable, and honorable.

The next day Agnes was brought againe before the gouernour, who seeing that she was stil constant, & that she alwayes praised virginity, said: seing thou makest so great acount of thy virginity, it were good me thincks, to shut thee vp in the house of the goddesse Vesta, to serue her wit other Virgins, that of-

fer her sacrifice day and night. To whom agnes answered: If I for the loue of Christ Iesus would not take your sonne to husband, who hath vnderstanding and can see, heare, and enioyeth the light, and other benefits of this life, why would you haue me adore the goddesse Vesta and other Idols, that be dumb, deaffe, and without feeling, or any life? Why doe you wish me, to bow my self, and to doe reuerence vnto wood and stone, in contempt of the true God? Then said the gouernour, I for beare thee, although thou blasphemest our Gods because thou art so yong. Agnes said: Faith consisteth not in yeares, but in the hart and the hart pleaseth God more then the yeares, doe with me whatsoeuer you please for I wil not adore the Idols, but only Iesus Christ the true & liuing God. Then said Simphronius: on of these two things must thou doe; either to sacrifice to the goddesse Vesta in her temple with other Virgins, or els to be led into the brothel house, where loosing thine honour, thou shalt be a shame to al thy kinred. The Virgin answered to him: If you knew that he whom I adore is God, you would not speak such a word, he is able to deliuer my body from such vncleanes, his holy Angel is my keeper, and he can deliuer me from al danger: thy gods cannot doe so, for they be wood and stones, or else mettal: let therfore cauldrons be made of them for mens vses, or let the streets of Rome be paued therewith, or else make fire with them. If you Idolaters doe not leaue your blind errour, be assured you shalbe punished therefore, and as your Idols are founded or cast out of mettal, so shal you be burned in the fier of hel, without hope, or without end.

The Iudge hearing this, commanded to despoile her of her cloths, euen to her skin, & so to be led vnto the brothel house, with cryers before her, that should say: for that Agnes hath sacrilegiously blasphemed the high gods, therefore for punishment she is led vnto the brothel house. This commandment of the gouernour was executed without delay, but when she was stripped, God prouided that her haire that was thick and long, couered her al ouer, and seemed to adorne her more, then her apparaile. Being led vnto the common house, & put in a chamber, she found there an Angel of our Lord for her defence, enclosing her round with a heauenly light (which no mans eyes could abide to behold) that she should not be abused, nor defiled, and the place did shine, as it had been the mansion of the sonne. The saint tel to her prayers, and while she prayed, she saw hard by her, a whit garment, which she put on, and said: I yeld thee infinit thancks my Lord, for that it hath pleased thee to number me among thy handmaides, and to aparaile me with thy blessed liuery. And thus this cursed house was become the temple of prayer, into the which, those that before entered with wicked intentions and desires, returned againe with chast and purer minds.

Among others that assembled thither, the sonne of the gouernour was one, who hoping now to enioy his pleasure of the damosel safely and without danger, & withal thincking he should not need to marry her, came into the chamber, where she was, and being blinded, with the fury of his carnal and dishoneast loue, hastend towards the yong maid, scoffing and iesting at others, that had gone in before him with the like euil entent, and had returned back with better minds. When the vnfortunat yong man drew neer to the glistering light that enclosed the Virgin, he could not come neer to touch her, but fel vpon the

the earth, and the diuel strangeled him. Other yong men that came in his company, seeing his long stay, thought that he had been with the Virgin in dishonest delights, but perceiuing that his stay was so lōg, they went into cal him, & there they found him on the ground stark dead. At this sight they lifted vp their voices & cryed saying, Come yee Romaines, take reuenge of this enchantaresse, who hath killed the sonne of the gouernour. This chance being sodeinly blowne abroad, came to the eares of his father, who ran like a mad man to see his dead sonne, and railed on this Saint, complaining of her cruelty. She answered him, that she did not kil him, but the diuel whose wil the yong mā would haue executed. His father (the teares trickling downe his cheeks) said to the Virgin, if the God which thou worshipest be the true God, aske of him that my sonne my be raised againe to life, and I wil beliene in him. Vnto whom Agnes answered, although that neither you, nor your belief deserue it, yet for the honour of my Lord Iesus-Christ, I am content to doe it. Hauing said this, she fel on her knees in praier, and did not rise vntil the yong man was raised to life, & stood on his feet. Who going out of the chamber, said with a loud voice; there is no other God neither in heauen, nor in earth, but the God which the Christians adore. The Gods of the Gentils be false, and they can neither help themselues, nor those that adore them. At this the Priests of the Gentils ran vp and downe, making a tumult, and saying: kil the enchantresse, that so bewitcheth mens minds with her enchantments.

The gouernour hauing a desire to defend S. Agnes (for he could not stay the fury of the incensed people) committed the matter to Aspasius his deputy, who caused a great fire to be kindled, wherein he threw the Virgin, the flame whereof parting in sunder, did not hurt her, but burned many of thē that made this vprore against her. S. Agnes stāding in the midest of the flame, lifting vp her hādes to heauen, made her praiers vnto God, saying; O Almigthy Lord, whorty of al honour and reuerence, Father of our Lord Iesus-Christ, I giue thee infinit thancks for that by meanes of thine only begotten Sonne, I am deliuered from the hands of the vicious men, and from the vncleanes, of the dishonest spirit of carnallity; the fire hath done me no harme, but hath consumed thē, that would haue burned me; For this I blesse thee, o Father, worthy of al honour. I behold that with mine eyes which my faith told me, I now possesse that which I hoped, I hold that which I desired in mine armes, and therefore I praise thee with my mouth and with my hart. As S. Agnes spoke these words, the fire was quēched, and there remained no signe thereof. But Aspasius, for that the vprore and fury of the people was so great, that he could not quiete them. caused her to be behedded. And thus the glorious Virgin and Martir S. Agnes, ended hir martirdom. Her father caried away her body, without shewing any sorrow, yea, he made signes rather of ioy, and of content, and caused her to be buried in the way Numentana, not far distant from the citty, where God by the merits of his Saint to such persons that being sick, went vnto her sepulchre, found remedy, and were healed. The Church doth celebrate the feast of S. Agnes vpon the day of her martirdom, which was vpon the 21. of Ianuary, in the yeare of our Lord 304. in the end of the raigne of Diocleſianus, and Maximianus and beginning of Constantius, & Galerius. S. Ambrose writeth the life of this Saint in his 66. sermon, of his third tome, and in his Book which he wrot *de Virginibus*. and

in his first Book 4. chapters *de officijs*. S. Ierome also maketh mention of her in 8. Epistle to Demetrias. S. Isidore in his Breuiary, and Prudentius in Peristephano in the last himne. and S. Augustin in his 101. sermon *de diuersis*.

## *The life of S. Vincent martyr. Ian. 22.*

Apoc. 2. 19. IEsus Christ saith in the Apocalips: I wil giue to the conquerour hidden Manna. *It seemeth truly that these words were spoken to the worthy Martyr Vincentius, for that was specially giuen vnto him that was promised in these words, to the conquerour, that is to Vincentius, so named of victory, I wil giue the hidden Manna, which shal be so delicious and so sweet, that the trauails, and aduersities, the shames, and reproaches, the prisons, and torment, seemed comfortable and ioyful vnto him. The life of this glorious martyr, taken out of* S. Isidore, Prudentius, Beda, Simeon Metaphrastes, *and other authours that wrot of him, was as followeth.*

SAint Vincent was borne in Sarragozza, the most noble citty of the Kingdom of Arragon in Spaine. Some say he was of Osca, but Prudentius saith he was of Sarragozza. Valerius was Bishop of that towne who made him deacon, & gaue him charge to preach to the people, for that he himself hauing a defect in his speach, could not wel performe it. The Empire of Rome was gouerned by Diocletianus and Maximianus, who were neuer satisfied with shedding Christian blood. They sent into Spaine a tirant like themselues called Dacianus for their lieutenant, who hauing martired some Christians in Sarragozza and imprisoned others, began to torment them in that place also, but for that he was to goe to Valencia, he caused the prisoners to be led thither, Among the rest was Valerius and Vincentius, who began to shed his blood in Sarragozza, leauing there behind him his stole, which belonged to his order, and was bathed in his owne blood. The feast of the martirdom of this Saint, is of such solemnity, that it is begon to be kept, in the Vigil thereof. The two blessed Saints, endured much trauail and wearines in this long iorney, going it al one foot, loaden with Irons, and other euil intreatings. Beings arriued at Valencia, they were kept in prison certaine daies, suffring therein hunger, and other inconueniences wherto prisoners be subiect, neuertheless they were so wel pleased to suffer for the loue of Iesus Christ, that it seemed they suffred no paine nor affliction at al.

When they came before Dacianus, he looked sternely vpon the keeper of the prison, and reproued him sharply for that he had vsed the Saints so wel (for so he was persuaded when he saw their cheereful contenances) and said to him: the malefactours that be in thy prison haue no want, if thou vse them as wel as thou hast vsed these men: they way not what euil they doe, if they may be vsed in this sort in prison. After that he turned to the blessed Martirs, and hauing by him a litle statue of the Emperour Diocletianus, with a chafing-dish of fire, and a quishion, he said, the Emperours of Rome haue commanded that we keep the religion of the gods, among the which Diocletianus deserueth to be number and to be adored. See, here is his statue, now you must kneele vpon that quishion, and offer incense vnto him in that fire. S. Valerius began to an-

to answere; but because he had an impediment in his speach he staid often, and they could not wel vnderstand what he said. Then S. Vincentius said to him, what is the cause good Father, that thou speakest as though thou wert afeard of this Tyrant? speak aloud man, that euery one may heare thee, & this furious tyrant may be ashamed; Or if please you, giue me leaue to speake, and I my selfe wil answere him. I giue thee good leaue said Valerius, to defend the truth of our faith, euen as before I gaue thee authority to preach. Hauing leaue, this couragious deacon said to Dacianus. O Iudge, take thou those thy gods to thy selfe, worship thou them, offer thou incense vnto them, and shed the blood of liuing creatures vnto them: for we Christians doe adore the Father eternal, the authour of our life, and of the light which we enioye: we confesse him for one God, together with his only begotten Sonne Iesus Christ, and the Holy Ghost, to whom we offer the incense of our soules, we harbour him our heartes, and confesse him with our mouths, and are ready to giue our liues, and to shed our blood for his loue, but this is no great matter, since Iesus Christ our Lord and God, she his blood for vs. These words gaue life and courage to the Christians, and vexed Dacianus, so that hereupon he banished Valerius, and commanded that Vincentius should be put to the torment. His first torment was, that he was dispoiled of his cloths, and hanged by the armes on a piller, and then they tied a rope to his feet, and pulled it so hard, that al his body was put forth of ioint. Then they beat him so rigorously, that this body ran downe with streames of blood. The glorious martyr looked chearefully in this torment, and smiling said to the Tyrant: greater is the torment that thou suffrest, to see me litle regard thy cruelty, then is mine thus to suffer it: take head that thou be not sonner wearied in tormenting me, then I in susteing it.

These words made Dacianus so to chafe and fret, that he took the knoted staues from the hands of the executioners, and did not strik therewith the holy martyr, but the executioners themselues, and reprouing them sharply, called them raskals, and base fellowes. When S. Vincent saw this, with a smiling countenance he said to Dacianus. What is it thou doest now? doest thou so sonne repent thee for being my enemy? euen now thou wouldest see me dead, and now thou takest my part, beating them that did beat me, and striking those that struck me. These words made Dacianus more furious and cholerich, and to vse yet more cruelty against the Martir, seeing he scoffed at the torments, & at him also, wherefore he cōmanded that they should beat him incessantly. The officers being agrieued and ashamed for the words of Dacianus, shewed their malice and fury against the martir, they beat him more cruelly then at the first, and toare al his body with rods, and hooks of Iron. The blessed martir reproued the offices, saying: that they were weak fellowes, and of smale strenth, and if they did not endeauour to punish and torment him yet more grieuously, Dacianus would beat them againe. The executioners had beat him so long til they were wearyed: in such sort that to them their strenth decreased, and to the martyr comfort and ioye encreased, and with a cheareful contenance he looked toward heauen, as if he penetrating the same, had seen Iesus Christ in his throne. What is this said Dacianus, this man standeth pleasant & content, and more comfortable is the tormented, then the tormentours. Let him rest a while til his wonds be cold, and the blood congealed, and then beat,

beat, and torment him a fresh.

The blessed Martir perceyuing his intent, said to him: Thou vngracious creature, study and deuise some new kinds of cruelties, for thou seest that the fore passed torments are to smale purpose. Be assured thou doest deceiue thy self if thou thinckest thus to enforce me. Giue me any punishment, or rake my body, for it is naturally subiect vnto trauaille, afflictions, and death. This exteriour part which thou laboureſt so furiously to destroy, is made of earth, & by one meanes or ther, must be consumed, and dissolued. I haue another man within me, I haue another in my soule, which differeth much from this, for that it is free, & cannot be afflicted with any external force, this is that which so cheerfully supporteth my torments, this is that which contemneth thee. Dacianus hearing these words, and seing the smal reconing that Vincentius made of his torments, made him another proffer and said; Seing thou art so obstinate, that thou doest not regard the punishments that thou hast had, which mooueth al those that see thee to compassion, and art resolued not to bow thy knees vnto our gods, nor to doe them sacrifice, I wil defer a while, or else finish the torments that remaine for thee to endure. Tel me, where be those Books that teach your religion, that I may reuenge my self vpon them, for the harme that they work in thee and others? These Tyrants vsed to search for the Books of holy Scripture, in al places where they went, and when they could get them they burned them, thincking by this meanes, to extinguish the name of Iesus Christ out of the world: and if any Christian which they had taken, deliuered them any of these Books, they let him goe at liberty. The other Christians detested these men exceedingly, and called them traitours, which was the name the Euāgelist gaue vnto Iudas, for that he deliuered Christ into the hāds of his enemies. They called these men by the same name, for that they deliuered these good Books to the Idolaters to be burned. This demand was much displeasant to S. Vicentius, & he answered, that before he should see such a deed, the fire of hel should cōsume him. Dacianus hearing him talke of fire said: thou threatenest me with fier, and with her I wil torment thee. Then caused he him to be vnlooſed from the piller to the which he was bound, and to be laid on the engine with burning torches to his sides, and to be torne with hooks of Iron, so that the fire did pierce into his bowels. This torment was so cruel vnto the Martir, that men thought it was impossible, that a body so tortered, so disiointed, and scorched, should endure to liue.

The rage of the tirant stay nor heare, for he deuised another engine to torment him, which was this, he caused a bed of Iron to be made like a grid-iron, which was ful of sharp pricks standing vp, and cōmanded Vincentius to be laid vpon it. And because the executioners were not quick to lay him thereon, he stretched himself, thereupō & reproued the officers that were so slow in doing their duty. What cause saied he haue you to hinder part of my glory, and of my triumph with your sloth? Be you diligent, for the more torments you giue me, the greater shal be my reward, which I shal receiue of my Lord Iesus Christ. These words were like daggers to the heart of Dacianus, who stil increased his cruelty, against the holy martir. Being laid vpon this hard bed, the sharp pricks of Iron pearced thorough his body, euen to the bowels. Then the tyrant

might

might be the greater: they caſt ſalt alſo into the fier, that it might leape into his wounds. Moreouer, they rubbed him ouer with Lard, or fat ſo to encreaſe the force of the fier: they couered alſo his body with glowing plates of Iron. Al theſe kinds of fier did not only ſcorch his fleſh, but alſo the bones and the bowels; and with al the great ſtore of blood that ran from his body, quenched forth the fier. Al this did Dacianus that he might make a conqueſt of the holy martyr, but weak is the force of man, ſtryuing againſt God, the heaping of rigour is to no other purpoſe, but to shew more plainly our owne frailty. Dacianus was ouercome in the firſt attempt, yet he ventured againe to ouercome, which was nothing but an augmentation, of his owne diſcredit and reproach. The tyrant being thus confounded, & danted in mind, cauſed them to take the holy man from this torment, to the end to torment him after another ſort. He cauſed him to be put into a dark dongeon naked as he was, locked his feet in the ſtockes, and made him lye flat vpon the ground vpon many tyle-sheardes, or broken pieces of earthen veſſels, to the end his afflicted body should haue no repoſe nor reſt. Saint Iſidore ſaith: that Dacianus did lock him vp in the dongeon, not only to augment the dolours, and paines of the martyr, but alſo to conceale the glory of his confeſſion, and withal he thought to couer his owne reproach and shame, by keping ſecret the perſon, that ſo litle regarded him.

Now was the time come that our Lord began to cherish his ſoldier, and to giue him manifeſt proofe how acceptable his ſuffrings were vnto him. The dongeon ſo darck, was on a ſodaine replenished with heauenly light, and the ſtocks did open of themſelues, the pauement and the broken tyles, yealded as ſweet a ſmel, as if they had been ſo many floures. Then appeared to him a great company of Angels, that with ſweet voices ſong the praiſes of his victory, and made ioye with the holy Martir for his glorious triumphe. This celeſtial comfort was ſuch conſolation vnto the Martyr, that he ſcarce felt any grief of his former wounds. The light that was in the priſon was diſcerned by certaine holes, the ſweet ſmell that went from thence was perceiued alſo, and the melody was heard which the Angels made. The Iailors when they had conſidered hereof, were amaſed at ſo marueilous things, and they opened the gate that any might come in to ſee and heare, what themſelues had heard and ſeen. Amongſt the reſt that came thither were many Chriſtians vnknowne, who deſired to know what was become of this B. Martir. The dores being open, they drew neere, and ſaw theſe great marueiles, that God had shewed in the priſon. Departing from thence, they began with ioye to publiſhe thorough the citty, what they had heard and ſeen. One of the Iailors, gaue notice therof vnto Dacianus, who gaue no reward vnto the bringer of theſe newes, but God rewarding him turned him to the faith, making him become a Chriſtian, but meanes of this miracle.

When Dacianus had knowledge of it he trembled for feare, and fainted for ſorrow; afterward he fel into a rage, & gnashed his teeth for very anger. The curſed iudge deuiſed then, to handle the matter after another fashion, for he vſed him kindly and curteouſly, but al this cherishing was fained, for he enuied the glory that the Martyr got by theſe torments. To this purpoſe he cauſed a delicate bed to be made, and the ſame to be becked vp with roſes and

flowers, & there he made Vincentius to be laid, and medecines to be applyed to his wounds and sores; When this was knowne in the citty, many of the Christians gathered together, to doe seruice and to honour this saint, and desired to help and cherish him. By this permission, some made vp his bed, some cleansed his wounds, some wiped their handkercheifes in his blood, intending to keep them for Relickes, and some other kissed the very sores. Scant had Saint Vincentius turned him in his bed, and taken any rest, but he yealded vp the Ghost. Dacianus not hauing the power to make him dye with so many cruel torments, our Lord God would not permit that this malicious craft should preuaile or serue his turne. He was told of the death of S. Vincentius, and how that many Christians kissed his hands and feet, half burned of, which they also did when he was laid in his bed.

Prudentius saith: that the Christians though that he would take no regard thereof, and that he had repented him of that he had done, seeing he vsed such curtesy toward him, and did so cherish him before his death. But the case was otherwise, for he was enraged therewith so much, that he was almost madde for anger, and martired many of them. He also thought to reuenge himselfe vpon the dead body, which being aliue had gotten the victory, to his great griefe. Which he caused to be cast into a stincking ditche ful of myre, not far from the citty, to the end that the dogs, the foules of the aire, & the wild beasts might deuoure it: but the issue of the matter was, that God sent a crow who by nature is most enemy to dead bodies, which sate neere vnto the body of the Saint, and not only refrained it-self from feeding thereon, but also kept it, that no other, either beast or foule should touch it. It staid there continually, and it seemed with a hoarse voice to shew a kind of sorow, for the death of this Saint. A wolfe smelling the body came thither to deuoure it, but the crow so vexed him, what with his tallents, & with his beake, that the wolfe was compelled to depart away, without once touching the body. There was notice giuen of this also vnto Dacianus, who being not fully satisfied in persecuting this Saint, did command as Simeon Metaphrastes saith, that the body should be wrapped in an Oxes skin (as they were vsed that killed either father or mother) and cast into the sea, with a great stone tyed about it. A maryner called Eumorfius was charged to doe it. He fulfilling the gouernours cõmandement, laid the blessed mans body in his bark, and when he was lanched a good way into the sea, he threw it in, and made about to returne to the shore, and (although he rowed neuer so fast) when he was ariued and came to land, he found there the blessed body on the sand, but he had no wil to touch it any more; So leauing it there he went away. Metaphrastes saith, that the water as it were labouring with the sand, wrought so with it, that it couered the blessed body, where it remained buried a while.

The persecution being ceased, this Saint appeared to a deuout widow, and told her where his body was, she told it to another, and so they two went together to the sea shore, where they quickly found it, by the tokens that the women fore-knew. Taking the body vp with due reuerence, they caried it to a house without the wals of Valencia, where was after built a Church dedicated to his name, and there it remained til the destruction of Spaine by the Sarasens. There was amongst them one cursed More, called Habba-ragman

who

who was King of Cordoua. He cauſed al the bodies of Saint that he could find in the cities or countries which he toke, to be conſumed with fire. Whereupon the Chriſtians for feare of him, caried away many from diuers places, & among others the body of S. Vincent. After they had taken it out of the Church where it was, they went with the ſame to ſea, and ſailed toward the ſtraights of Gibraltar, and by it they entred into the Ocean, and ſtayed til they came to a foreland, which now is called the Cape of S. Vincent, for that they ſtaid there, with the riche treaſure of his holy body. They that had it, determined to inhabite there, thincking to be there ſecure, and builded a litle Chappel, & made a hole vnder the ground, wherein they laid the body of this glorious Martyr, hauing firſt put it in a Coffin of wood: Then they builded ſome litle houſes like cottages, and ſtaid there a certaine time, liuing only by fish which they toke. Many yeares after it hapened that Albohaſen, a principal Moore of Agliend, empriſoned thoſe that ſucceeded the firſt founders of thoſe places. After in the yeare of our Lord 1139. Don Alonſo Herikes that raigned in Portugal ouercame in bataile, Iſmar King of Agliend, with foure other Kings that took his part. Becauſe of this famous victory the Kings of Portugal, firſt began to beare the Quine in their shield, for that they had ouercome fiue Kings together. In this battaile were taken priſoners, ſome Chriſtians that were ſlaues to the Moores, among whom were ſome of them, that Albohaſen had taken at the cape of S. Vincent. Theſe certified the King that they heard their ancetours ſay, that in that place was the body of S. Vincent. The King was wel pleaſed with this newes, and ſome going to ſearch there, and finding the Chappel ruinated, began to dig, and at lenght they found the bleſſed relikes.

It is to be noted, that at the firſt this fore-land was called *Promontorium ſacrum*. And after the body of S. Vincent came thither, they called it the Mount of the crowes, for that a great multitude of them were alwayes about the Chappel: ſo that theſe foules shewed themſelues to haue ſtil a loue toward the body of the Saint. When they found it, and brought it vnto Portugal in a ship, two crowes were alwayes ſeen to ſtand, one vpon the deck, and the other vpon the ſterne of the ship. This holy treaſure was laſtly brough to the city of Lisbone, which the ſame King Alonſo had won from the Moores, which was in the yeare of our Lord 1147. and was ſet in the great Church. Some ſeeme to ſay, that the body of S. Vincent is in France, in a monaſtery of Benedictine Moncks in Guyen, but the truth in this. In the time of Clotherius King of France, there raigned in Spaine King Theodius a Goth. The King of France paſſing to make warr in Arragon, beſeeged the citty of Sarragoza, and brought it vnto great diſtreſſe. But for reuerence of S. Vincentius the Martyr, that was borne in that citty, and of his bloody ſtole that the citiſens had, he raiſed his ſiege without doing any other harme, only being content to haue the ſtole of the glorious martyr, which the citiſens of Sarragoza gaue vnto him. This good King made ſo great account of this venerable relike, that he cauſed a Church to be builded in Paris in honour of S. Vincent, that he might haue a worthy place to lay them in. There is no other relike of S. Vincent in all France. The martyrdom of this Saint was on the ſame day that Church celebrateth it, which was the 22. of Ianuary in the yeare of our Lord 301. Diocleſian is aboue named being Emperour of Rome. Baronius ſaith 303.

## The life of S. Anastasius Martyr. Ian. 22.



*GOD threatned those men amongst his people, that liued without rule and disordinatly, by the mouth of his Prophet Esaye, saying: Doe not you thinck, that I shal want seruants to serue me, for that you wil not serue me. I wil make a iust man to came from the Easte, and from the vtermost borders of the earth, who shal fly like a foule, whose life shalbe conformable to my wil. We see these words verefied daily, for that many borne among the Christians, doe fal from the seruice of God, and almighty God doth cause others borne among the heathen, to come into his Church Who truly serue him, and to these wil he giue the crowne, that he had prepared for the other. This serueth much for our purpose, speaking of the glorious martyr Anastasius, who was brough by God from Persia that is in the Easte, to suffer torments in a citty of Palestina called Cæsarea and lastly to dye for his loue. Obliging hereby the people of Palestina to serue God, for that he trauailed so much for their sakes. He was borne among the one, he preached and lost his life among the other. The life of his martyr was written by Simeon Metaphrastes in this manner.*

ANastasius was borne in Persia, and his father was a great Necromancer in so much that he kept a publick schoole thereof. Among other of his disciples one was his sonne, who prooued very skilful in that art. This was at the time that Cosdroe King of Persia, hauing assembled a mighty army of Barbarians to make warre against Ierusalem, took it by force of armes, & sacked the same. Among the other spoiles there taken, they took the Crosse, which was kept there with great reuerence, and he caried the same into Persia. Great was the booty which the Persians had, wherefore they leuied a new army to goe thither againe. Anastasius as wel to gaine, as to see strange countries, taking mony in his purse, went in the company of certaine souldiers, that had been in the former iourney, who gaue him notice of the holy Crosse that was brought from Ierusalem, and told him how the Christians heald it in great reuerence, for that he whom they heald for the true died thereon. When Anastasius vnderstood that he had a desire to learne the mistery thereof, and (if by chance he saw any Christian of those that were taken prisoners) he demanded many questions, as who Iesus Christ was, how he liued, and why he died: & vpon their answere, and the notice they gaue of him, the more his loue by litle and litle encreased towards him. It came to passe that the army of the Persians being encamped, the Emperour Heraclius affronted them, and gaue them battaile, and put them also to flight: he deliuered many of the Christians that were prisoners, and recouered the holy Crosse, with many other worthy exploits.

Anastasius remained among the Christians desiring to be one of them, and trauailing ouer diuers countries he came at last to Ierusalem, where he was baptised, and staid foure score dayes in the house of the Priests, to be further instructed

instructed in the faith, as then the custome was. After he was a Christian, he heard say, that there were certaine religious persons, who liued together in pouerty, and chastity, vnder the obedience of their superiours. Briefly he had a desire to follow this life, and was made a religious man in the monastery without Ierusalem, where he was apointed to labour in the kitchin, & in the garden & although he was throughly bused with this his charge, yet would he be present alwaies at Masse, with the other religious men: but especially to receaue the blessed Sacrament, and then he returned to his labour. Anastasius profited so much in this exercise, and was so encoraged with this heauenly Viand, that hearing that in some places Christians were martired, and reading the informations that were published of that matter, he had an ardent desire to dye, for the faith and profession of Christ.

He had learned that in Cæsarea (a citty of Palestina) there was a tyrant that persecuted the Christians, wherefore he purposed to goe thither; Hauing certified his master that had the direction of him, what he entended, he departed from the monastery, without the knowledge of any other person, after he had liued seuen yeares therein. The first thing he did, he visited al the holy places of the citty, and there about; and then he went euen where he heard the tyrant was. Anastasius walking thorough the citty in his religious weed, which he brought out of his monastery, it hapened that in the Church of S. Euphemia, he met with certaine Persians that were Necromancers, who were reasoning of Necromancy, & witch-craft. Anastasius that heard their reasoning, reproued them mildly, saying: That it was an vnprofitable science, and that he himself had studyed the same, and knew right wel the falshood, and deceit that was therein. The Necromancers took great disdaine at these his words, & knowing him to be a Christian, gaue notice of him to Marrabanus the Iudge, who caused him to be apprehended, and persuaded him to forsake the faith of Iesus-Christ, and to adore the gods of Persia, as he had done before time. But he being setled in his faith, confessed that Iesus-Christ was the trew God, nor Iupiter, nor Saturne, nor the Sunne, nor the Moone. Whereupon the Iudge condemned him to dig stones in a quarry, in the company of many other slaues. The blessed Martyr endured great misery therein For they made him beare greater burdens then any other, and besides they beat him often without cause, yet he supported and bore al this with great patience. On a time, Marzabanas commanded, that he should be brought before him. When he came, the Iudge began a fresh to persuade him to forsake his faith, otherwise he would send him bound into Persia with other offenders, there to be tormented, and put to death. Anastasius said, that he was prepared for the faith of Iesus-Christ, to suffer where, and when it should please them. The Iudge chafing at these words, caused him to be led into Persia, to a citty called Bersaloe, and there he was throwne into a dongeon. He had endured much in the iourney, but he endured much more in the prison, where after he had been many daies, he was brought before the president of King Cosdroe, who hauing examined him, and seeing that he was constant in the faith, first caused him to be beaten with staues in most cruel sort, and then they pulled his ioints in sunder with the rack: after they long him aloft by one arme, and tied a great stone to the other, and let him hang in this grieuous torment a good speace.

Because none of these punishments could draw him from his faith, he caused him to be behedded with threescore other Christians, and with many Gentils who were malefactours: which was so apointed, that the bodies of Anastasius, and of the other Christians should so be mingled, that the Christians that liued should not know which they were, nor giue any reuerence to thē. When Anastasius and the rest were come to the place of execution, the hangmen (being commanded by the Iudge) killed them by one, and one, and at euery ones death they said to Anastasius. See, you may escape death, if you wil adore the gods of our elders. But he being stedfast in the faith of Christ, looked with a cheareful contenance, for that the hour of his death so much desired drew so neer, and so he was (according to the Greek Martirologe and Baronius) first strangled, and then behedded. Beda saith: that when the executioner was ready to strik, he desired him to take off his habit, that that might not be dishonored, which was worthy of al honour, and reuerence. After Anastasius was dead, his body remained among the bodies of the Christians and Gentils. That night some Christians went to bury the body of Anastasius, and of the other Christians, and they found that the dogs had eaten the bodies of the Idolaters, and had not touched the bodies of the Christians. Among the rest there was two great mastiffes, that stood beside the body of S. Anastasius, as it were to guard the same, whereupon the Christians took the blessed body, & wrapped it in clothes, and buried it in the Church of S. Sergius, that was fast by.

The next day it hapened, that some Christians that were in prison, heard two seruants of the presidents talk together, and the one said to the other; I much marueile of that which hapened yesterday, for those that suffered, their bodies being left in the field with a watch, there came many dogs, and did teare and eate the bodies of the Gentils, and touched not the bodies of the Christians, yea, they reuerenced the body of the Monck and seemed to defend it. Nay saied the other, I marueile more that at night, me thought I saw a star among them, that shone very cleare, and when I came neer, I saw that this light arose from the body of the Monck. Al these things the Christians heard that were in prison, who being deliuered by the death of Cosdroe (which was about the same time) at their returne to Ierusalem, told this to the Moncks of the monastary of S. Anastasius, & brought with them his weed, which as they said, they laid vpon a man possessed in the Church where his relicks remained, & he was forth with deliuered. Afterward, the body of S. Anastasius, was caried from the Church of S. Sergius, vnto his monastery, without the wals of Ierusalem, and from thence to Rome, to a monastery called: *Ad aquas Salui as.* The Church celebrateth the feast of S. Anastasius, vpon the day that he was martyred, which was vpon the 22. of Ianuary, in the 17. yeare of the Raigne of Heraclius the Emperour, and in the yeare of our Lord 639. Baronius saith 627.

The

## *The life of S. Emerentiana Virgin and Martyr. Ian. 23.*

*THE Prophet Iob, speaking of the good fortune that the wicked haue in this world saith: They spend their daies in mirth and iollity, and on a sodaine they goe downe into hel. The meaning of Iob in this place (as some doctours think) is, that there be some that liue foolishly, and passe al their life in pleasure and delight, and they taste of no aduersity, then death commeth, and they dye without long paine or sicknes, and so they goe downe into hel. This is an hard saying to them, for God reserueth al their aduersity til the world to come. God guideth some good men in this way also; for they lead their liues in quiet and repose, they liue wel, they doe good to others, and without suffring any aduersity, with the which God vseth to prouue his friends (which the wisdome of God dooth, seeing them to be fraile and weake, and not able to trauel in the path of vertue if they were tempted) and therefore he leadeth them in a peaceable sort, and when they dye, he suffreth them not to be molested with long infirmities, least they should loose their patience: and so he leadeth them in more easily vnto the secure port of heauen, although they doe not obtaine so great glory, as they that striue and sustaine more temptations. In some sort we may say, that God dealt thus with S. Emerentiana, for in the rest of her life, saue only in that she gaue it at the last for the loue of Iesus Christ, she passed in a peaceable manner, she was not persecuted as others were, nor tormented with diuers torments as other martyrs: she passed her life quietly, & her death was sodaine, and vnexpected S. Ambrose, reciteth the life of this S. briefly in this sort.*

SAint Emerentiana was the foster sister of S. Agnes, and they suked both of one Nurse: she being but newly instructed in the faith, staied for conuenient time to be baptised. After that S. Agnes was martyred, & buried, the Christians did visit her sepulcher, as their vse was to al the sepulchres of the Martyrs. The Pagans had notice thereof, and went to take them, and did often massacre them, hauing authority from the Emperour so to doe. Many Christians came with especial deuotion to the sepulcher of S. Anges, and were there in prayer. It hapened that the Pagans came secretly after them, which the Christians seeing, fled away, only Emerentiana would no fly, but with a loud woid said O blind and inordinat people when wil you be satisfied with the blood of Christians? when shal your cruelty haue an end? you were cruel minded in killing our Sauiour, and cruel be you to his seruants, in taking away their liues. What cause did Christ giue you, & what cause giue his seruants? God giueth life vnto you, and susteineth it also, but not for your merits nor deserts, but for his seruants sakes that be among you. Doe you not see the losse that you bring vnto your selues, by depriuin good men of their liues? If they were al wanting in the world, God would depriue you of the light and heat of the Sonne, and that the clouds should yeald no water. He would send thunder and lightning with which he would kil you, when you least thought of it. With these and the like speachs which the blessed woman spoke vnto the people, they grew enraged, & threw stones in such abondance, that they killed her. So this Saint, was at once both baptised in her blood, and killed, and so ended her life. With this short martirdom, she doth enioy and possesse, the glory which lasteth for-

euer

euer and euer, to which almighty God bring vs al. Amen. The Church celebrateth her feast the very day of her martyrdome, which was the 23. of Ianuary in the yeare of our Lord 304. Vsuardus maketh mention of S. Emerentiana, & so doe other authours of martyrologies.

## *The life of S. Timothy Bishop and Martyr. Ian. 24.*

*IF how great importance, the company of good men is, the sacred scripture doth declare*
1. Reg. 20. 10. *in the person of King Saule, who although he was euil and vicious, and persecuted Dauid, vnto whom he was much bound for the good seruice he had done him; Neuertheless, because at one time, he light into the company of certaine Prophets, he did with them Prophecy also. The same came to Timothy in that he accompanied himself with S. Paule the Apostle. At the first he was contrary to him in Religion, for his father was a Gentile, and his mother was an Hebrew, and yet he prooued good, because he tiued with S. Paule that was good. He prooued a preacher, because S. Paule was a preacher, he was a Bishop, euen as S. Paule was also a Bishop, and lastly, he was martyred euen as S. Paule also was martyred. Simeon Metaphrastes that writeth his life, calleth him plainly an Apostle, so that he was in al things like vnto S. Paule who was an Apostle. He wrote his life in this manner.*

TImothy was borne in Lyaconia, a Prouince of Asia in a city called Lystra, his father was a gentile Idolater, and his mother was an Hebrew called Eunicha. The Apostle Paule comming to preach in the city, as is read in the actes of the Apostles, found some Christians therein. It is thought that Saint Iohn the Euangelist conuerted them, for that the city Lystra was in the Prouince that fel to his lot. Saint Paule talked with them, and they told him of Timothy, and that he desired to be a Christian. The Apostle took him into his company, and instructed him in that diuine Theology that he learned in the third heauen. Timothy profited so much in short space, that S. Paule called him no more disciple, but coadiutour in preaching. Writing to the Corinthians he saith to them: I haue sent vnto you, my brother Timothy who is my beloued sonne, and the faithful seruant of God, he shal certify you of my trauailes.
1. Cor. 16. Writing a gaine to the Corinthians, he saith: if Timothy shal come vnto you, see that he remaine among you without feare; he preacheth the word of God euen as I doe, let no man despise him. Writing to the Philippians he saith.
Phil. 1. Thess. 1. Paule and Timothy seruants of Iesus-Christ, wrot this Epistle. To the Thessalonians he saith: that he hand Timothy wrot that Epistle, as though they two had been one body. He made him also Deacon, and sent him to preach in diuers places, and although he was of a very weak constitution, yet he neuer shunned any trauel, that was for the glory of God, or to fulfil the wil of his master Paule. He was pleasing in his speach, and did easily persuade men to that that he desired, so that many were made Christians by his meanes. He accompanied S. Paule in al his trauailes, and when he was behedded in Rome, and S. Peter crucified by the apointment of the Emperour Nero, he al discomforted returned into Asia, to the citty of Ephesus, with entent to accompany the Euangelist S. Iohn his first master, that for the most part remained in that citty; to aid him in the office of preaching, and for the conuersion of soules, as before he had

he had done in the company of S. Paul. Timothy was not only a Prieſt, but was before conſecrated Bishop alſo by the Apoſtle Paul.

It came to paſſe that S. Iohn was taken by the appointment of Domitianus & led vnto Rome, by which occaſion Timothy remained in his place Bishop of Epheſus. While he had this charge, he ruled and gouerned that Church very diligently. They vſed to keep in that citty the feaſt of the goddeſſe Diana, and among other things that the diuel induced them to doe, this was one. A certaine number of luſty ſtrong men dreſſed like maskers, carried in one hand the ſtatue of Diana, and in the other a club of Iron, and as they went they ſong verſes in praiſe of that goddeſſe. As they paſſed thorough the ſtreets of the citty, they would ſtricke with their clubs thoſe that they met; in ſuch ſorte, that many were killed therewith. This ſeemed to Timothy, to be a cruel inuention of the diuel, and he reprooued them sharpely ſaying; that the God who was pleaſed with ſuch ſacrifices was no God. He alſo willed them to abandon this vſe, & not to adore nor ſacrifice to this goddeſſe, telling thē that she was a fiend of hel. They took his reproofe in very euil part, and were diſpleaſed with his ſpeaches (that he should ſay that they ought not to ſacrifice vnto the goddes Diana) ſo that not only the men in the maske, but al the people took vp ſtones as faſt as they could, and threw them at the bleſſed Bishop. Not content with this, they drew him thorough the ſtreets of the citty, and for that he was in his Bishop like apparaile, in one place lay his Myter, in another place his Croyſer, in another ſome part of his veſtures, in another ſtreames of his blood. In this manner, they let him lye, thinking he had been quite dead.

Certaine Chriſtians that found him in the agony of death, took and caried him out of the citty, and between their hands the Saint left his body al bloody and bruiſed, but his ſoule aſcended to heauen, to enioye the fruite of his labour. His body was firſt buried out of the citty, and was after tranſlated to Epheſus, where was builded a ſumptuous temple, and dedicated to his name, by the Emperour Conſtantius, ſonne to Conſtantine the great. The Chuch celebrateth the feaſt of S. Timothy the ſame day that he was martyred, which was vpon the 24. of Ianuary, in the yeare of oûr Lord 104. See Baronius anno Domini 109. In the raigne of Trajane the Emperour. Beſide the memory that ſaint Paul maketh of Timothy in his two Epiſtles which was ſpoken of before, and the two other Epiſtles that he wrot himſelf, and beſide that which is ſpoken of him by S. Luke in the Acts of the Apoſtles, there is alſo mention made of him by Euſebius in his 4. Book and 4. capter of his Eccleſiaſtical hiſtory. Alſo in the editions of ſaint Ierome, in the 11. chapter *De viris illuſtribus.* Saint Iſidore in his Book of the life and death of the Saints, and Policrates named in the additions to Vſuardus. The body of S. Timothy is at this preſent in the additions to Vſuardus. The body of S. Timothy is at this preſent in Rome, in the Church of ſaint Paule.

## *The Conuersion of S. Paule. Ian. 25.*

*THE fierce and cruel Gyant Goliath brought the people of God to great affliction & misery, as holy writ recounteth in the first book of Kings. He was armed very strongly, and he had a two edged sword in his hand, with which he threatned the Hebrewes, who being ful of feare, locked euery houre to be destroyed and killed by him. There was not any among them that had the courage to affront or answere him, but the humble sheapheard Dauid, who opposed himself against him, ouercame him, and cut of him head with the same word wherewith he threatned the people of the Hebrewes. This figure is very agreable to our purpose, speaking of the Conuersion of S. Paul.*

1. Reg. 12.17.

*This fierce and strong Gyant is a figure of the Diuel, who is a deadly enemy to al Christians. He was armed with strong armes, which was the multitude of his ministers who take his part, and fight for him. The Cemitor that he had in his hand, with which he threatned the Iewes, and of which he made such reconing, was Paule before his conuersion. There was not any that had sufficient courage to oppose themselues against this fierce Gyant, but only the litle sheapheard Dauid, who was a figure of Iesus Christ. This was he that encountred the diuel, ouercame him, and tooke away his sword, that is to say, he took away Paule from him, and he cut of his head, when he conuerted Paul vnto him, for the Church of God hath not, nor neuer had, the like of Saint Paul, who in his life, with his doctrine, and after death with his Epistles, took the head from this beast Lucifer, and threw it on the ground by discouering his deceits, and destroying errours and heresies. Hereof it commeth, that the Catholik Church oppointeth when they paint S. Paul, that they giue him a sword in one hand, not only for that he was behedded with the sword, but also that he is a two edged sword against the deuil. The Catholick Church celebrateth the manner how God took the sword out of the hand of Lucifer, for that it was by the way of miracle, as S. Luke the Euangelist saith in the Acts of the Apostles.*

WIthout doubt it was a miracle that Paul being actually in a mortal and grieuous sinne, God did illuminate him with heauenly light, and gaue him grace to come out thereof. The ordinary way that God vseth in the Conuersion of sinners is, that the offender repent, & lament him of his sinne, and purpose to amend & be confessed. None of these things were in Saule, & therefore his conuersion was miraculous. And for that cause the Church doth celebrate the feast of his conuersion, and also for that by meanes thereof, the persecution which the Church suffred, ceased. This feast is also kept to put sinners in hope of pardon, for if S. Paul came from a great persecutour to be a light, and a piller of the Church, no man need to dispaire, be he neuer so great a sinner, and yet none must linger til God worke miraculously with him, but he ought so to dispose himself, that his conuersion may de after an ordinary way; for if the sinner looke, that God should conuert him by way of miracle, it may be (very wel) that he shal remaine deceaued, and when he thincketh that the houre of his conuersion is come, it may be the houre of his condemnation. God permitted Saul to fal into grieuous sinne (for sometimes God doth permit a particular euil, for an vni-

an vniuerſal good) and for that Paule ſeeing himſelf after changed to another man, & ſo fauoured of God, should not be puffed vp therewith, but the regard he had to his former life should deſtroy in him al pride and arrogancy. Let vs conſider a litle what cauſe Paule had, to perſecute the Chriſtians, and to ſeek their deaths. This was the occaſion: He being a man wel learned in the law of Moyſes, thought it a thing not fit to be ſuffered, that the honour due vnto God should be giuen vnto a man that was crucified: and that the law published by a man that died ſuch a death, should be preferred before the law giuen of God by the hand of Moyſes. This was that, that Paul could not endure. Alſo he thought to doe God good ſeruice in perſecuting the Chriſtians, and therefore being preſent at the martyrdom of S. Stephem, it may be thought that he laboured thoſe that ſtoned him, to performe it with their greateſt fury, or that he ſaid in this ſort. Come on followes, throw luſtely, you ſeeme to be weary already, kil this naughty follow, make no ſcruple thereat, but diſpatch him vpon my word, that I may haue the merit. I wil look to your cloths, for that they shal not hinder you in doing this good work. In which doing, Saule did more then if with his owne hands he had throwne ſtones at the B. Martyr. He knowing right wel what Saul did, and the diligence he vſed in furthering his death, prayed for them al that laboured in his death, which prayer took moſt effect in Saul, as S. Iohn Chriſoſtom affirmeth: that by the prayer that Steuen made for Saul, the holy Church gained Paule.

After that S. Steuen was dead, Paul was not contented here with, but being fleshed in blood, deſired to shed more Chriſtian blood: and that he might the better doe it, in his rage and fury, he went to ſeek the high Bishop, to haue licence of him, that he might take, bind, & kil, al the Chriſtians that he could lay hand on. S. Luke doth not ſay that he was required to doe ſo, but that of his owne wil he profered himſelf, to ſpend both his mony and labour therein. This is the property of ſinners, to be more diligent to put their ſinnes in execution, then ſome iuſt men be, to put in practiſe their good deſires. The night before Chriſt died, the diſciples could not refraine from ſleeping in the garden, they could not watch one houre with their maſter, that had ſo tenderly entreated it of them: But the traitour Iudas he ſlept not, he was wakeful and diligent, in gathering the ſouldiers that came to take Chriſt. We ought alſo to cõſider that as one ſinne draweth to it another, ſo Saul hauing had a part in the death of S. Steuen, was the occaſion that he after procured the death of other Chriſtians, & this is a terrible chaſtiſement of God. Wel, Paule is come vnto the high Bishop, & we may imagine that he ſpok to him in this ſort. Moſt reuerend Lord, the zeale that I haue of the law of our ancient fathers, hath cauſed me to come vnto you. I deſire to goe to heauen in body and in ſoule if it were poſſible, like vnto another Elias, which was ſo zealous of the honour of God. To obtaine my deſire, the beſt meanes in my opinion is, to perſecute the Chriſtians, who be contrary to our ancient law. Therefore I deſire that you wil giue me letters Patents, and by the ſame authority, that I may take al thoſe that I can find in any place, and that I may bring them priſoners to Ieruſalem, to be punished for their errour. If in doing hereof, there be any charge or coſt, I am willing to defray it out of my patrimony. When they heard the ſuite of Saul, they gaue him a large commiſſion.

Let vs now conſider a litle, if it be poſſible that there be any Saules at this time in the world, that thinck to doe God ſeruice in perſecuting the Iuſt. It is very certaine that many would be found if they were ſought. Heretofore one only Saule perſecuted many Chriſtians, & at this day euery Chriſtian is perſecuted by many Saules, you shal hardly find any ſeruant of God, that hath not about him many Saules, that doe euer moleſt him. One ſaith vnto him, why doe you not liue as men of your eſtate & condition doe: Why goe you not aparailed as wel as they? why doe you refraine frō that which other men eate? another ſaith vnto him. Doe you not ſee that the life you lead is a continual death? To what end doe you faſt ſo? why doe you mortify your flesh? why doe you frequent the Sacraments ſo often? God doth not bind you to theſe things. Another ſaith, why doe you diſſemble ſo? Be aſſured al the world knoweth what you are? and euery one ſpeaketh their opinion of you. You make shew of your vertue that you may be eſteemed of accordingly. They ſtay not heare, but euen as Paule deſired to lead the Chriſtians bound in chaines to Ieruſalem, ſo theſe Saules doe often lead vnto heauen which is the celeſtial Ieruſalē the good men in chaines, which is their perſecutions: their malice, taking away their goods, their eſtimation, & their life. Great is the blindnes of theſe men, that should rather giue maintenance vnto good men to liue among them, then perſecute them as they doe. If the people of Sodon had had among them but ten ſuch men, they had not ben burned with fire frō heauen. Good men should alwayes conſider when the wicked make warre againſt thē, that as the warre which Saule made, was with letters Patents, cōmiſſions, & only a paper warre, ſo the warre that the wicked make againſt the good, is as it were of paper, & of no valew. You shal ſee many times a great company of children when thy iuſtle & fight, their weapons be of reads, or of ſome ſuch ſlender ſtuffe: in like manner the warre which the wicked make againſt the good, is of ſmale force & can doe litle harme. In the preſident that gaue this cōmiſſion to Paule, there is cauſe of reprehenſion, & matter of praiſe. We may commend him that he did not giue him abſolute authority to kil them. But only that he should lead them bound vnto Ieruſalem.

They that rule and gouerne, should not comit free authority in capital matters to people that be haſty and furious, nor vnto yong men as Saule was: for they doe many things contrary to reaſon, and comit diſorders; We may reproue in this preſident, that he that was the head, and had the gouernment of others, should not haue maintained the euil, to perſecut the good. It is often ſeen, that they who ought to gouerne others, doe bring them to deſtruction, & they that ought to make agreements among parties, doe ſet them at variaunce, principal men that ought to fauour the good, that they might perſeuer in vertue, be oftentimes the occaſion of their ruine and ouerthow.

Saule hauing obtained this warrant as he requeſted, ſet forward on his iorney accompanied with others. Some went in his company being hired for wages: ſome went being mooued with the ſame zeale that he himſelf was: others went as officers to ſeaſe vpon the goods and poſſeſſions of the priſoners: and al in one troope trauailed toward Damaſcus. Being now neer thereto, behould, on a ſodaine appeared a great light which encloſed Paule. Then was heard a voice which ſaid: Saule, Saule, why perſecuteſt thou mee? and withal it was ſo forcible and efficacious that Saule fel vpon the earth, and like a dead man trembling

trembling for feare anſwered, who art thou Lord? the voice anſwered. I am Ieſus of Nazareth whom thou perſecureſt. Thou haſt taken an hard matter in hand, to kick againſt the prick.

It is trewly a matter worthy to be conſidered of, that Ieſus Chriſt the day of his paſſion, being enuironed of people that tormented him, when ſome did buffet him, others pulled him by the beard, others ſpit in his face, others beat him and put a crowne of thorne on his head, neuertheleſſe, Eſay ſaith, that he opened not his mouth to make any complaine. And now that he was glorified in heauen, & ſat at the right hand of his Father, ſeeing his diſciples perſecuted, did not only complaine that they were perſecuted, but alſo ſaid that he was perſecuted himſelf. Hath God then ſo litle regard of himſelf, and hath he ſuch care of vs? is he ſo crewel toward himſelf, and ſo ful of pitty toward vs? can any man be vnkind, or not loue ſo good and gracious a God? he likened himſelf to an henne as S. Mathew ſayth, which ſimilitude agreeth with him very aptly: for as the hen expoſeth her ſelf to any danger or trouble, ſo ſhe may cherish hand comfort her chickens: ſo God to furnish vs with Sacraments, refuſed not the death of the Croſſe, nor the shedding the laſt drop of his moſt precious blood. The hen if by hap ſhe ſee the kite that would ſteale her chickens openeth her wings and couereth them, and if perchance he flyeth neer them, ſhe opoſeth her ſelf, and putteth her one life in danger for defence of her chickens, ſo Chriſt alſo, ſeeing Saule who like a rauening Kitte, would aſſault thoſe that belieued in him, opened his wings and couered them, and opoſing himſelf againſt Saule, made him fal vpon the ground. The Kyte is a baſe foule, euen ſo the ſinner is baſe, for hauing once offended God, he is alwaies timerous and feareful, and is afraid of hel, to the which he ſeath he is condemned. Saule was the ſinner, and he was the Kite that would haue ſet vpon the chickens: Chriſt is the Hen that came againſt him with her wings extended abroad, and ſaid vnto him: Saule, Saule why doeſt thou perſecute me? and with this, caſt him vpon the ground. Dauid ſaith, that timetimes God doth turne the arrowes into raine, ſometimes is ſeen a black and feareful cloud, which threatneth a mighty ſtorme, and they that ſee it, cannot but feare. O my God, how great is the euil that thou threatneſt? Mitigate O Lord the fury of this cloud, and turne it into a milde shoure of raine, that may moiſten the earth, and fructify the ſame. Saule was a feareful clould, the diſciples that were in Damaſcus ſeeing it come with ſuch a noiſe, thunder, and ligthening (which were his threats) thought verily to haue been deſtroyed, but God knew how to turne the cloud, the thunder and lightening into water, making him to fal vpon the ground, and then made him to bring forth much fruit with his holeſome doctrine.

It is ſaid that the Elephant when he would ſleep leaneth to a tree, and lyeth not vpon the ground, for hauing but one ioint in his legh, he should riſe againe with great paine. The hunters that deſire to take this beaſt, cut the tree a ſunder where vnto he vſeth to leane when he ſleepeth, & ſo depart, leauing it yet vpright. The Elephant cōmeth & learning therto, tumbleth to the ground: then the hunters that watch, runne about him, and take him, and lead him from one citty to another, to get mony for the ſight of him. Saule was a great Elephant, ſtately, and tal, he leaned to a tree that was cut, and that is the world.

vnto which, the more a man trusteth or relieth, the greater fal it giueth him on the ground. Saule leaning to this tree, fel vnto the ground, and Christ like an hunter came vpon him, and took him, and then led him from one citty to another making great gaine of him, by meanes of his preaching, by which he conuerted many soules vnto God. Our Lord foreknew, that the more Saule shewed himself to be contrary vnto him, the more he should be in his fauour. God saw Moyses (according to the opinion of S. Austen) that for to defend one of his people that was wronged by an Ægiptiã, in his defẽce killed the Ægiptian, for which he lost the fauour and credit he had in the court of King Pharao, & was moreouer like to lose his life, being for that fact banished frõ his country. God said, this man that hath done so much for one of his countrimen, much more wil he doe for the whole people together. I wil make him captaine general of this nation, and so it was done. In the same manner, our Lord seeing the great zeale that Saule bore toward the Sinagogue, and what cost and paine he took to defend the same, said: I wil make this man my seruant, that he may doe as much for my Church, as he hath done for the Sinagogue, and so it was, for by his meanes were conuerted infinit number of soules vnto God.

§. 2. 25. And although in the conuersion of Saule, our Lord shewed himself somewhat rigourous, striking him to the earth, yet he began presently to treat with him in mild sort, saying vnto him: why dost thou persecute me? As if he would say: Saule thou hast no reason to doe this against me, and my faithful people: vnto me and them thou art much bound, for they haue praied ernestly for thee. Steuen was at the point of death, and as they stoned him, forgetful of himself, he attended to pray for thee. He is in heauen and ceaseth not to make intercession vnto me, that I would haue compassion vpon thee, that I would open thine eyes, that thou mightest see thine owne estate. If thou be bound so much to my faithful seruants, thou art not a litle obliged vnto me. I haue created thee, I haue giuen thee the being that thou hast, I haue giuen thee hability, wit, learning, and skil; I haue giuen thee the desire to come to heauen, although thou laboures in the wrong way. For thy loue, as for the loue of al other men, I haue suffered infinit trauails, and torments, and at the end finished my life vpon the Crosse. For which of these things doost thou persecute me? Wherefore dost thou shew thy self so contrary vnto me, that I and thou should thus contend? I alwaies doing wel to thee, and thou in doing euil to mee? If thou thinckest to doe a thing acceptable to God, in persecuting those which thou doest, thou art deceiued, for thou offendest God as much as if thou hadst layd violent hand vpon himself. Bee aduised Saule, and thinck a while what thou hast done, consider that he that with one word is able to throw thee to the ground, could also if he would, cast thee into hel. Remember thy self and know wel, that this Iesus of Nazareth whom thou persecutest, is the same, that at this instant speaketh vnto thee.

Many such like things may we imagine that our Sauiour said in the heart of Saule, who seing himself on the ground yealded, & said a gaine with a trembling voice. Lord what wouldest thou haue me to doe, what doest thou require at my hands? I consider now my deeds, I confesse I was blind, Lord command, and behold I am ready to obey, and if thou wilt chastice me for this which I haue done, punish me in what manner soeuer thou wilt. If thou wilt break my bones,

bones in sunder, my horse can doe it. If thou wilt behead me, see, here is my sword. It lyeth in thy hands to doe whatsoeuer thou wilt with me. Iesus Christ answered: That which I wil haue is; that thou enter into the citty, and there it shal be told thee what thou hast to doe.

Saint Luke saith: They that were in the company of Saule, were al astonied. They saw him fal from his horse: they heard the voice that spake, but they saw no man. Saule rose on his feet, he opened his eyes, but he saw nothing. The light of heauen doth blind the eyes that they cannot see earthly things, and he that is touched with the heauenly light, exercising himself in good and vertuous life, seeth not his friends nor his parents, that they should not be any impediment to his good intentions. This is the wil of God, to take away the earthly light, to giue the heauenly. Christ restoring sight to a blind man, laid clay vpon his eyes: which taketh away the sight from them that can see. He would haue Susanna called chast, because she was knowne to be so: and yet he permitted that she was first called an adultéresse. Let vs pray vnto God, that he would make vs blind in this manner, lest that we incurre the losse & damage that many run into by reason of their hurtful sight. Eua saw the Apple, Sichem saw Dina the daughter of Iacob, and Dauid saw Bethsabe. To al these their sight did harme, and it had been better for them, if they had been blind as Saule was. He being thus blinded, his companions were forced to take him by the hand, and to lead him into the citty, which teacheth vs, that they who be nouices in the seruice of God, had need to be guided by others, that they fal into no dangerous ditch,

We read in the second Book of the Kings, that Ioab the captaine general of the army of Dauid, gaue a great charge vpon Abner that was the general of Saule, and discomfited him, pursued the victory egerly. Ioab had a brother a yong man that was very couragious and swift of foot. He followed Abner who fled, to strike him with a dart that he bare in his hand. Abner being ashamed that a child should pursue him, staid: and opposing himself against the yong man, thrust his lance thorough his sides, and so he lay dead vpon the ground. This dead yong man Asael, is a figure of the Nouices in gods seruice, who hauing boldnes of themselues to runne after the diuel, thincking to strik him with their good and vertuous works, he turneth towards them with a terrible temptation, and getting them alone, maketh them to fal into deadly sinne. Wherefore fit it is, that such people should haue some to gouerne them in al their works, that they should not loose them, nor loose themselues. This is euidently seen by Paul that was led by the hand into the citty, where he staid blind three daies: in which time he neither eate nor dranck, but remained al this while in prayer.

There was in the citty a disciple of our Lord called Ananias, vnto whom God spake and said; Goe into the house of one called Iudas, and there seek for Saule who maketh prayers vnto me. Saule was wel knowne by the Christians for a persecutour, for which cause Ananias said; what Lord, is it fit and conuenient that the sheep should seek the wolfe? He is nowne come with letters and commissions to take al the Christians, and to lead them prisoners to Ierusalem, and wouldest thou that I should goe to seek him? thou knowest ô Lord the mind of this man. God answered, I haue told thee al-

ready

ready that thou ſhalt find him at prayer, and if the Lyon prayer, he ſhal become a Lamb: goe to him therefore, for he is a choſen and elect veſſel vnto me. He ſhal beare my name to many parts of the world, and if hitherto he hath perſecuted me I wil make him to ſuffer more paine and trauel for my names ſake, then any other. Ananias hearing this, went thither where he was commanded, and entring into the lodging where Saule was, he ſaid vnto him: brother Saule, Ieſus Chriſt that appeared vnto thee in the way as thou cameſt to the citty, hath ſent me that thou ſhouldeſt receaue thy ſight and be filled with the Holy Ghoſt, and he laying his hands vpon him, ſodainly there fel from the eyes of Saule as it were ſcales, and he recouered his ſight. Being raiſed from prayer he was baptiſed, and then he receiued the Bleſſed Sacrament of the Aulter, which did comfort, reioyce, and ſtrengthen him, as much as before he had been afflicted, diſcomforted, & diſmaied. Certaine daies he ſtaid conuerſing with the diſciples, talking with them, and shewing al loue and courteſy one toward another. Saule ſaide, how great was my blindnes that I perſecuted theſe ſo good people? O how great is the time that I haue loſt, that I did not conuerſe ſonner with theſe Angels? O God how much am I bound to thy heauenly maieſty, that thou haſt not made a new hel to put me into as my ſinnes deſerued, but haſt deliuered me from ſo great an euil by thy mercy? I am like another Dauid, that would haue deſtroyed Nabal with al his family, in the which were many innocents, but the faire Abigail that met him on the way, witheld him that he ſhould not imbrew his hands in innocent blood. I am he whom the mercy of God encountred, and forbad me further to imbrew my hands in the blood of the Chriſtians. I am that yong man Amalakite, that Dauid found in the way afflicted, and diſtreſſed, whom he comforted, and refreshed, after which time, he ſerued and aided him to ouercome his enemies. Soe I, falling to the earth in the midſt of the way, was comforted by Ieſus Chriſt. Wherfore I am bound to ſerue him, that he may ouercome the armies of hel by my labour, and induſtry. I am the wolfe of which the Patriarch Iacob did ſpeake when he bleſſed Beniamin his ſonne. I haue taken the pray in the morning by perſecuting the faithful, but hereafter I wil deuide the booty among them, for by my meanes many ſhal be made Chriſtians, and they ſhal alſo be a meanes, that other ſhal be the ſame. I am the fiſhe that leaped out of the riuer and made Tobias afeard, which being taken, helped him in many things. So I that was the feare of Chriſtians, ſhal be vnto them hereafter an ayde and helper.

Theſe and the like words Saule vſed to the great content of the diſciples, who hearkened vnto him, and by their conſent and good liking, he began to preach Ieſus Chriſt publikly, thorough al the Iewish Sinagogues (which were not made to offer ſacrifice in, for that they did only in the teple of Ieruſalem) and in theſe they did only pray, and were inſtructed in the law. In thoſe places Saul preached publikly that Ieſus Chriſt crucified, was the true Meſſias, the redeemer of the world, and the ſonne of God. They that heard it marueilled and ſaid. Is not this the man that perſecuted both Chriſt & Chriſtians? did not he come to take and to impriſon them? Notwithſtanding theſe ſpeachs, he perſeuered conſtant in his purpoſe, to the great good liking of the Chriſtians,

ſtians, the vnſpeakeable ioye of the Angels, and of Ieſus Chriſt himſelfe. Vnto whom, pray we al humbly, that he that had compaſſion vpon Saule and conuerted him to his faith, would alſo haue compaſſion vpon vs, and turne vs wholly vnto his ſeruice, giuing vs in this world his grace, and in the world to come his glory. Amen. The Church doth celebrate the feaſt of the conuerſion of S. Saule, on the 25. of Ianuary, hauing it by Tradition, that this was the very day that S. Paule was conuerted: Petrus Caniſius ſaith: that it was in the 35. yeare of our Lord, in the raigne of Tiberius, and ſo thinketh Vſuardus alſo. Baronius ſaith.

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## *The life of S. Policarpus Biſhop, and Martyr. Ian 26.*

*SAint Paule the Apoſtle doth admonish Titus his diſciple, that he ſhould not keep company with heretiks, for that, thereof enſueth much damage & harme. This auertiſſement was kept preciſely by Policarpus the bleſſed Martyr, for he could not abide the heretiks by any meanes. On a time he being at Rome, a great heretick called Marcion, demanded if he* c. 3. 10. *knew him: yea, I know thee (ſaith he) to be the eldeſt child of the deuil. Of this S. wrote S. Hierome, and Euſebius Caſarienſis and other authours. Out of whom we may gather his life in this manner.*

POLICARPVS was the diſciple of S. Iohn the Euangeliſt, and by him was made Prieſt, and conſecrated Biſhop of Smirna; He went in Rome in the time of Pope Anicetus, to be reſolued of certaine doubtes concerning the celebrating of Eaſter. He conuerted in Rome many heretikes that had been diſciples of Marcion and Valentinus, and then returned into Aſia to his Biſhoprike, at ſuch time as, Marcus Aurelius Vetus, who was called alſo Antonius, and Lucius Aurelius Comodus his brother were Emperours. Theſe raiſed the fourth perſecution againſt the Chriſtians, the which being rigorouſly executed in Aſia, came at length vnto Smirna. There was the holy Biſhop Policarpus, who was as much hated of the Iewes & Gentils (whereof there were many in that citty) as he was beloued of the Chriſtians. He was accuſed to the proconſul, who commanded that he ſhould be apprehended. At that time Policarpus was out of the city, and remained in a ſolitary place to fly the perſecution, which he did at the inſtance of ſome of his friends: but he perceiuing they went to ſeeke him there alſo, met the officers with a cheerful countenance and ſaid: the wil of God be done. Them prayed he them that they would reſt a while, and he ſet meat before them. While the officers did eate, he fel to prayer, in the which he offred vnto God his life, and al his actions, and deſired his help in this occaſion, and then he went willingly with them. When he came before the proconſul, he began to ſpeake mildly vnto him, willing him to haue regard to his age and compaſſion of himſelf, and that he would adore the gods which the Emperours of Rome did adore, that by this meanes he might eſcape death. Policarpus anſwered, I haue ſerued Chriſt fourſcore and ſixe yeares, and al things haue ſucceded wel vnto me, would you haue me now to depart from his ſeruice, when I haue but two dayes to liue: it ſeemeth your deſire is not reaſonable.

Doſt not thou know, ſaid the Proconſul, that with fier I can cauſe thee to be burnt to ashes? I feare not thy fier ſaid Policarpus, for that shal paſſe away in a moment; that fier feare I, that shal endure for euer, wherein al thoſe that adore your falſe gods shal be burned.

There were preſent many Gentils & Iewes, who hearing what the holy man ſaid, and how conſtantly he ſpoke theſe words, made an vprore crying aloud, this is he that peruerteth our city, and would haue it to adore the God that was crucified, let him be put to death, or otherwiſe we shal be al vndone. The proconſul ſeing this great tumult, gaue ſentence that Policarpus should be burned aliue. His enemies reioyced thereat without meaſure, but chiefly the Iewes who at an inſtant brought thither great heapes of wood, deſiring that the holy man might be diſpatched, although the time appointed by the Iudge was not yet come. The B. Bishop was led into the ſtreet, where he put off his owne cloths; the Chriſtians that where preſent weeping, and taking compaſſion on him; Then he made a deuout prayer vnto God, giuing him thanks that he was worthy to giue his life for his loue, and that he numbred him among his holy Martirs. The hangman would haue faſtened him to the poſt with nailes, but the holy Bishop ſaid; thou haſt no reaſon ſo to doe, for my Iudgment is, that I shal be only burned aliue. If thou doe it for feare I should run away, doubt not of that, for I loue it, and deſire it more then thou thinkeſt. If I haue longed for it al my life, doe not thinke now that I haue found it, that I wil runne from it. The hangman tyed him notwithſtanding to the poſt with a cord, and kindeled the fier; the flame increaſing came not neere the Saint, but encompaſſed him like a tabernacle, ſo that he shone like gold. There came from the fier a ſmel like incenſe, which was perceiued by them that ſtood about him. The executioners ſeing that the fier did not hurt him, wounded him deadly with dartes whereof he died; and ſo he yealded his ſoule to almighty God; his body not being ſo much as touched with the fier. After his death the Iewes did erneſtly perſuade the proconſul not to permit the body of Policarpus to come into the hands of the Chriſtians, leſt they should leaue adoring of Chriſt crucified, and worship him. This wicked race did not perceiue, that Chriſtians doe adore Ieſus Chriſt after one ſort, and his Saints after another; for Chriſt is adored as God, and his ſaints be worshipped as the ſeruants of God. The proconſul did appoint that the body of Policarpus ſo dead, should be burned to ashes, but the flame that had ſpared him in his life, would not conſume him after his death, for although his bleſſed body was laid in the fier, yet neuertheleſſe the Chriſtians got many of his bones which were, and ſtil are kept with great reuerence. Likewiſe there is great account made of a letter that he wrote vnto the Philippians, ful of learning and in heauenly knowledge. The Church celebrateth the feaſt of S. Policarpus on the 26. of Ianuary, being the day of his martirdom, which was in the yeare of our Lord 168. by Baronius 169. in the raigne of the aforenamed Emperours Marcus Aurelius, Verus Antonius, and Lucius Aurelius Comodus. The life of S. Policarpe was written at large by Nicephorus in his third book, from the 30. to the 34. Chapter.

## *The life of S. Iohn Chriſoſtom. Ian. 27.*

*THere is no greater anger, then the anger of a woman, ſaith Salomon in Eccleſiaſticus. This ſentense was verified in the Prophet Elias, who could neuer appeaſe the anger that Ieſabel the wife of King Acab conceiued againſt him, as long as he liued. The like hapened to S. Iohn Baptiſt and Herodias, who was neuer content vntil she cauſed him to be beheaded: Her anger neuer ceaſed againſt that bleſſed head, vntil she had it in her hand. The ſame thing hapened to S. Iohn Chriſoſtom with the Empreſſe Eudoxia, who was ſo enkindled with anger againſt him, that she was not content to haue thruſt him out of his dignity, and banished him out of Conſtantinople, but gaue order that he should be diſcourteouſly vſed in the place where he was banished, to shorten his life, which came euen ſo to paſſe. But as God did not let Ieſabel and Herodias paſſe without punishment, for that they had perſecuted, the one Elias, and the other Iohn Baptiſt, ſo did not he let Eudoxia ſcape vnpunished, for shortly after the B. man was dead she alſo died, and the citty of Conſtantinople was ſo afflicted with tempeſts and ſtormes from heauen, that it ſeemed the deſtruction and vtter ruine thereof was come. The life of this glorious Saint is collected out of that which is written by Palladius of Helinopolis his diſciple, Symeon Metaphraſtes, Nicephorus Caliſtus, and the Tripartite hiſtory in this manner.*

SAint Iohn Chriſoſtom was borne in Antioch, his father was named Secundus, who was captaine of the horſmen, & his mother was called Anthuſa (which is by interpretation to ſay Florida) they were both noble, & very rich of worldly poſſeſſions. God gaue vnto them a ſonne which was this Iohn, who was baptiſed by Miletius Bishop of the ſame citty. They ſet him to ſchoole, & in his infancy, he heard rethorik of a great Sophiſt called Libanus. By his mothers apointment (his father being dead) he went to Athens, and there he ſtudied Philoſophy, wherein he profited very much, then returned he to his county, and for that it was the cuſtome at that time, that them Doctours of the law should not plead in matters of great importance (but the oratours should exerciſe that office as being more practiſed in the art of eloquence) Iohn being an excellent Rhetorician, began to plead ciuil cauſes, and controuerſies of importance, but after conſidering the vexation and trouble thereof, he vterly forſook it, with intent to apply himſelf altogether to the holy Scriptures. He ioyned himſelf to Miletius Bishop of Antioch, a learned man and of holy life, whoſe diſciple he was three yeares, in which time he came to be an excellent diuine: afterward he had a deſire to forſake the world and to enter into religion, and therewith he acquainted his mother, who vſed many erneſt perſuaſions to him not to take that courſe ſaying: My ſonne, thou ſeeſt what trauailes I haue borne from the death of thy father til now, I haue had no other comfort but thee, tary til death cloſe mine eyes, and then doe as thou thinckeſt good. Be not thou the occaſion to shorten my dayes, by leauing me alone, leaſt the short time I haue to liue be replenished with grief and ſorrow. Is it not inough that I beare the ſorrow of my widowhood, but that thou being my ſonne, and bound to comfort me, wilt afflict me more? Chriſoſtom was contented for a while to be obedient to his mother in pitty toward her,

her, but ere long she died, and he was then at liberty to doe as he would. He deferred not long to doe that that he entended: for hauing cauſed the funerals, and exequies to be celebrated and deuiding his goods, part vnto the Churchs, and part to poore men, he entered into religion. There he ſtaid foure yeares, to the great encreaſe of himſelf in vertue, & alſo other religious men of his conuent, to whom he was an example and paterne of vertuous life.

Iohn deſired greater perfection, wherefore he departed from the monaſtery (but yet with his habit and with the licence of his ſuperiour) & went to dwel in a deſert, hauing choſen a caue for his principal lodging. There he remained two yeares, in which time, he neuer ſaw any humane creature. In that place his exerciſe was either reading of the holy Scripture or prayer. Alſo he tamed his body with great penance, which was the cauſe that he fel ſick, whereby he was enforced to forſake this life and to returne vnto Antioch, where he was receiued with ioy of al the people, for that his holy life was knowne vnto al men. He was deareſt to Miletius his maſter, who made him Deacon, that he ſhould preach vnto the people, in which office Iohn continued fiue yeares (the people running vnto his ſermons, as if it had been vnto an Apoſtle) to the great profit of ſoules.

It came to paſſe that Miletius went to a Councel that was holden at Conſtantinople, where he dyed of ſicknes. Aſſoone as Chriſoſtom vnderſtood of his death, he returned to the monaſtery where he firſt was, for that he doubted the people would giue him the adminiſtration & charge of the Biſhoprick of that citty. Flauianus was made Biſhop thereof, who was a holy and a zealous man. When he came to Antioch from the Councel where he was elected, vnderſtanding that Chriſoſtom was retired into the monaſtery, at the importunat requeſt of the people, he went vnto the monaſtery, and one while with prayers another while ſhewing him what good ſeruice he ſhould doe to God in preaching, obtained at the laſt of him (although with much adoe) to returne into the citty, & then the ſame Biſhop made him Prieſt. It came to paſſe, that on the day that Chriſoſtom ſhould take that holy order, at the time the Biſhop laid ouer him his hand to giue him his order, al the people to their great wonder, ſaw a white doue ſit downe vpon his head. Twelue yeares he exerciſed the office of Prieſt in Antioch, preaching and conuerting ſoules, and in doing miracles, one of the which was this. The preſident of the city attainted with the hereſy of Marcion, had his wife ſick of the collick, which put her to incredible paine, and she could get no remedy thereof. The preſident determined to cauſe her to be caryed in her bed, into the Church where Flauianus the Biſhop was with Chriſoſtom, and ſo it was done, she hauing in her company many people. The Biſhop and Chriſoſtom comming to them, Chriſoſtom took the preſident by the hand, and ſaid vnto him: why doe you come to demand aide of the Church, to which you be enemies? Look for no help at Gods hands for that you perſecute him. The preſident and al the company anſwered mildly to this reproof and ſaid: Their errour was not their fault, but the fault of their parents that had inſtructed thē in this belief, neuertheleſſe, they deſired him that he would pray to God to giue health vnto this woman, for if she were healed they would procure to ſaue their owne ſoules, & would forſake the hereſy of Marcion, and receiue the Catholick doctrine of the vniuerſal Church. When

Chriſoſtom

Chrisostom vnderstood their minds, he caused them to bring thither holy water, and said to the Bishop. Make the signe of the Crosse, and sprinckle the sick woman therewith, which being so done, the woman was made whole to her great comfort, the ioye of her husband and al the company, who with one voice yealded infinit thancks to Iesus Christ.

About that time Nectarius Archbishop of Constantinople departed this life. Many there were that laboured to be placed in that dignity, as wel by themselues, as by friends; yet, for that the learning and holy life of Chrisostome was famous thoroug the country, he not labouring for it, was chosen and elected Bishop, and preferred before many that made great suit. The Emperour Archadius wrot the newes of the death of Nectarius, and of the election of Chrisostome vnto Flauianus, charging him also that he should send him with al spead vnto Constantinople. Flauianus gaue him the Emperours letter in his hand, & when he had read it, he shewed signes of discontent and grief saying; that he was neither fit nor worthy of so great a charge. Flauianus also seemed to be sorowful, yet he comforted him that he should remember that this thing was done by God, for the good of many soules, and although he was sorry also for his departure, yet he took it to be the best, and desired him to goe with al spead to Constantinople, and to obey the Emperour. When this was knowne in the citty, al the people went to armes saying, we wil al loose our liues before we let him depart. The Emperour was certified of this mutiny which the people of Antioch made, which caused in him a greater desire to haue Chrisostome, wherefore he wrot to Asterius gouernour of the East, charging him by some meanes to get Chrisostome out of their hands. Asterius receiuing this charge, called Chrisostome vnto him, faining that he had matters of great importance to impart, as he was before time accustomed to doe. The people of Antioch not perceiuing this deuise, let him depart out of the citty freely. When Asterius had him in his power, he deliuered him vnto the Emperours messengers, who with al spead conuayed him to Constantinople. If the people of Antioch were displeased for that they had lost Chrisostom, the people of Constantinople, reioyced exceedingly for that they had gotten him.

This new Prelat being come into the citty, he was consecrated Bishop by Theophilus, although against his wil, for he would haue had one of his owne Priests preferred to that dignity, so that he remained some what discontented with Chrisostome, which decreased when he was acquainted better with his vertuous life. Assoone as the new Bishop was consecrated, the Emperour and al his court did visit him, and Iohn spoke vnto him very confidently and said: He had taken this charge and dignity vpon him, more to obey God, then to fulfil his owne desire, and this was one of the things that he most feared, aduising the Emperour to beare himself iustly in gouerning the Empire, for if he failed ough therin, he would boldy reprehend him, as Nathan the Prophet did Dauid. The Emperour took in good worth these speaches, & found those thinges to be trew which were spoken before of Chrisostome. Then he departed, assuring him that he would alwaies account of him as of his father. The blessed Bishop gouerned his Church as wisely and as diligently, as euer any Prelat did, either before or after him, and although his most principal care was, for the direction of matters within the citty, yet was he not therefore negligent

to prouide for things neceſſary and fit out of the citty. He vnderſtood that Phenicia remained ſtil in the ancient Idolatry, and for that he would not commit this buſines to any other, he went thither in perſon, accompanied with many people which the Emperour ſent to attend on him: and as Moiſes in zeale did throw downe the calf that the people adored, ſo he brok in pieces al the Idols of that Prouince. Hauing built ſome Churchs and founded ſome Monaſteries in that country, & left ſufficient company of Prieſts & religious men, that ſhould inſtruct that barbarous nation in the Catholick faith, he returned to Conſtantinople. He ſent alſo of his Prieſts to preach the faith vnto the Tartarians, who by their good example might mooue thē to leaue their ſauage faſhions, & by receauing baptiſme, be brought to liue a Chriſtian life. There was in the Orient certaine heretick's Marcioniſts, wherefore he ſent thither certaine religious men to extirpate and root out that wicked cocle. In the Emperours hoſt were Frenchmen, of which many were attainted and infected with the hereſy of Arrius: for thoſe he prouided a ſeueral Church where in he placed Catholick Prieſts, which preached to thoſe people in their iornies of warre. This his diligence did much good, for many of them were conuerted from their hereſy. Sometimes the Bishop went himſelf to the ſermon, and gaue vnto the Prieſts certaine important reaſons and arguments, which they ſhould preach vnto thoſe people in the french tong.

The Emperour had in his court a captaine which was a Goth an Arrian heretick. He with great ſuit deſired the Emperour, that he would graunt him a Church, in the which al they that were of his opinion might meet together, & ſay their ſeruice after their owne manner. S. Chriſoſtom reſiſted this man very boldly. Then ſaid the captaine before the Emperour, that the ſeruice he had done to the crowne Emperiak, deſerued ſo much fauour. Chriſoſtom anſwered him, if thou haſt ſerued the Emperour faithfully, his maieſty hath rewarded thee bountifully, for whē thou cameſt to ſerue him thou waſt poore, & of ſmale account, & now thou art rich, and highly regarded in al the Orient, therefore he is nothing in thy debt. The captaine had not a word to ſay, but taking leaue departed, & aſſembled many people in the māner of rebellion, and this warre did trouble the Empire very much. Whē Chriſoſtom perceiued how things ſtood, he went wel accompanied to Gaina the captaine, who much wondring at the conſtancy of the bleſſed Bishop, remaine confound; Gaina went to meet him with great humility, and kneeling before him, required his hand to kiſſe, which he laid vpon his eyes and cauſed his ſonne to doe ſo likewiſe. They ſtaid there many daies together, and before the Bishop departed from him, he concluded a peace, and reduced him and the people to the Emperours ſeruice. Although the bleſſed Prelat had other buſineſſe, & of great importance, yet he neuer left his courſe of preaching to the people. To his ſermons came ſo many that it ſeemed impoſſible they ſhould al heare; euery one remained ſatisfied with his doctrine and affectioned to the ſeruice of God, yea ſome were mooued to giue large almes, to frequent the ſacraments, to be continually in prayer, to reduce themſelues to be modeſt, and mortified in their liues.

This good Prelat was very affable, and pleaſant in his ſpeach, and willingly would heare any man (that would, or had need to ſpeak with him. Nothing could diſcontent him more, then to goe to a feaſt or banquet, or to haue any people

people at his table; for he thought al the time that was ſpent therein was loſt. He vſed to ſay, that halfe an houre was too much to ſpend at a meale. He was alſo diſpleaſed with thoſe that vſed ſuch fashions, for from his child hood he had been alwaies abſtinēt. His feaſt or recreation was reading of holy Scripture, but eſpecially the Epiſtles of S. Paule. He had a deſire to writ vpon thoſe Epiſtles, but long before, he made his prayer vnto God, deſiring him, that his expoſition might be according to the meaning that the Apoſtle had when he wrot them, and ſurely God granted his petition.

It hapened at that time, that a noble gentleman of Conſtantinople was vniuſtly accuſed vnto the Emperour, for which cauſe he fled out of the citty. Afterward he deſiring to haue his innocency knowne vnto the Emperour, and that he might returne vnto his fauour, thought the good wil of Chriſoſtom would preuaile much: wherfore he returned ſecretly into the city, and came by night into the Bishops houſe, and ſpeaking with Proculus the chamberlaine, deſired him to bring him to the ſpeach of the Bishop. Proculus went to the chamber doore, and looking thorough a chinck ſaw the Bishop writing, and a man of authority to ſtand by him, which ſeemed to indite vnto him what he should writ. Proculus wondred much ſeeing one in his company, for that he knew there had none come in, as alſo he maruailed to ſee the Bishop writ that which it ſeemed the other told him. He ſtaid to ſee the end hereof, and looking often thorough the clift, ſeeing that it was paſt midnight, he ſaid to the Gentleman; that he could not ſpeak that night with the Bishop, but willed him to come againe another time. The Gentleman returned the next night, & the ſame hapened againe. Wherefore he thought the chamberlaine had brought in ſome other to ſpeak with the Bishop and excluded him. Proculus ſware that he had neither letten, nor ſeen any party to goe in, & becauſe it was now break of day he willed him to come againe the third night, & he promiſed to keep the chāber doore that none should enter. When euening came the Gentleman returned, ſo they came both to the dore & looked thorought the clift, & ſaw the ſame that they had ſeen the other nights: Proculus ſaid: depart for to night, to morrow I wil certify him of your comming, and wil know what his wil is concerning you. In the morning Chriſoſtom was the firſt that ſpoke to Proculus and ſaid, how chanceth, it that none did viſit me theſe three laſt nights paſſed? If any haue come to me and you haue denied them to enter, I tel you plainly, I like not of it. If any haue buſines to ſpeak with me hereafter, let them come in, for the dores of the Bishop should be euer open to al that haue buſines. Then ſaid Proculus, Sir. theſe three laſt nights there came to ſpeak with you a man much afflicted, and diſconſolate, but for that I ſaw you buſied, I let him not come in, although each time, he ſtaied paſt midnight. With whom was I buſied ſaid Chriſoſtom? Then ſaid Proculus, I ſaw an old man that was bald, and I know not who he was. Chriſoſtom much marueiled thereat, & demanded of him the the markes of the perſon that he ſaw. Proculus ſaid. It was an old man with a bald head, & a long beard, and was much like an image of S. Paul that hangeth before you, and which you look often vpon when you writ. Hereby the B. Bishop vnderſtood the miſtery, & that God would by this make him to vnderſtand, that he had graunted him his petitiō. He bad Proculus to goe a while out of his chamber, and falling on his knees, he yealded God thankes for the grace he had

he hath beſtowed on him. After that he appointed Proculus to cal the gentleman to him, and hauing heard his caſe, he followed his ſuite, and brought him into the Emperours fauour againe. Hauing ended the worke he published it, that al might read it, and take profit by his ſtudy.

This good Bishop was very courteous to them whom he knew were deuout or ſerued God, and chiefly to Prieſts. On the other ſide he was rigorous to them whom he knew did not liue according to the Eccleſiaſtical conſtitutions, and ſuſpended them out of the Church, and ſometime excommunicated them. Hereof it came, that many of them hated him, and ſaid, that he was terrible of nature, and ſo implacable that they could not liue with him.

After this it hapened, that a counſellour of eſtate, perſuaded the Emperour to make a law, that none ſhould haue the priuiledge or benefit of Sanctuary in the Church; and this he ſaid he did, for that many truſting therein, did commit enormous offences. Chriſoſtom would not conſent to this by any meanes, neuertheleſſe, the Emperour published the law againſt the wil of Prelate. It hapened within a few dayes after, Vtropius that had giuen this counſel comitted ſome great fault, and fled to the Church, in the which the Bishop would not defend him, but alſo in a ſermon that he made publickly, ſpoke many things againſt him, and in particular ſaid: that the Church ought not to defend him, ſince by his meanes a law had been made againſt the liberties and immunities thereof. At laſt the Emperour took him out of the Church, & put him to death. This cauſed Chriſoſtom to fal into the diſlike of many lay men, but cheifly of the courtiers.

Another like thing hapened alſo. There was in Conſtantinople, a man very rich in money who was called Theodoricus, & the Empreſſe ſought an occaſion to get it away from him: while she deuiſed how to cōpaſſe it Theodoricus had notice of the very night it should be done. Wherefore he gaue the greater part of his goods to the Church, to the intent, they should build an Hoſpital for the relief of poore men. The Empreſſe heard of it, & would haue hindred this good work. Whervpon Chriſoſtom went vnto her and ſaid: Theſe goods were giuen for the ſeruice of God, and if she should take them away, she might be aſſured she should render a ſtraight account for the ſame. Vpon theſe words the Empreſſe left the goods, but she conceiued great indignation againſt the Bishop, which was alſo increaſed, by a deſire she had to the poſſeſſions of a widow called Callitropia, who deſired Chriſoſtom to defend her. The Empreſſe entred vpon the lands of the widow by force, whereupon, Chriſoſtom gaue her to vnderſtand, that she muſt reſtore to the widow her liuing: but to ſmale purpoſe was the admonition of this good Prelat. The Empereſſe going vnto the Church vpon the day of the exaltation of the holy Croſſe, the Bishop shut the dore againſt her, and would not ſuffer her to enter in, taking her for an excommunicat perſon; and although they that were in the company of the Empreſſe would haue vſed violence, yet they could not, for Chriſoſtom would not ſuffer her to enter neither then, nor at any time after, vntil she had reſtored the vineyard and poſſeſſions that she had taken from the poore widom, ſo that Eudoxia the Empreſſe, increaſed in indignation againſt him.

Other Prelats who were vicious and of euil life (of whom the chief was Theophilus Bishop of Alexandria) hated him, & furthered the Empreſſe in her malice.

malice. Al these aduersaries of Chrisostom assembled together in Chalcedon, to hold a Councel against him, and from thence they passed vnto Constantinople; where being assembled they cyted Chrisostom to appeare personally, to answere certaine articles to be laid to his charge. He considering that al the prelats were his enemies, and that they were not lawfully assebled, nor had obserued the lawes that ought to be obserued in calling such Councels, would not appeare personaly, but sent certaine of his Priests as his proctours, that should yeald a reason why he did not appeare in prison: as namely, for that the Councel was not lawfully assembled. The Prelats without any other consideration, did beate and emprisone them, and without further debating they condemned Chrisostom to be banished, only for that he did not appeare. They went vnto the Emperour, and made so smooth a tale, that he confirmed their iudgement, and consented that Chrisostom, should be banished: not once looking to the malice of their minds, nor thincking of the innocency of the partie condemned; not how much himselfe was bound vnto him. The people made an vproare, and would not by any meanes consent that their Pastour and Bishop should be exiled. When Chrisostom vnderstood the determination of the Emperour, doubting ther would succeede some great scandal if he staid an obeyed not: deliuered himselfe voluntarily into the hands of those that should lead him into exil: first he comforted his friends, who wel perceiued that he suffred these wronges vniustly, and then he wrote the truth how things had passed, vnto the Bishop of Rome. The blessed Bishop went by sea, to a place called Prenetum, in the month of Maria Maior.

The people were left afflicted, for the absence of their Bishop, and were so mooued with indignation against them that had procured his banishment, as if they had not speedily fled to haue saued themselues, they had been in danger of their liues, such was the fury of the people. A few dayes after, there was a great earthquake in the citty, which threwe downe part of the Emperours pallace; euery one talked openly, that this happened for the vniust sentence that was giuen against the good Prelat. The Empresse her selfe al astonied, desired the Emperour to reuoke him from exile, which she easily obtained, for he was in a manner compelled to consent to their iudgemēt. Withal speed postes were sent with this message, whereupon he returned to Constantinople. Before he entered the citty, he desired that a new Councel might be gathered, wherein he might be cleered, euen as he had been condemned by the former. But so great were the entreaties of the Emperour and the Empresse, who excused themselues of their former error, and likewise the people were so desirous to heare the voice of their Pastour (that he should not stay til the Councel was gathered) that Chrisostom ouer come by so many entreaties, entered the citty, and began to exercise his office againe. While he was in banishment he had been much diseased, yet for al this he continued in his zeale, and seruice of God, and reproued sharply al those things that seemed vnto him to be euil.

The courtiers making great tryumphes in the citty, made a statue of the Empresse, and before it they ran with launces, and made many other showes. This statue was of siluer, and was set neere vnto the Church of Saint Sophia, vpon a

piller of red marble. This ſeemed to Chriſoſtome to be no other thing but Idolatrie, and he thought it was a diminution of the honour of God, and whileſt the Prieſts ſong diuine ſeruice in the Church, they were diſturbed with theſe prophane plaies. He zealouſly (as he was wont) reproued the abuſes of the people, and eſpecially this aboue named, which he accounted to be a moſt groſſe abuſe. When the Empreſſe had notice of this, she was enkindled with greater indignation againſt Chriſoſtom then before, and laboured to gather a Councel againe, once more to thruſt the good Prelat out of his ſeat. For this cauſe she wrote to the Biſhops that had been on her ſide, and eſpecially to Theophilus the principal of them, who for his owne part fearing the fury of the people (whom he had hardly eſcaped before) would not go himſelfe, but in his place ſent three Biſhops his ſuffragans, with a Canon of a Councel which ſome heretickes had made againſt S. Athanaſius, in the which were decreed; that if any Biſhop was depoſed from his dignity by a Councel, whether iuſtly or vniuſtly, he ſhould not gouerne his Biſhopricke any more, except he were admitted by a Councel; and whoſoeuer did the contrary ſhould not be admitted to defend himſelfe. The enemies of Chriſoſtome, preſented this Canon to the Emperour and in his defence ſaid, that this Canon was of no Councel but of a conuenticle or aſſembly of Heretickes, and therefore was not of force or authority. The Empreſſe laboured as much as she could that Chriſoſtom ſhould be banished the ſecõd time, which when he vnderſtood, he went into the pulpit, and preached publikly vnto the people that his famous homily which beginneth. Behold a new Herodias daunceth, behold a new she sheweth her fury, and laboureth to cut of the head of Iohn Baptiſt the ſecond time. When the Empreſſe vnderſtood this, she was almoſt mad with anger and indignation, & laboured opẽly not only to haue him banished, but alſo to haue him killed. Yea, the Emperour was alſo very much offended with him for theſe words. Wherefore the enemies of Chriſoſtom taking occaſion ſaid much euil of him, exhorting the Emperour to banish him, and they would take the charge therof vpon their ſoules.

Within few dayes, there fel many principal feaſts, and the Emperour forbore to communicat with Chriſoſtom as if he had been an heretick, and forbad him to vſe his functiõ publikly. Eaſter eaue came, in which they vſed to baptiſe the Catechumens, of which many were aſſembled in the place where the Biſhop was kept vnder command, being deſirous to be baptiſed of him. They had already begun the ceremonies of the Sacrament, and they that ſhould be baptiſed where vncloathed; when on a ſodaine came many armed ſoldiers ſent by the Emperour, who not tarying til the naked perſons had clothed themſelues, bet them awaye ſo, that ſtriking and wounding them, they mingled their blood in the ſontſtone with the water. There was ſuch an vproare and tumult in the city hereupon, that the Emperour, inſtigated by the wicked people that perſecuted Chriſoſtom, confirmed and ſubſcribed to the ſentence of his banishmẽt; which being made knowne vnto the B. Biſhop, he was not troubled nor shewed any ſigne of diſcontent, but that he left ſo many ſoules in manifeſt danger of perdition. Taking leaue of his friends and embracing them, he recõmended to them the feate and loue of God, and obedience to their Prelat that ſhould ſucceede

ceed him, for they should ſee him no more. His friends moued with thoſe ſpeaches fel at his feet and wept. Chriſoſtom departed from them in ſecret manner, being embarked for the place of his banishment.

The ſame day that Chriſoſtom departed from Conſtantinople, a fire iſſued from the pulpit where he vſed to preach, which took hould of the top of the Church and from thence paſſed to the Emperours pallace; and althouh between the Church and the palace was a good diſtance, and manie houſes, yet the fier touched none of them, but only the Church and the Pallace, which it burned very ſore. Vpon this occaſion the enemies of Chriſoſtom renewed their cruelty againſt them that defended him ſaying: that they had cauſed this fier and for this many of them were put to death. Moreouer many were put in priſon daily as wel men as women, for that they defended Chriſoſtom, and murmured at them that were the cauſe of his banishment. From ſome they took their goods, ſome they put to shameful and ignominious punishments, and yet for al this there were ſtil more Iohaniſts (for ſo they called them) that took part with Chriſoſtom. It cannot be expreſſed when he came to the place of his exile, what trauailes and afflictions he endured; The ſoldiers that conducted him were commanded not to ſtay in any place, but that they should make him endure ſo much affliction and turmoile, as might bring him to his end, and ſo it came to paſſe. Laſtly in Armenia in the vtmoſt borders of the Romane Empire, and among people that were Idolaters there he ſtaid, ſometime preaching vnto them, ſometime doing miracles and curing ſicke folke, ſo that many were conuerted to the faith. Such was his ordinary exerciſe in euery place where he went, yet did he not therefore forget to write ſometimes vnto his friends, exhorting them to ſerue God, and to ſuffer willingly affliction in this life for the loue of him.

The banishment of Chriſoſtom came to the knowledge of Pope Innocent of which he was certyfied by the ſainthimſelf, but not ſo largely as he heard it afterward; He hauing conſidered the matter wel, and written and receiued anſwere from the Emperour Archadius, at the end he declared that the ſentence giuen againe Chriſoſtome was vniuſt, and he reproued the Emperour sharply. Then he wrote to the Church of Cõſtantinople & cõmanded, that they should accept nor receiue no other Prelat but Chriſoſtom as long as he liued. He wrote alſo to the ſame Chriſoſtom comforting him, & aduiſing him to ſuffer gladly for Gods loue. Then he appointed a Councel to be aſſembled at Theſſalonica, to proceed againſt Theophilus, and againſt the other Prelats that had vniuſtly condemned Chriſoſtom. But for that he dyed shortely after, the Councel took not effect. The death of Chriſoſtom was in this mãner. The ſoldiers cauſed him to trauail continually from one place to another, and he being of a weak conſtitution was brought to ſuch infirmity, that it ſeemed he was wery neer his death Trauailing on the way, at euening they came to a litle Church of an holy Saint called Baſiliſcus in the ſame contry of Armenia. Chriſoſtom being before the aultar at his prayers, the Saint apeared and ſaid vnto him, brother Iohn, to morrow we two shal be together in one place. The bleſſed Bishop vnderſtood that his death was neer, wherfore talking with ſome of his ſeruant, and ſome Prieſts that alwaies followed him, he certified them of his death.

The next day, he receiued the bleſſed Sacrament, and perceiuing a mortal feuer encreaſing on him, he made the ſigne of the holy Croſſe and praied; and in this manner he yealded vp his ſoule vnto almighty God, the 14. day of September. The ſame day at Conſtantinople fel ſuch a great ſtorme of haile, that many thought the city would haue been vtterly deſtroyed. Shortely after dyed the Empreſſe Eudoxia. See Baronius Ann. 304. and 307. who ſaith ſhe dyed 3. monthes after, miſerably.

Sixteene yeares after the death of Chryſoſtom: the Emp. Theodoſius ſonne vnto Archadius that banished him, cauſed his body to be brough to Conſtantinople, where it was receiued with great worship and veneration; and this was on the 27. of Ianuary, on which day the Church celebrateth his feaſt. A long time after he was tranſlated vnto Rome, and buried in the Vatican, but his ſoule enioyed the reward of his trauailes, the which was ſuch, and ſo great were the good works and ſeruices that he did, and euery day is done by the meanes of his wrytinges which he left, that thorough this occaſion many ſoules are ſaued. His doctrine is ſound, certaine, and ſecure, and we may be aſſured, that he hath a principal, and an eſpecial place in the Kingdom of heauen. His ſtile was elegant, graue, and ſweet, and it was as a shoure of gold, for the which he is called Chryſoſtomus, which is by interpretation, Golden mouth; His reaſons. documents and doctrine, that iſſued from his mouth were as a shoure of gold indeed. Simeon Metaphraſtes writeth of him that after he was baptiſed, there was neuer heard the leaſt lye to come out of his mouth, he neuer gaue occaſion to any man to ſweare, he neuer told anie leaſing, her neuer curſed any creature, he neuer ſpoke idle word, he would neuer ſuffer any in his preſence to ieſt, ſcoffe, or to murmure, he dyed in the yeare of our Lord, 407.

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## *The ſecond feaſt of S. Agnes.* *Ian.* 28.

*Salomon in the Book of wiſdom ſpeaking of the death of good men ſaith. To the eyes of the ignorant it ſeemeth that the Saints doe dye, but they remaine in peace; as if he had ſaid. Though the foolishe think that the good and the euil be in the ſame eſtate at their death, neuertheleſſe they are deceiued, for between them there is very great difference: the reaſon is, becauſe the euil they dye, to dye, and the good they dye, to liue. The euil men the day that they dy begin their true death, and the good men the date of their death begin their trew life. This is proued by the example of S. Agnes, of whom S. Ambroſe writeth in this manner.*

THE Father and the mother of S. Agnes with their other kinsfolke, were watching in prayer one night (as they vſed to doe oftentimes) and continued in lamentation for her death. One time she apeared vnto them very beautiful and glorioufly, accompanied with many virgins, and comforted them with theſe words; My Father and my brethren, be aduiſed, doe not lament nor ſorrow for me as though I were dead; for I am aliue in the company of theſe holy damoſels, and I ſerue him whom I lowed with al my hart when I was in the world. & I am of him fauoured and lowed. Then the Saint vanished away, and they al remained comforted.

After

After this it hapened, that Conſtantia daughter to the Emperour Conſtantinus, had a ſore Fiſtula which was incurable, and although she was not a Chriſtian, yet she wēt to the ſepulchre of S. Agnes, for she heard ſay that many ſick folk in that place had recouered health. Whil she remained there in prayer she fel a ſleep, and it ſeemed to her she heard a voice which ſaid: Conſtantia be conſtant, belieue in Ieſus Chriſt the Sonne of God and thou shalt be whole. Wherupon she was not only made a Chriſtian as S. Agnes gaue her Counſel, but alſo built a ſumptuous Church in the ſame place in honour of S. Agnes. In memoire of theſe things, the holy Church celebrateth the feaſt of this ſaint the ſecond time, eight dayes after the day of her Martyrdom, which is vpon the 28. of Ianuary. This apparition of S. Agnes to her father and mother, was in the yeare of our Lord 304. and in the raine of Dioclesianus.





# FESTA FEBRVARII.




*Maria puerpera se Purificat donis,*
*Petrus sedet in Cathedra sacra,*
*Divus Matthias feriatur precibus,*
*Tum se Bacchanalibus multi accingunt.*

# FEBRVARY.

## *The life of S. Ignatius Bishop and Martyr. Feb. 1.*

*THe Apoſtle S. Paule ſpeaking of the torments of the Martyrs, whereof he himſelfe had ſome experience, ſaith.* We are made a ſpectacle to the world, and to Angels, and men. *Which is, as if had ſaid. The gentils celebrating their feſtiual dayes, and vſe to caſt the condemned men to be deuoured of wild beaſts in an Amphitheatre, in which place they put many Chriſtians to be deuoured in the ſigth of al the people: who took pleaſure to ſee this ſight, although it was both cruel and bloody: and the Angels alſo reioyced to ſee with what courage the Martyrs ſupported thoſe torments for the loue of Ieſus Chriſt. One of them in whom this ſentence was verified was S. Ignatius, who was torne in peeces by Lyons in the ſight of al the people of Rome, vpon a certain feſtiual day. His life was written by Metaphraſtes after this manner.*

TRaiane Emperour of Rome hauing obtained a great victory againſt the Scithians (a fierce and cruel nation) made a glorious triumphe. He thought himſelfe much bound vnto the gods, for aydiṅg him herein: & ſeing the Chriſtians were of a contrary profeſſion, and would not only not honour them as gods, but alſo procured that many abandoned their ſeruice, he perſecuted thē, aſſuring himſelfe that for this they would ayde him to obtaine greater victories. He made edicts & proclamatiōs thorough al the lands & prouinces of the Empire, that the Chriſtians ſhould be taken, and if they would not adore the Idols, they ſhould be tortured and put to death: then began a moſt grieuous perſecution againſt the Catholick Church. It hapened Traiane being preſent in Antiochia, and giuing direction for the warre againſt the Perſians, that Ignatius was Biſhop of that citty, who according to the opinion of Metaphraſtes and other authours, was the child that Ieſus Chriſt called vnto him whem he perſwaded the diſciples to be humble ſaying: *Except yee be as this litle child, you cannot enter into the Kingdom of heauen.* This hapened iu the beginning of the life of Ignatius, which was a demonſtration of the end that he ſhould make. After that Ieſus Chriſt aſcēded into heauen, Ignatius kept in the company of S. Iohn the Euangeliſt, and was his diſciple, and in the company of S. Policarpus who was Biſhop of Smirna and Martyr. Ignatius was ſo towardly in vertue, being guided by his maſter, that he was by him made Prieſt, and after conſecrated Biſhop of Antiochia, & was the third after S. Peter that gouerned that Church, which

which he discharged with great care and diligence. His principal entent and desire was, the conuersion of soules from gentily to Christianity.

While that Traiane was in this citty, he was certified of him, and commended that he should be brought before him. Being come he said vnto him; Art thou the man that settest so ligth by our imperial commandements, & forbiddest our immortal gods to be adored, drawest their seruants from their worship, and bringest them to doe diuine honour, and to hold for God, a man that was crucified? Ignatius answered I am the man that hath done al these things. It grieueth me much that you cal those gods wich be stocks and stones; seing there is but one God creatour of heauen and earth, and his sonne Iesus Christ, whose Kingdome shal haue no end. If thou (O Cesar) wilt to adore him, be assured that thy Kingdome, thy scepter and crowne, wil be more established and confirmed; Leaue these speaches said Traiane; and if thou wilt doe that which shal be acceptable to me, sacrifice to our gods, so shou shal be my friend, & the High-Priest of Iupiter, and I wil enrich thee with great reuenewes, & aduance thee to honour. Ignatius said, it would be a goodly change indeed for me that am a Priest of the liuing God, and that offer sacrifice to him daily vpon the holy Aulter to become a Priest vnto the dyuel. Know this (O Cæsar) that not only thy promises and large offers, are not sufficient to draw me from my resolution, but also if thou be determined to throw me to the wild beastes, or to Crucify me, or kil me with the sword, or with fire, neither are these, nor al the tortures thou canst deuise to inflict vpon me, sufficient to mooue me to leaue the worship of the true and liuing God, and to adore these false gods.

The Priests of the Idols were present at these speaches, who said vnto Ignatius. What meanest thou, thou impudent foole? We cal Iupiter and the other gods immortal, & doe not like thee, who confessest that thy God was crucified on the Crosse. By this Ignatius took occasion to scoffe and deride their gods; and with al to instruct them in the faith, and said. The God which I adore both was, and is immortal; but he was made a mortal man for the saluation of mortal men; He dyed voluntarily and was buryed, but withal we also confesse, that he rose againe the third day by his owne power, & ascended into heauen, and opened the gates which were shut by sinne that men might enter therein, wherein al they that doe obserue his lawes, & confesse him for God doe enter. You cannot say so by any of your gods. for it is wel knowne that the were most vicious men, & knowne for such vnwillingly dyed, agreable to the liues they led before. The sepulchre of Iupiter is in Cãdia, Esculapius was killed with an arrow, the ashes of Venus are shewed in the Ile of Paphos. Hercules cast himselfe into a great fire & was burned. This being true as euery man knoweth it is, I know not by what reason you can cal them immortal, nor for what cause you should be offended that I cal them dead gods. The Emperour hearing these words, would not haue them reason any more, doubting least it might turne to the reproach and ignominie of his gods, and to the glory & honour of Christ the God of the Christians. He therfore commanded that Ignatius should be thrust into a dongeon, and then he consulted with the Senatours to what death he should put him: who at length determined that he should be deuoured of wild beasts: for that they doubted, if he should be put to death in Antioche,

the

the Christians would haue him in honour and reuerence. The preuent which, they appointed that he should be led to Rome, and there with certaine malefactours he should be deuoured of the wild beasts: by which meanes there should no memory of him be left. This resolution being made, the Emperour sent to cal him the next day, and after he had vsed many courteous words, thinking his being in prison had changed his mind, he began once more to persuade him to adore his gods, but seing he was more constant now then at the first, he caused the sentence giuen against him to be read, which was; that he should be led to Rome, and there cast to wild beasts. There was neuer man that endured a long emprisonment looking alwayes for death, & was by chāce deliuered, that was so ioyful as was Ignatius when he heard the sentence of his condēnation. He shewed a cheereful and wel pleased countenance, and wil a gaue great thanks to God: and he himself did help to put on his chaines and bolts which he was to carry al the way. Then he talked with some of his friends and familiers, taking leaue of them and commanding his Church & them to almighty God, and the Emperours commandement was put in execution without delay.

Ignatius began his iourney one foote, and so trauailed til he came to Seleucia. There being embarked, he arriued at Smirna, where he wrot (by the permission of those that led him) a letter to Policarpus, in the which he certified him of his iorney, & recommended vnto him his Church of Antioche. Assoone as Policarpus receiued the letter, he went with certaine Priests & other deuout persons to visit the holy Martir. Policarpus & Ignatius were deare friends, so that assoone as they saw one another with ioye mingled with griefe, and with teares accompanied with ioy, they embraced one another. Then Policarpus said to Ignatius: since in this sort thou leadest the waie to martirdome before me, I pray thee what praiers or petitions hast thou made vnto God, that he hath granted thee that fauour and grace. O my brother, teach me them I pray thee, that I may happily attaine to that estate also wherein thou now art: but I know wel that my life is not such that I deserue that fauour of God, to suffer for his loue. Doe not doubt brother Policarpus (answered Ignatius) the time wil come for you when God pleaseth. He knoweth that your Church hath need of you, but when you haue wel established and set the same in order, he hath reserued for you also a crowne of martirdome with which you shal be crowned, euen as it pleaseth him of his mercy to crowne me with one at this present. The Priests & other company that came with Policarpus drew neere vnto the B. Martir, & falling on their knees some kissed his hands, some his garments, and some his chaines, for that they saw him goe voluntarily to suffer death for the profession of the Christian Catholike faith, and loue of Iesus Christ. Ignatius staid there certaine daies, expecting a prosperous wind, in which time he wrot many letters to diuers Churches, one of which he sent before him to Rome, to the Christians that dwelt there, admonishing them that they should not be any impediment to his martirdome.

From Siria (said Ignatius) I goe euen to Rome, combating day and night by sea and land with ten Leopards, to wit, ten soldiers appointed for my guard. My doing wel vnto them maketh them to be worse, their wickednesse instructeth me to be patient, but for al that I repute not my selfe holy. When I shal be

deliuered frō theſe fierce beaſts, I thinck I shal be giuen in pray too ther which ſtay for me. I wish that they may be moſt cruel against me, and not to ſpare my life as they haue done other Martirs. God forbid it should be ſo, for I am determined, if they wil not run vpon me, I wil run vpon them, & if they ſpare me, I wil incite and procure them, to deuour and teare me in pieces. My Children, be not offended to heare me ſpeake theſe words, for I know of how great valew it is to ſuffer for the loue of Chriſt. Now may I ſay that I begin to be his diſciple, for that I deſire to endure the fire, the Croſſe, the breaking of bones, diſiointing yea and diſmembring the whole body. Let come vpon me al torments the deuils can deuiſe togetner, ſo that I may merit to enioye Ieſus Chriſt. Theſe & other ſuch words he wrot in Epiſtle in which he shewed the zealous deſire he had to ſuffer martirdome. Then came a fit wind, and taking his leaue of Polycarpus, he was embarked and ſailed by Troia, by Macedonia, and thorough other countries where many Chriſtians did viſit and lament for him: but they ſpoke ſo, that they that at their firſt viſitation had compaſſion vpon him, at their departure they bore vnto him a holy enuy. Finally, he arriued at Rome, and they that had brought him priſoner, deliuered him to the gouernour of the city, who hauing ſeen the decree of thē Emperour, ſtaid for the celebration of ſome principal feaſt to put the ſame in execution.

Which day being now come, the bleſſed Bishop was put in the middeſt of the Amphitheatre, where were aſſembled an infinite company of people, for that it was blowne thorough the city, that a Bishop of Siria should combat with the wild beaſts. Ignatius being there, he lift vp his voice and ſaid: O yee Romaines that be preſent to ſee this ſight, know you, that I am not put into this place for any faulk that I haue committed, but by this meanes I hope to obtaine to the glory of God, for whoſe ſake I am thus brought hither. I am the wheat of his field, & muſt be ground with the teeth of the lyons, that I may be made bread fit for his table. The Martyr hauing ſaid this, they put the Lyons out vnto him, who vpon a ſodaine deuoured him, leauing only ſome of his great bones. God hearing the prayers of his Martyr permitted this, and granted him the fauour that he had ſo erneſtly praid for, to wit, that he would not ſuffer the beaſts to ſpare him. The next night the Chriſtians to whō he had written the letters, gathered vp his bones which remained, and put them in a ſafe & ſecret place out of the city, & after they carried thē to Antioch. Traiane being afterward informed of the conſtant Martirdom of Ignatius, that the Chriſtians did no wrong to any, that they obſerued the Politick lawes, that only they vſed to riſe in the morning very early to pray vnto Chriſt their God, and that they were abſtinent, pitiful, peaceable, giuers of almes and chaſte: he commanded that they should be no more perſecuted, nor tormented; but only that they should not be admitted to exerciſe publike offices. So that Ignatius was profitable vnto the Chriſtians, not only in his life, but alſo after his death.

Nicephorus Caliſtus writeth of this glorious Saint, that he was the third Bishop in Antioch after S. Peter. He liued a long time with ſome of the Apoſtles. He was one daie in prayer rapped in ſpirit, ſaw many Angels, and heard them ſing the praiſes of the moſt bleſſed Trinity in manner of a Quire. Firſt ſong ſome, and the other anſwered. This viſion cauſed Ignatius to appoint after in his

his Church, to ſing the Pſa. and Hymnes after the manner of the Quires now vſed. Afterward other Churchs took the ſame cuſtome, and Pope Damaſus commanded it ſhould be obſerued in al the Catholick Church: which celebrateth the feaſt of S. Ignatius the firſt of Febr. it being the day of his Martyrdom, in the yeare of our Lord 110. in the raigne of Traiane. Of S. Ignatius maketh mention Euſebius in his Eccleſiaſt. hiſt. 3. Book 30. ch. S. Ieroſme in his Book *de viris illuſtribus.* 26. ch. Caſiodorus in the tripart: hiſt. 10. Book 9. chap. Beda, Vſuardus, and other authours of Martyrologies.

## *The Purification of the Virgin Mary.* Febr. 2.



*REAT was the Anger and indignation that Eſau bore toward Iacob his brother, who for that he had craftely gotten away the bleſſing of his father, he practiſed ſecretly to make him away, & ſhewed publickly that his intention was to kil him. Whereupon Iacob to eſcape his dãger, determined to goe like a banished man into Meſopotamia in Syria, where he remained a long time. After he had a deſire to returne to the houſe of his father, as is written in Geneſis. He hauing now wiues, children, men ſeruants, maid ſeruants, and cattle: going on his iorney, and drawing neer to his owne country, vnderſtood that Eſau his brother came to meet him. Iacob was in doubt of his brother and feared him: wherevpon he deuided his companies into diuers parts. He ſet the beaſts formoſt, then went the ſlaues with their children, after them went Lya his wife who was blear-eyed with her children: laſtly went Iacob himſelf with the beautiful Rachel, and Ioſeph hir litle child. Eſau meeting them made no account of the beaſts, he paſſed alſo by the men and maid ſeruants, and regarded them not Lya and her children met him but Eſau would not ſtay, laſtly came Rachel with her litle ſonne, & when he ſaw the mother to be faire and beautiful, the prety and tender child, then ſaith the Scripture, Eſau went toward Iacob and embraced him, and ſaid vnto him (as we may imagine) My brother, let the indignation between vs ceaſe, let our enemity haue an end and let our controuerſies be vtterly forgotten, hereafter I wil be at peace with thee, and I wil receaue thy preſents, in ſigne that I pardon thee from my hart, and that I change my malice into loue.*

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Cap. 2. 22.



Aint Luke the Euangeliſt recounteth, that the dayes of the Purification of Mary being ended, they brought the child Ieſus into Ieruſalem, to preſent him before God in the temple, according to the law of Moyſes. Among the other precepts that God gaue to the Hebrews in the old law, one that concerneth the childbirth of women, was in this ſort (as you may ſee in Exodus, Leuiticus, and in the Book of Numbers.) If any woman shal conceaue with child by a man & it be a male, the mother shalbe accounted vncleane ſeuen dayes, then the eight day they shal circumciſe the child, and the mother shalbe no more vncleane vnto men, but she shalbe vncleane in the ſight of God: she shal not enter into the temple, nor touch any hallowed thing vntil the end of forty dayes. And if she bring forth a daughter, she shalbe accounted vncleane for fourſcore dayes, and when the dayes of her Purification were ended, she should goe vnto the temple, and if she be rich she should offer a Lamb with a turtle, or elſe a doue: and if she be poore, she should offer a paire of Turtles, or elſe a paire of yong pigions. The law goeth further and ſaith, that a woman bringing forth her firſt begotten ſonne, should goe to be purified in Ieruſalem, offring her ſonne in the temple (in memory that the Hebrews departing out of the land of Ægypt, an Angel killed al the firſt borne of the Ægyptians.) Alſo the law commanded, that if the ſonne who was offred was of the tribe of Leuy, & had not any notable defect in his body, or wanting any member, he should remaine a miniſter in the temple: But if he were of another tribe, the mother ought to redeeme him with fiue ſickels, which was a piece of mony at that time.

Exo. 13. 2 Leu. 12. 16. 8. num. 8. 16.

This was the law. Which being conſidered of the B. Virgin although as S. Bernard ſaith, the law did not bind her (for that she conceaued not by the company of man as the law expreſly ſaith, but by the vertue of the holy Ghoſt, & therefore she was not vncleane) yet ſeeing that her bleſſed ſonne, not being ſubiect to the law of Circumciſion, would be circumciſed to shew humility, for the ſame reaſon would she alſo goe vnto Ieruſalem to be purified. She went thither alſo becauſe she would not giue ſcandal or offence to any. For many that knew that she had brought forth a male child, and that he was her firſt begotten, would haue been ſcandalized if she had no gone to Ieruſalem to be purified. Mary went alſo to be purified, to giue vnto vs an example to purify our ſelues ſpiritually: for there is not any man liuing that hath not ſome thing to be cleanſed & purified. Some haue need to purify their vnderſtanding, for that they be fain vs to heare one thing or other in a curious manner, and to admit nouelties that be hurtful vnto vs. Yea, and to cleanſe the other ſenſes: As the eye by not ſeeing of vanity, the eares by not hearing of detractions the tong by not ſpeaking ill words, and ſo we may ſay in like manner of the other ſenſes. But that that hath moſt need to be purified and be cleanſed, is the wil,

wil, because of the vn profitable, hurtful, vaine affections, and desires thereof.

Bethleem being seuen leagues distant from Ierusalem, the glorious Virgin went that iorney accompanied with Ioseph her spouse to her great, trouble, for that it was winter, as also that she was tender and vn vsed to trauel. Yet al this difficulty was easy for her to beare carying in her armes the Sonne of God, and her owne sonne also: to whom she talked, knowing assuredly that he vnderstood her although he answered not, for he would fashion him himselfe in euery thing according to his infancy. The Euangelist saith: that at that time there was a man in Ierusalem called Simeon. It is a thing worthy of consideration, that the Euang. saith that in a citty so principal as Ierusalé there was one man. But so it is, that not al those that haue the name of men are to be called men. For the man that hath teeth & detracteth his neighbour in his good name, may be called a Dogge. The man that hath nailes to graspe and draw vnto him the goods of his neighbour may be called a Lyon. The man that hath feet to kich & hurt the person of his neighbour, may be called a beast, or an asse. The man that hath no other cogitation but in gourmandise and rauening of victuals, and is neuer satisfied, may be called a Wolfe. He that walloweth in the filthines of carnallity, may be called and Hogge. He that spitteth poison from his mouth, with enuenomed words, may be called a Dragon, a Serpent, or a Basilisk. You may cal him only a man in deed that shal be like vnto Simeon, of whom it is read: that he was iust and feared God, fearing God in respect of God, and iust in respect of men. We may also say that he was a Prieste, which the Euangelist seemeth to inferre where he saith: that he blessed Christ and his Mother. For it was the office of the Priest to giue the benediction in the temple. Moreouer, the Euangelist saith that Simeon expected the consolation of Israel, and that he had an answer of the holy Ghost that before he died, he should see the anointed of our Lord, that is the Messias. *Cap. 2. 25.*

Egesippus describeth that he had a reuelation after his manner. Simon was a great Rabbin that is to say a Doctour among the Iewes, & red the sacred Scripture publikly in Ierusalem, and following the course of his lectures, he came to declare the place of Esay that saith: *A Virgin shal conceaue and bring forth a sonne.* It seemed to him, that if he said publikly that a Virgin should conceaue and bring forth a sonne, it would breed a scruple and doubt in the mind of his schollers; wherefore in place of this word Virgin, he put in his writings which he meant to read publikly, another name which he might easily doe in Hebrew by changing of one letter. The name that he set down he was ALMA, that is to say, a young woman, whether she be a Virgin or not. Three times Simeon changed this name, and three times he found it blotted out or cancelled: and found the name written that he ment to haue changed. Marueiling much hereat, he made his petition vnto God, that vnto him might be declared this mistery. Whereupon he had a reuelation, in the which he was first sharpely reprehended for what he had done. Neuertheless, for that his intent ou was good, he was not chastised. Then he was promised, that before his death he should see this Prophecy fulfilled, and should see with his eyes the maiden Virgin that had brought forth a child, and with her, her sonne, that should be the redeemer of the world. In such sort, that Simeon had hope for to *Cap. 7. 14.*

which he discharged with great care and diligence. His principal entent and desire was, the conuersion of soules from gentily to Christianity.

While that Traiane was in this citty, he was certified of him, and commended that he should be brought before him. Being come he said vnto him; Art thou the man that setteſt so ligth by our imperial commandements, & forbiddest our immortal gods to be adored, draweſt their seruants from their worship, and bringeſt them to doe diuine honour, and to hold for God, a man that was crucified? Ignatius answered I am the man that hath done al these things. It grieueth me much that you cal those gods wich be stocks and stones; seing there is but one God creatour of heauen and earth, and his sonne Iesus Christ, whose Kingdome shal haue no end. If thou (O Cesar) wilt to adore him, be assured that thy Kingdome, thy scepter and crowne, wil be more established and confirmed; Leaue these speaches said Traiane; and if thou wilt doe that which shal be acceptable to me, sacrifice to our gods, so shou shal be my friend, & the High-Priest of Iupiter, and I wil enrich thee with great reuenewes, & aduance thee to honour. Ignatius said, it would be a goodly change indeed for me that am a Priest of the liuing God, and that offer sacrifice to him daily vpon the holy Aulter to become a Priest vnto the dyuel. Know this (O Cæsar) that not only thy promises and large offers, are not sufficient to draw me from my resolution, but also if thou be determined to throw me to the wild beastes, or to Crucify me, or kil me with the sword, or with fire, neither are these, nor al the tortures thou canst deuise to inflict vpon me, sufficient to mooue me to leaue the worship of the true and liuing God, and to adore these false gods.

The Priests of the Idols were present at these speaches, who said vnto Ignatius. What meaneſt thou, thou impudent foole? We cal Iupiter and the other gods immortal, & doe not like thee, who confesseſt that thy God was crucified on the Crosse. By this Ignatius took occasion to scoffe and deride their gods; and with al to instruct them in the faith, and said. The God which I adore both was, and is immortal; but he was made a mortal man for the saluation of mortal men; He dyed voluntarily and was buryed, but withal we also confesse, that he rose againe the third day by his owne power, & ascended into heauen, and opened the gates which were shut by sinne that men might enter therein, wherein al they that doe obserue his lawes, & confesse him for God doe enter. You cannot say so by any of your gods, for it is wel knowne that the were most vicious men, & knowne for such vnwillingly dyed, agreable to the liues they led before. The sepulchre of Iupiter is in Cādia, Esculapius was killed with an arrow, the ashes of Venus are shewed in the Ile of Paphos. Hercules cast himselfe into a great fire & was burned. This being true as euery man knoweth it is, I know not by what reason you can cal them immortal, nor for what cause you should be offended that I cal them dead gods. The Emperour hearing these words, would not haue them reason any more, doubting leaſt it might turne to the reproach and ignominie of his gods, and to the glory & honour of Christ the God of the Christians. He therfore commanded that Ignatius should be thrust into a dongeon, and then he consulted with the Senatours to what death he should put him: who at length determined that he should be deuoured of wild beasts: for that they doubted, if he should be put to death in Antioche, the

the Christians would haue him in honour and reuerence. The preuent which, they appointed that he should be led to Rome, and there with certaine malefactours he should be deuoured of the wild beasts: by which meanes there should no memory of him be left. This resolution being made, the Emperour sent to cal him the next day, and after he had vsed many courteous words, thinking his being in prison had changed his mind, he began once more to persuade him to adore his gods, but seing he was more constant now then at the first, he caused the sentence giuen against him to be read, which was; that he should be led to Rome, and there cast to wild beasts. There was neuer man that endured a long emprisonment looking alwayes for death, & was by chãce deliuered, that was so ioyful as was Ignatius when he heard the sentence of his condẽnation. He shewed a cheereful and wel pleased countenance, and wil a gaue great thanks to God: and he himself did help to put on his chaines and bolts which he was to carry al the way. Then he talked with some of his friends and familiers, taking leaue of them and commanding his Church & them to almighty God, and the Emperours commandement was put in execution without delay.

Ignatius began his iourney one foote, and so trauailed til he came to Seleucia. There being embarked, he arriued at Smirna, where he wrot (by the permission of those that led him) a letter to Policarpus, in the which he certified him of his iorney, & recommended vnto him his Church of Antioche. Assoone as Policarpus receiued the letter, he went with certaine Priests & other deuout persons to visit the holy Martir. Policarpus & Ignatius were deare friends, so that assoone as they saw one another with ioye mingled with griefe, and with teares accompanied with ioy, they embraced one another. Then Policarpus said to Ignatius: since in this sort thou leadest the waie to martirdome before me, I pray thee what praiers or petitions hast thou made vnto God, that he hath granted thee that fauour and grace. O my brother, teach me them I pray thee, that I may happily attaine to that estate also wherein thou now art: but I know wel that my life is not such that I deserue that fauour of God, to suffer for his loue. Doe not doubt brother Policarpus (answered Ignatius) the time wil come for you when God pleaseth. He knoweth that your Church hath need of you, but when you haue wel established and set the same in order, he hath reserued for you also a crowne of martirdome with which you shal be crowned, euen as it pleaseth him of his mercy to crowne me with one at this present. The Priests & other company that came with Policarpus drew neere vnto the B. Martir, & falling on their knees some kissed his hands, some his garments, and some his chaines, for that they saw him goe voluntarily to suffer death for the profession of the Christian Catholike faith, and loue of Iesus Christ. Ignatius staid there certaine daies, expecting a prosperous wind, in which time he wrot many letters to diuers Churches, one of which he sent before him to Rome, to the Christians that dwelt there, admonishing them that they should not be any impediment to his martirdome.

From Siria (said Ignatius) I goe euen to Rome, combating day and night by sea and land with ten Leopards, to wit, ten soldiers appointed for my guard. My doing wel vnto them maketh them to be worse, their wickednesse instructeth me to be patient, but for al that I repute not my selfe holy. When I shal be

deliuered frō theſe fierce beaſts, I thinck I shal be giuen in pray too ther which ſtay for me. I wish that they may be moſt cruel against me, and not to ſpare my life as they haue done other Martirs. God forbid it should be ſo, for I am determined, if they wil not run vpon me, I wil run vpon them, & if they ſpare me, I wil incite and procure them, to deuour and teare me in pieces. My Children, be not offended to heare me ſpeake theſe words, for I know of how great valew it is to ſuffer for the loue of Chriſt. Now may I ſay that I begin to be his diſciple, for that I deſire to endure the fire, the Croſſe, the breaking of bones, diſiointing yea and diſmembring the whole body. Let come vpon me al torments the deuils can deuiſe togetner, ſo that I may merit to enioye Ieſus Chriſt. Theſe & other ſuch words he wrot in Epiſtle in which he shewed the zealous deſire he had to ſuffer martirdome. Then came a fit wind, and taking his leaue of Polycarpus, he was embarked and ſailed by Troia, by Macedonia, and thorough other countries where many Chriſtians did viſit and lament for him: but they ſpoke ſo, that they that at their firſt viſitation had compaſſion vpon him, at their departure they bore vnto him a holy enuy. Finally, he arriued at Rome, and they that had brought him priſoner, deliuered him to the gouernour of the city, who hauing ſeen the decree of the Emperour, ſtaid for the celebration of ſome principal feaſt to put the ſame in execution.

Which day being now come, the bleſſed Bishop was put in the middeſt of the Amphitheatre, where were aſſembled an infinite company of people, for that it was blowne thorough the city, that a Bishop of Siria should combat with the wild beaſts. Ignatius being there, he lift vp his voice and ſaid: O yee Romaines that be preſent to ſee this ſight, know you, that I am not put into this place for any faulk that I haue committed, but by this meanes I hope to obtaine to the glory of God, for wſoſe ſake I am thus brought hither. I am the wheat of his field, & muſt be ground with the teeth of the lyons, that I may be made bread fit for his table. The Martyr hauing ſaid this, they put the Lyons out vnto him, who vpon a ſodaine deuoured him, leauing only ſome of his great bones. God hearing the prayers of his Martyr permitted this, and granted him the fauour that he had ſo erneſtly praid for, to wit, that he would not ſuffer the beaſts to ſpare him. The next night the Chriſtians to whō he had written the letters, gathered vp his bones which remained, and put them in a ſafe & ſecret place out of the city, & after they carried thē to Antioch. Traiane being afterward informed of the conſtant Martirdom of Ignatius, that the Chriſtians did no wrong to any, that they obſerued the Politick lawes, that only they vſed to riſe in the morning very early to pray vnto Chriſt their God, and that they were abſtinent, pitiful, peaceable, giuers of almes and chaſte: he commanded that they should be no more perſecuted, nor tormented; but only that they should not be admitted to exerciſe publike offices. So that Ignatius was profitable vnto the Chriſtians, not only in his life, but alſo after his death.

Nicephorus Caliſtus writeth of this glorious Saint, that he was the third Bishop in Antioch after S. Peter. He liued a long time with ſome of the Apoſtles. He was one daie in prayer rapped in ſpirit, ſaw many Angels, and heard them ſing the praiſes of the moſt bleſſed Trinity in manner of a Quire. Firſt ſong ſome, and the other anſwered. This viſion cauſed Ignatius to appoint after in his

his Church, to ſing the Pſa. and Hymnes after the manner of the Quires now vſed. Afterward other Churchs took the ſame cuſtome, and Pope Damaſus commanded it ſhould be obſerued in al the Catholick Church: which celebrateth the feaſt of S. Ignatius the firſt of Febr. it being the day of his Martyrdom, in the yeare of our Lord 110. in the raigne of Traiane. Of S. Ignatius maketh mention Euſebius in his Eccleſiaſt. hiſt. 3. Book 30. ch. S. Ieroſme in his Book *de viris illuſtribus.* 26. ch. Caſiodorus in the tripart: hiſt. 10. Book 9. chap. Beda, Vſuardus, and other authours of Martyrologies.

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*Cap. 2. §2.*

*Exo. 13. 2 Leu. 1216. 8. num. 8. 16.*

Saint Luke the Euangelist recounteth, that the dayes of the Purification of Mary being ended, they brought the child Iesus into Ierusalem, to present him before God in the temple, according to the law of Moyses. Among the other precepts that God gaue to the Hebrews in the old law, one that concerneth the childbirth of women, was in this sort (as you may see in Exodus, Leuiticus, and in the Book of Numbers.) If any woman shal conceaue with child by a man, & it be a male, the mother shalbe accounted vncleane seuen dayes, then the eight day they shal circumcise the child, and the mother shalbe no more vncleane vnto men, but she shalbe vncleane in the sight of God: she shal not enter into the temple, nor touch any hallowed thing vntil the end of forty dayes. And if she bring forth a daughter, she shalbe accounted vncleane for fourscore dayes, and when the dayes of her Purification were ended, she should goe vnto the temple, and if she be rich she should offer a Lamb with a turtle, or else a doue: and if she be poore, she should offer a paire of Turtles, or else a paire of yong pigions. The law goeth further and saith, that a woman bringing forth her first begotten sonne, should goe to be purified in Ierusalem, offring her sonne in the temple (in memory that the Hebrews departing out of the land of Ægypt, an Angel killed al the first borne of the Ægyptians.) Also the law commanded, that if the sonne who was offred was of the tribe of Leuy, & had not any notable defect in his body, or wanting any member, he should remaine a minister in the temple: But if he were of an other tribe, the mother ought to redeeme him with fiue sickels, which was a piece of mony at that time.

This was the law. Which being considered of the B. Virgin although as S. Bernard saith, the law did not bind her (for that she conceaued not by the company of man as the law expresly saith, but by the vertue of the holy Ghost, & therefore she was not vncleane) yet seeing that her blessed sonne, not being subiect to the law of Circumcision, would be circumcised to shew humility, for the same reason would she also goe vnto Ierusalem to be purified. She wēt thi her also because she would not giue scandal or offence to any. For many that knew that she had brought forth a male child, and that he was her first begotten, would haue been scandalized if she had not gone to Ierusalem to be purified. Mary went also to be purified, to giue vnto vs an example to purify our selues spiritually: for there is not any man liuing that hath not some things to be cleansed & purified. Some had need to purify their vnderstanding, for that they be desirous to heare one thing or other in a curious manner, and sometimes things that be hurtful vnto them. Yea, and to cleanse the other sences. As the sight by not seeing of vanity, the eares by not hearing of detractions the tong by not speaking idle words, and so we may say in like manner of the other sences. But that that hath most need to be purified and be cleansed, is the wil,

wil, because of the vn profitable, hurtful, vaine affections, and desires thereof.

Bethleem being seuen leagues distant from Ierusalem, the glorious Virgin went that iorney accompanied with Ioseph her spouse to her great, trouble, for that it was winter, as also that she was tender and vn vsed to trauel. Yet al this difficulty was easy for her to beare carying in her armes the Sonne of God, and her owne sonne also: to whom she talked, knowing assuredly that he vnderstood her although he answered not, for he would fashion him himself in euery thing according to his infancy. The Euangelist saith: that at that time there was a man in Ierusalem called Simeon. It is a thing worthy of consideration, that the Euang. saith that in a citty so principal as Ierusalé there was one man. But so it is, that not al those that haue the name of men are to be called men. For the man that hath teeth & detracteth his neighbour in his good name, may be called a Dogge. The man that hath nailes to graspe and draw vnto him the goods of his neighbour may be called a Lyon. The man that hath feet to kich & hurt the person of his neighbour, may be called a beast, or an asse. The man that hath no other cogitation but in gourmandise and rauening of victuals, and is neuer satisfied, may be called a Wolfe. He that wallowetn in the filthines of carnallity, may be called and Hogge. He that spitteth poison from his mouth, with enuenomed words, may be called a Dragon, a Serpent, or a Basilisk. You may cal him only a man in deed that shal be like vnto Simeon, of whom it is read: that he was iust an i feared God, fearing God in respect of God, and iust in respect of men. We may also say that he was a Priest, which the Euangelist seemeth to inferre where he saith: that he blessed Christ and his Mother. For it was the office of the Priest to giue the benediction in the temple. Moreouer, the Euangelist saith that Si neon expected the consolation of Israel, and that he had an answer of the holy Ghost that before he died, he should see the anointed of our Lord, that is the Messias. *Cap. 2. 25.*

Egesippus describeth that he nad a reuelation after his manner. Simon was a great Rabbin that is to say a Doctour among the Iewes, & red the sacred Scripture publikly in Ierusalem, and following the course of his lectures, he came to declare the place of Esay that saith: *A Virgin shal conceaue and bring forth a sonne.* It seemed to him, that if he said publikly that a Virgin should conceaue and bring forth a sonne, it would breed a scruple and doubt in the mind of his schollers; wherefore in place of this word Virgin, he put in his writings which he meant to read publikly, another name which he might easily doe in Hebrew, by changing of one letter. The name that he set downe was *iuuencula*, that is to say, a yong woman, whether she be a Virgin or not. Three times Simeon changed this name, and three times he found it blooted out or cancelled: and found the name written that he ment to haue changed. Marueiling much hereat, he made his petition vnto God, that vnto him might be declared this mistery. Whereupon he had a reuelation, in the which he was first sharpely reprehended for what he had done. Neuertheless, for that his intention was good, he was not chastised. Then he was promised, that before his death he should see this Prophecy fulfilled, and should see with his eyes the maiden Virgin that had brought forth a child, and with her, her sonne, that should be the redeemer of the world. In such sort, that Simeon had hope for to *Cap. 7. 14.*

ſee him, and at the end did ſee him, and had him in his armes. This ſaith Egeſippus, and the ſame ſaith Nicephorus.

*Cap. 2. 26.* The holy Ghoſpel ſaith, that he had a reuelation that before his death he should ſee the Meſſias ſo much deſired of the world. Simeon alſo ſeing that the Scriptures that had ſpoken of him were fulfilled, & in particular the Prophecy *Gen. 49. 10.* of Iacob that ſaith: The Royal ſcepter should not depart from Iuda vntil the Meſſias was come. Now Herod held by force and tirannically this Kingdom almoſt thirty yeares, and this ſame yeare he had gained and gotten, the good-wil of the gouernours of the country and of the Iewes, by which meanes he had ful poſſeſſion of the ſcepter of Iſrael, although he was a ſtranger. Simeon I ſay, ſeing this Prophecy fulfilled, expected the Meſſias from day to day. On the day apointed for it, God ſpoke vnto Simeon, and bad him to goe vnto the temple to ſee him whom he ſo much deſired. Simeon quickly aroſe from his bed and apparelled himſelf, took his ſtaffe in his hand, and went to temple, and there abode to expect the ſonne of God. Who ſeeing Simeon ſo old a man, would goe to viſit Simeon in Ieruſalem, although that God would haue the Sages, and the ſhepheards, to goe to Bethleem to ſeek him. God would that man should doe what he can, which here you may plainly behold.

*Cap. 8. 11.* We read in Geneſis. The deluge being paſſed Noe opened the Arck, & set forth a doue, which returned in the euening, with an Oliue branch in her mouth. Whereby Noe vnderſtood that God was apeaſed. So alſo in the latter time of the world came the doue without gal; that is, the bleſſed Virgin, and brought a branch of Oliue, that is, her only begotten Sonne: the branch of Oliue out of Paradiſe, that is, the mercy of which this Lord was right wel pleaſed, and came to the Arck of the temple. Which when Simeon had ſeen, he preſently perceiued that the deluge, that is the anger and indignation, that God had againſt men was mitigated. Ful ſonne knew that good old man his redeeme, and walked haſtly toward the gate of the temple, & fixed his eyes vpon that rich Lamb of God, which the bleſſed Virgin had about her neck. Then he fel on his knees and adored him, shedding many teares for the ioy and comfort that he had in his hart. Next turning vnto the Bleſſed Virgin he humbly praied her to deliuer that child (that ſuſteined the whole world in his hand) into his armes. The Virgin did deliuer the child vnto him, thincking that it was the wil of God it should be ſo, who had promiſed before vnto him, that he should ſee his ſonne before he died. God vſeth ordinarily to promiſe litle and performe much, and not as the world doth, who promiſeth much, and performeth litle.

There was preſent alſo a Bleſſed widom called Anna, who was a Propheteſſe, she at that time ſpoke many things of Ieſus Chriſt, yet the Euangeliſt doth not ſay, that she took Chriſt in her armes as Simeon did. This woman was a figure of the Sinagogue, who ſpoke many great things of Chriſt by the mouth of his Prophets, yet when he came she would not receaue him. Simeon that was a figure of the Gentils did not ſo, for when the Meſſias came, he took him in his armes, which is the place where he should be. Some hold him a boue their head shewing themſelues to be great Chriſtians, when in their works they be Pagans. Some haue him alwaies in their mouths, they talke much of God, but they proceed no further. Some there be that beare him vpon their shoulders,

ders, who thincks the law of God hard, heauy, and difficult. Some tread him vnder their feet & trample vpon him, committing continually mortal sinnes. Christ must not remaine in any place, but either in the mouth, or in the hands of a Christian, where Simeon held him. Christ remaineth in our mouth, if we confesse him for God, and in our armes by doing of good works, which is a demonstration that a Christian ought both to speake wel, and doe wel.

In Leuiticus God commandeth that they that wil sacrifice any foule, should put the bill thereof vnder the wing. The wings be the hands of the foule, and there must the bill bee. The wil of God is, that the bill and the wing, that is, the word and the deed, should accompany the foule that shal be acceptable to him, & so did Simeon. We read also in the book of Numbers, that the spies that went to view the land of promise, desirous to shew the fertility of the country to the rest of the people, two of them carried a bunch of grapes between them vpon a pole or staffe. This bunch of heauenly grapes is Iesus Christ, the Blessed Virgin and the good Ioseph, be the two that carried it. Wen Simeon saw it, he took it, and eate it, and was inebriate with the loue thereof, and then began to sing after the manner of a white Swanne, who singeth sweetely being neer her death. This was the song of Simeon. O Lord now let thy seruãt depart in peace according to thy promise, for mine eyes haue seen thy saluation. Simeon in this song praiseth Christ, and Christ was content to be praised by him. Three were the praises principally that Simeon gaue to Christ, to wit; the saluation of men: the light of the Gentils, and the glory of the Iewes. Al mankind generally needed saluation, for being depriued of grace, euery one was condemned to the death both of body and soule. The Sonne of God by his comming deliuered them from death as S. Paule saith. *In Christ al be made aliue.* Al men by him receaue life and saluation, as is manifest by the name of Iesus, which by interpretation in a Sauiour.

God is accustomed also to giue to euery one that which he most needeth: before the Incarnation of Christ the Gentils had honour, for they had the Monarchy of the world, but they wanted the light, for they erred in al things but in those, that were gotten by the light of nature. The Iewes contrarywise had the light, for they had the law giuen by God, which taught and instructed them what to doe: but they had no honour, for they were subiect to the Gentils. The Sonne of God by his comming made them al equal, for he enlightened the Gentils with his doctrine, and honoured the Iewes. It was no smale honour to the people of the Iewes, to haue Christ our redeemer to take flesh among them. Simeon gaue these three praises to Christ, and asked him leaue to dye, and to depart out of this world. What meanest thou Simeon? Thou desirest to dye at such time, as in my opinion thou shouldest rather desire to liue. If Dauid had been here as thou art with Iesus Christ in his armes, he would haue said, more willingly then he did. *I wil not dye but liue, and recount the words of our Lord.* For al that said Simeon. I desire to dye, & if I desire it now, since I haue seen this child which I haue longed so sore to see, and that I haue God in mine armes, it is not becaus I would not enioy his happy presence a long time, but becaus I know that this people shal be so vnthanckful, that when Christ cõmeth to perfect age, where they should loue and serue him, they wil pick

quarrels

quarrels againſt him, perſecute, and beate him, and put him to terrible torments. This litle body shal ſuſteine infinit beatings, and be wounded al ouer, and bathed in his owne blood. Theſe hands and theſe feet shal be pierce with shap nailes. This beautiful face brighter then the Sunne, shal be al diſteined with lothſome ſpittle, and shal be bruiſed with many buffets. This honoured head shal be crowned and pierced with sharp thornes, & this Chriſt that I now hold aliue in my armes, shal hang dead vpon the armes of the Croſſe. Becauſe I would not ſee theſe things doe I deſire, that God would receaue me in peace, for that I would not ſee the Lord of peace, in ſo wicked a warre.

The glorious Virgin offred to God in the Temple hir beloued ſonne, & with him two turtles or elſe two yong pigeons, which was the offring of the poore. She offred foules, it not being fit that she should offer a Lambe. For when she offred her ſonne, she offred a true and immaculate Lambe. Then to obſerue the law fully, she redeemed him from the hands of the Prieſt with fiue ſickles. You muſt vnderſtand that from the gate of the temple, vnto the aulter where they made their ſacrifice, there was that day made the moſt ſolemne proceſſion that euer was made in the world, in reſpect of the perſons that were therein. Firſt, there were many Angels, who as his ſeruants attended continually vpon Chriſt. There were ſome Prieſts and Leuites that were preſent, who wondred at the ſpeaches of Simeon and Anna. There was the B. Patriarch Ioſeph, Spouſe of the glorious Virgin: there was the Virgin her ſelf and Anna the Propheteſſe. In the middeſt there was Simeon with the Tabernacle of the B. Sacrament, that is: carying Ieſus Chriſt in his armes.

The holy Church in memory of this ſolemnity, willeth that vpon this day should be made a ſolemne proceſſion: and that al her faithful children that be there preſent should carry a Candle, in repreſentation of the carying of Chriſt Ieſus in his armes, after this ſort. In a Candle be three things, the Waxe, the Cotton, and the light. In Ieſus Chriſt there is the Waxe, that is, his B. Flesh: there is the Cotton, that is his Soule. There is the Flame, that is his Diuinity. The Waxe is the flesh and body of Ieſus Chriſt, in which (as in the Waxe) were emprinted many woundes, ſtrucks, and buffets. The Cotton ſignifieth the Soule, for as the Cotton, if it come neer to the Flame wil quickly kindle; ſo the ſoule of Ieſus Chriſt from the inſtant of his conception, ſaw the diuine eſſence, and was bleſſed. The Flame was the diuinity, for God shewed himſelf diuers times in that forme, as to Moiſes in the bushe, and to the Apoſtles at Pentecoſt. So that the Church in giuing a Candle vnto vs to goe in proceſſion, giueth vs a repreſentation of Ieſus Chriſt, deſiring, that we not contenting or ſtaying our ſelues here with, should endeauour to carry him in our harts by grace, that wee may afterward enioy him in heauen. Nicephorus Caliſtus ſaith, that the Church hath celebrated this ſolemne feaſt, ſithens the 15. yeare of the Emperour Inſtinian the great, which was about the yeare of our Lord. 541. Although ſome may thinck Niceph. not to be credited in this point, becauſe ther be homilies extant of S. Greg. Nazian. and other fathers vpon this ſolemnity, yet you may ſee their opinion refuted by Baronius in his notes vpon the Romane Martirologe. Feb. 2.

The

## *The life of S. Blase Bishop, and Martyr. Feb. 3.*

*OVr Lord Iesus Christ the Sonne of God, permitted his Apostles when he sent them to preach the Ghospel, that if they were persecuted in one citty they should fly into another, and so he did himselfe: for vnderstanding that Herod had beheaded S. Iohn Baptist, he departed out of that country, as if he would say thereby, Herod is furiously bent, and is fleshed with innocent blood, he hath killed my precursor, and will seeke to kil me also. S. Iohn saith, that Iesus did depart, and passed ouer the sea of Tyberias, for that he would haue the water between him and Herod. S. Blase did the like. He fled from the wrath of a Tyrant, and went to hyde him in a caue of a mountaine, vntil he saw the fury of the persecution passed. Simeon Metaphrastes recounteth his life in this manner.*

AT such time as Idolatry was much spread ouer the world, there being men in al places that adored Idols, and statues made of wood and stone: the faith of Christ notwithstanding did florish so, that there were many men, that in defence therof did loose their liues by diuerses sortes of Martirdoms. S. Blase was one of these, who alwaies liued a vertuous life, so that it might be said of him as it was said of Iob: that he was innocent, simple, iust, pitiful, & fearing God, and that he abstained from al wicked works. Blase was wel knowen in Sebaste a citty of Cappadocia where he was made Bishop, & gouerned that sea a while, to the good satisfaction of al men. He was vigilant, prouident, and very zealous of the honour of God. It hapened that the Emperour Diocleſian raised a great persecution against the Church, & Blase vnderstanding that a tirant named Agricolaus seruant to the Emperour went to that city to be presidēt there, to take order against the Christians; and doubting that principally he would put him to death as the head; desiring to conserue his life for the good of his sheep, he fled into a craggy mountaine called Argeus (which was only inhabited with wild beasts) and there made his habitation in a caue.

The same sauage beasts visited him, and as wel as they could, demanded his benediction, as if they had had the vse of reason. If by chance the found him at praier which was continual exercise, they would attend til he had ended the same. Sometimes there would meete, the Wolf and the Sheep, the Lyon & the Lambe, Tygres, Beares, and Leopards and none would hurt another, but stand quiet, as if there had been truce between them, vntil the holy man had blessed them. Them euerie one departed his owne way. Agricolaus had made a great slaughter of Christians in Sebaste, & for to giue greater torments to those that he caused dailie to be taken (it seemed to him that they were worthy of greater punishmēt, for that they would not be terrified with the death of so manie before them) he sent people into the deserts to take the wild beasts, as Beares, Tigres, & Lions, that they might deuoure the Martirs. The hunters went vnto the mountaine, where S. Blase was & saw many wild beasts to goe vnto his caue, for which cause drawing neere, they saw the blessed Bishop sitting with maiesty and blessing the wild beasts, of which he had many about him. Some of them he cured, others he rebuked, for that he saw them defiled with blood, as

it were accuſing them of cruelty; and as though he would inſtruct them, that they should be content with ſufficient ſuſtenance.

The hunſt-men amaſed to ſee this ſight, returned to giue notice thereof vnto the preſident; who ſent a good number of ſoldiers to take Blaſe and al the other Chriſtians, for he thought many had been there. The ſoldiers went vnto the caue and going in, they found none but the good Bishop, who was at his praiers; They told him that he muſt go with them, for the preſident Agricolaus would ſpeake with him. When Blaſe heard this meſſage, he ſeemed to be very ioyful and glad. Let vs goe (quoth he) a gods name. Our Lord appeared 3. times to me this night, and told me of your coming, & that alſo I should shortlie be offered to him in ſacrifice, & dye for his faith. I yeld him infinite thãcks, with al the bleſſed Saints, for that he hath vouchſaffed to remember me. Hauing ſaid this, he departed from the caue, and went to the ſoldiers. While they iorneyed, the preſident cauſed him to beſtaid and put in priſon, but our Lord shewed manie miracles by meanes of this Saint, whereof this was one,

A child eating of a fish, a bone ſtuck in his throate, and tooke from him his ſpeach and his breathing, and would haue killed him, for he was paſt al hope of mans helpe. The mother was verie much afflicted for this her onlie ſonne, and more indeed then can be beleeued. And vnderſtanding that Blaſe did manie miracles, tooke her ſonne, went vnto him, fel at his feete, and with teares and ſighes ſaid vnto him: O Blaſe, thou ſeruãt of Ieſus Chriſt haue mercie vpon me. Behold my child that doth torment and afflict me, take compaſſion vpon me his ſorrowful mother. The ſaint was mooued with the teares of the mother, and vnderſtanding her caſe, fel on his knees and then laid his hand vpon the throat of the child, and lifting vp his eyes vnto heauen ſaide: O Lord God that helpeſt them euer that cal vpon thie name, and doe craue thy help in their neceſſity; heare ô Lord this my prayer, and I deſire thee for that there is no humane help for this creature, ſend help to him from heauen, and heale this child by thy inuiſible power. The Saint hauing ſaid this, the child was perfectly healed, and reſtored vnto his mother, who as she firſt lamented for griefe, ſo she shed afterwards teares for ioye, prayſing God in his Saint.

A poore woman who had a hog (which was al her riches and which a wolfe had taken from her) heard of this miracle. She went after to S. Blaſe, and deſired him, to help her in this her loſſe, which to her being ſo poore, was very grieuous. The Saint pauſing at her demand ſaid. Be of good comfort, for the hog shal be reſtored againe vnto thee: & ſo it came to paſſe. For the ſame wolfe that had taken it away, brough it to her againe without any hurt. When Agricolaus vndeſtood that in the caue was found none but only Blaſe, and that in the way he had done many miracles, he cauſed him to be brought into the iudgement court, and began to ſpeake mildly to him in this ſort. You be welcome me honeſt friend Blaſius (and beloued of the Gods.) And you are wel met anſwered Blaſius; but I would not haue you to giue the name of Gods to thoſe that be diuels, for not only they, but thoſe that worship them alſo shal be tormented in euerlaſting fier. Theſe words made the preſident to chafe, and he cõmanded that Blaſius should be beaten with certaine knotty ſtaues. The martir was beaten in this ſorte a while, but he shewed no ſigne of ſorrow or grief,

but

but stil he gaue thancks and praised God. The Tyrant hauing seen this first tryal, caused him to be led to prison, where God for ease of his trauels gaue him comforte from heauen (as he did vnto Daniel being in the Lyons den) for this poore woman vnto whom Blasius had restored the hogge hauing now killed it, brought him a piece thereof ready dressed, with certaine fruits also. The S. receaued it thanckfully at her hands, and while he did eate he gaue his benediction vnto the woman, which was of such efficacy, that thereafter the woman neuer wanted any necessary thing for hir liuelihood and sustenance.

Agricolaus commanded that the martyr should be brought once againe, and said vnto him: Resolue thy self Blasius, either to sacrifice vnto the Gods, or to endure terrible torments. The blessed man answered: The Gods that haue not made heauen nor earth, shal goe into perdition & are accursed. I doe not feare thy torments which thou threatnest to me, but I giue thee to vnderstand that I loue them, for they wil bring me to euerlasting life. Then the president being enraged, caused him to be stripped naked, and hanged by the armes on a post, and to be beaten with iron roddes. Moreouer, to be torne with cards of Iron, so that the blood ran ouer his body abundantly. When he had remained a while in this torment, he was taken downe, and led againe vnto prison. While he went by the way his body dropped blood, which seuen Christian wome seeing, gathered vp in their napkins, & anointed their eyes therewith, and kissed the same. The sergeants seeing it, put them in prison and brought them before the tyrant, who being filled with rage and indignation, caused them to be beaten first with clubs, and then he caused a furnace to be heat, into which he threw them. The fier did them no harme but was sodainly quenched & extinguished. When the tyrant heard that, he laboured to change their minds by faire speaches, and flatering words: but for that they continued constant in the faith of Christ, he caused them al seuen to be beheadded.

Blasius was brought before him to the third audience. Agricolaus demanded of him if he would continew in his obstinacy, and not adore the Idols. Blasius answered. Adore then thou that art blind, for one that hath his sight would not leaue the adoration of Iesus Christ, for the loue of whom so many Martyrs haue lost their liues. I wil see said the Iudge, how thy God can help thee, if I cause thee to be throwne into a deep lake. Then said the blessed martyr: I wil enter therein of mine owne accord, to the end that thou maist see that my God can deliuer me from the water, as he deliuered those seuen women from the her, and to shew you to what smale purpose you cast men therein to. This the S. said: & because the lake was neer vnto them he was led thither, and he making the signe of the Crosse, entered of himself into the water. The water departed on both sides and stood like a wal. While that S. Blase stood in this sort in the lake, he cried with a loud voice. You that be so yealous of the honour of your gods, come into mee, and see if they can deliuer you as my God deliuereth me. Some of the gentils thought that the authority of their gods was greatly debased, if they accepted not of this challenge which the blessed man made, wherefore 88. Idolaters entring into the lake inconsiderately, were drowned and sonck to the bottome.

It happened to them as it happened to the Ægyptians, when they thought the

water would haue shewed them that fauour that it shewed to the Hebrews, which walked thorough the water on dry land. S. Blaſe came vp out of the lake, and his face did gliſter as the Sunne, ſo that you could not eaſily fixe your eyes vpon him. None of theſe things could mitigate the fury of the tyrant, but being more enkindled, he gaue iudgment that Blaſe should be behedded, and with him two yong men that were ſonnes to one of the women that had been martyred, for they had openly confeſſed themſelues to be Chriſtians. The B. man was led to be behedded. He fel to prayer and deſired of God, that if any in his name or taking him for interceſſour, requeſted help of his maieſty for any diſeaſe in the throate, that he would grant him remedy. Sodainly there apeared a reſplendent cloud ouer the ſaint, from which iſſued a voice that was heard of al the ſtanders by, which ſaid: God hath heard thy prayer, and hath granted thy requeſt. Then was the B. Martyr behedded, with thoſe two yong men: His body was buried by certaine godly people in the citty of Sebaſte, where God by his merits sheweth many miracles. The Church celebrateth the feaſt of S. Blaſe on the third of February, which was the day of his Martyrdom, in the yeare of our Lord 289. and in the raigne of Diocleſianus. Vſuardus putteth the Martyrdom of S. Blaſe: on the 15. day of Febr. of him ſpeaketh Beda, and many authours of Martyrologies.

## *The life of S. Agatha Virgin and Martyr. Febr. 5.*

*THE bridegrome talking to his ſpouſe in the Canticles recounteth the graces, and excellencies that she hath, and among other he ſaith.* Our ſiſter it litle and hath no breaſts. *The holy Ghoſt ſpeaketh in theſe words of the Church whom he meaneth vnder the name of Spouſe.* Which *Church before the comming of the holy Ghoſt, was litle in number of perſons, and had not breaſts, that is to ſay had not many that preached, or ſpread her milke or doctrine in abundance. That which is ſpoken heare by excellency of the Church, we may ſometimes attribut to a principal member thereof. This wee may ſay of the glorious S. Agatha, to wit: that she is litle and hath no breaſts, which redoundeth to her great excellency, for that she loſt them for Ieſus Chriſt. Trew it is, that the whole body of Chriſt at this time, doth shine more cleare in heauen then the Sunne, but indeed his wounds and blowes doe shine moſt of al, for they be Iacincts, and Rubies, ſet in the fineſt gold. The ſame may we ſay of his ſaints. The members of them bodies which were particularly tormented, shalbe in heauen more reſplendent then the other parts of their body. That Saint which shalbe behedded, shal haue about his neck a coller of beautious pearles. They that be ſtoned to death, shal haue ſtones turned into pretious ſtones. So commeth it vnto S. Agatha, her breaſts being diſfigured, her breaſts in heauen shalbe the faireſt that is. For the excellency and goodlines thereof we may ſay of her, that which the bridegrome ſaid of his ſpouſe.* Our ſiſter is litle and yong, and hath no breaſts. *The life of this glorious ſaint was written by Simeon Metaphraſtes in this manner.*

DEcius who was a great perſecutour of the Chriſtians (being Emperour of Rome) ſent into Sicilia a proconſul called Quintianus, with cõmiſſion to ſearch out the Chriſtians with al diligence, & to make them either to ſacrifice to Idols,

to Idols, or to put them to death. Quintianus being arriued in Sicilia, had notice of a bleſſed damoſel called Agatha, who was of a noble ſtock, rich, & ſurpaſſed in beauty al the damoſels of her time. Quintianus was enamoured of her, and more ouer was deſirous of her richs. He came to the knowledge that Agatha was a Chriſtian euen from her child hood. This ſeeming to him a good meanes to obtaine his purpoſe, he cauſed her to be put in priſon in the citty of Catania. Hauing her thus in his power, he deliuered her to one Aphrodoſia a baude, who had nine daughters that were al curtiſans. She vſed al the meanes poſſible, to bring Agatha from her purpoſe, both of Chriſtianity and Chaſtity, and in eſpecial she laboured to perſuade her, to loue the proconſul, and to ſatisfy his pleaſure. To whom Agatha ſaid. My hart is ſetled, and founded vpon a firme rock: which is, Ieſus Chriſt ſonne of the liuing God, & therefore be aſſured, that neither thy words nor promiſes, nor the threatnings of the Iudge, can cauſe me to change my determination. Aphrodoſia went vnto Quintianus & ſaid vnto him. The Iron and ſtones would ſooner become ſofte and pliable, then this maid wil leaue her Chriſtianity and encline to loue thee. I haue made great offers in thy behalfe, of iewels, of chaines, of rich aparaile, and she maketh as ſmale eſtimation thereof, as the earth she treadeth vpon.

When Quintianus vnderſtood it, he cauſed her to brought before him and, ſaid vnto her: damoſel, of what lignage art thou? The Saint anſwered; I am wel knowne in this citty and in al the Kingdom, to be of a noble and honorable ſtock. If it be ſo ſaid the Iudge, why doeſt thou the deeds of a ſeruile ſlaue? It is no great mater ſaid Agatha, if I doe the deeds of a ſeruant, for I am indeed the hand maid of Ieſus Chriſt, yet I would faine know of thee, what be thoſe deeds for which thou reputeſt me a woman ſlaue. Quintianus ſaid. To deſpiſe the gods, and to vſe the ſuperſtition of the Chriſtians I iudge to be moſt baſe and ſeruile. Therefore thou muſt determine, either to ſacrifice to the gods, or els to ſuffer grieuous torments, Agatha ſaid: doeſt thou cal Venus & Iupiter thy Gods: Let thy wife be ſuch an one as Venus, and be thou like vnto Iupiter. Theſe words diſpleaſed Quintianus, wherefore he beckned to the officers that they ſhould buffet the bleſſed Saint. Although they disfigured her face, yet was she not troubled; for as it were ſmiling she turned to the Iudge and ſaid: I marueile much of thee Quintianus that accounteſt thy ſelf a wiſe man, and both thou and thy wife be aſhamed to be likened to the gods whom you adore. If they deſerue to be adored, be not aſhamed to be likened vnto them, and if they deſerue no to be adored, or if thou haſt reaſon to be aſhamed of them, the wish no me to adore them, for I wil rather indure al the torments thou canſt inuen. If thou caſt me among wild beaſtes, when they heare the name of Ieſus, they wil be pacified. If thou coſt me in the fier there wil come a dew from heauen that shal refreshe me. Put me to what torment thou pleaſe, for the holy Ghoſt that dwelleth in me, wil deliuer me from euery one of them. Quintianus was quite confounded hearing the reaſons, and ſeeing the conſtancy of Agatha. Yet commanded he that she should be led into priſon, whether the Saint went as comfortable, as if she had been bidden to a ſumptuous and plentiful banquet.

The next day the Iudge commanded that she should be brought to his pre-

ſence againe. He firſt cauſed her to ſtripped naked, and then to be laid vpon the rach, where she remained hanging by the armes from the ground with certaine cordes tyed to her feet, with the which they haled her, and not contended herewith, they beat her with rods and hooks of Iron, that did ſo teare her body that it was couered ouer with blood. While the valiant damoſel was in this torment, she ſaid with a comfortable voice; the pleaſure that one hath to ſee the perſon that he long deſireth to ſee, the content that one feeleth when he findeth great treaſure, the ſame pleaſure and content, find I in this torment. The corne of wheate cannot be cleane, except it be much beaten out of the ſtraw, fanned, and winowed. My ſoule cannot enter into heauen with the crowne of Martirdom, if firſt my body be not tormented by the hangman. Quintianus commanded, that theſe ſame hooks of Iron should rent and teare her beaſts, and laſtly to cut them quite of. The bleſſed Virgin hauing ſuffred theſe torments, ſpoke to the tirant with an inuincible courage, and ſaid: Thou impious and cruel man, art not thou ashamed to torment a woman in that place from which thou ſucked ſt the milke of thy mother? Quintianus anſwered not a word, but ſent her back to priſon, al ſtained and bathed in her owne blood. He ſet a wath that none should cure her, nor giue her any ſuſtenance to comfort her.

God who permitteth his ſeruants to ſuffer paine, but not to perish: ſent the Apoſtle S. Peter in the forme of an old mand to heale her. Whē he came he ſaid to the Saint. This foolish man Quintianus hath tormented thee, but thou haſt tormented him much more, with thy diſcreet, and aduiſed anſwered. I am come to cure thee and to heale thy breſts; let me ſee them (if thou pleaſe.) The Virgin not knowing who he was, ſaid: I did neuer look for any humaine help; I haue neuer vſed any medicines, and hauing now but two daies to liue, I wil not doe that which I neuer did. Daughter ſaid the olde man I am a Chriſtian, thou needeſt haue no ſuſpect, nor iealoſy of me. I haue not any feare or ſuſpect ſaid she, for I am ſo wonded that none wil lift vp their eyes to look vpon me with any euil intent, & I am more aſſured of thee becauſe of thime old yeares. I giue thee thancks for thy good wil, & for this comming to viſit me, but as for the curing, I wil thinck of no other but my Lord Ieſus Chriſt for my phiſitiō, & if he pleaſe to ſpeak the word I shal be whole. Then old man looked merily, and ſmiling ſaid to her. Daughter I am Peter his Apoſtle, he hath ſent me to thee, and in his name thou shalt be whole. The old man with theſe words vaniſhed away, and bleſſed Agatha found her breaſt and al the reſt of her body whole & found, for which she gaue great thancks vnto God. There apeared alſo in the priſon a great light, which ſo terrified the watchmen, that they fled and left the dore open. The other priſoners that were there praied the Saint to fly, for that she was looſed from her bondes, and for that by her meanes the dores were opened. The ſaint anſwered: God would not be pleaſed if I should deſire to looſe the crowne of martirdom, and put the watchmen in danger.

Quintianus cauſed S. Agatha the third time to brought before him for that he vnderſtood she was not dead: & she comming he ſaid. How long wilt thou continew in thine obſtinacy? now reſolue at laſte, that thou ſacrifice to the gods, or els prepare thy ſelf to endure great torments then yet thou haſt ſuffred.

fred. Agatha anſwered: thy words be vaine, & both the commandemens of thee and of the Emperour be wicked, and ful of iniquity. Who shal be ſo foolish & ſo void of vnderſtanding, as to adore and demand aide of ſtones to no end, and leaue the aſſiſtance of Ieſus Chriſt, who heareth and helpeth thoſe that cal on him, as you may ſee by mee? Quintianus was much amaſed to ſee Agatha whole: wherefore he ſaid; Come tels me who hath healed and cured thee? I haue told thee ſaid the Saint, that it is my Lord Ieſus Chriſt. Then ſaid the proconſul. Ah shameles creature, why art thou ſo bold to name that name in my preſence, which I ſo much abhorre and deteſt? continually you shal heare it, ſaid Agatha; for I beare it in my hart, and therefore, you shal heare it often out of my mouth, praiſing and glorifying the ſame. Then Quintianus raging like a cruel Tyger ſaid: we shal ſee ere long if thy God can deliuer thee out of my hands. He commanded a great fier to be made, and they laid her flat vpon the ground, and mingled among the coales broken tylesheards; then ſtripped they the Saint, and tombled her oftentimes to and frō vpon it. This was a cruel torment for they wounded al her body, and the raging fier perced euen vnto her bowels. The great ſtore of blood that iſſued out of the body of Agatha, was not yet ſufficient to end her life.

About that time was a great erthquake ouer al the citty, which tumbled downe part of houſe wherein the ſaint was tormented; in which ruine two great friends to Quintianus, the one called Siluinus and the other Falconius perished. Al the citty was in an vproare, & the people ran to Quintianus crying that this came to paſſe for the cruelty that he vſed toward Agatha, and they threatned him death if he tormēted her any more. The proconſul being wholly confounded and terrified, ſeeing on one ſide the earth quake, and on the other ſide the enraged people, he cauſed the Virgin to be carried back to priſon, where she being in great extremity, preſently fel in prayer to almighty God, and ſaid: ô Lord my God who haſt created and kept me from my infancy that I should not offend thee, and in my youth thou haſt aided me with manly courage, and haſt granted me grace not to ſet my affection on this world, and haſt kept my body from al filthy carnallity: thou that haſt giuen me ſtrenght to ouercome the torments of this cruel tirant, making me patiently to endure the fier, the Iron, and the priſon. I deſire thee ô Lord to receaue my ſpirit. It is now high time for me ô Lord to leaue this world, and to come to enioy thy mercy. Which when she had ſaid she yealded vp her ſpirit to God, on the fift of February: on which day the Church celebrateth hir martirdom, which was in the yeare of our Lord 253. Decius being Emperour. The body of this ſaint was buried honorably.

It hapened that the body being now in the ſepulcher, in the preſence of them that had accompanied her, which were a great multitude, came thither a beautiful yong man, and wel aparailed, among the reſt of the company who laid a ſtone vpon the ſepulcher of the bleſſed ſaint, in manner of an Epitaph, in which theſe words were ſeen to be ingraued. *Here is buried the body of a bleſſed ſoule, honour of God, and liberty of the country.* This being done, he departed away and ſuch a man was ſeen no more. Wherefore they aſſured themſelues that he was an angel ſent by God, to beſtow vpō the body of S. Agatha, part of the honor

nor that her ſoule enioyeth and poſſeſſeth in heauen.

Metaphraſtes ſaith, that S. Agatha was borne in Palermo, a citty on the ſea coaſt of the ſame Ile of Sicilia, and that from thence Quintianus cauſed her to be brought priſoner to Catania. Moreouer he ſaith: that Quintianus after the death of S. Agatha, would haue gone to Palermo, to confiſcate & ſeaſe vpon her goods and poſſeſſions, which were very great: and that he being on his iorney and paſſing ouer a riuer he fel from his horſe, who ſtrack him with his heels, that he ſonck him to the bottome. You shal ſeldome ſee the too cruel and too rigourous Iudges euer come to good ende: although they make a shew of zeale of Iuſtice. For as S. Iohn Chriſoſtom ſaith: if a Iudge should haue any fault, he should leſſe offend God in vſing to much mercy, then to much cruelty. God is as iuſt as he is merciful, neuertheleſſe, he reioyceth in mercy, which God grant that he shew to vs al. Amen. Of S. Agatha writeth Beda, Vſurdus, and Ado, Archbishop of Treuers. Out of whom I haue taken ſome of theſe things, and ioyned them to Metaphraſtes. Baronius ſaith she died in the yeare 254.

## *The life of S. Dorothy Virgin and Martyr. Febr. 6.*

*Saint Iohn the Euangeliſt recounteth, that the princes of the Prieſt ſent certaine to take Ieſus Chriſt. They that went to take him found him in preaching, wherefore they ſtaid to heare him. It ſeemed to them that his doctrine was ſo good and that he taught ſo ſoundly, that they not only took him not, but alſo affecting him returned publishing among them al his commendations. The like hapened to the diuel that was impatroniſed of a Tyrannical perſecutour of Chriſtians called Sapritius. For deſirous to make a pray of the ſoule of a bleſſed Damoſel called Dorothy, he ſent to her two women apoſtates, who of Chriſtians were falen to Idolatry, that they might induce her to doe the ſame. But it fel out contrary to their expectation, for whereas they thought to bring Dorothy to their infidellity, she contrary wiſe conuerted them to the faith of Chriſt Ieſus, and they were for the ſame faith afterward put to death. The life of this Saint collected out of ſaint Iſidore, Euſebius Cæſarienſis, Beda, and other authours of Martyrologies, was in this ſort.*

Saint Dorothy was borne in Cæſarea a Citty of Cappadocia. She being yet a litle child, exerciſed herſelf in the works of a trew Chriſtian woman, as indeed she was. She was ſo diſcreet and aduiſed, that many men enuied her for that they ſaw her ſurpaſſe themſelues ſo farre. They that knew or ſaw her glorified God, that had made a creature of ſuch perfection: for though she were wiſe, yet she was with al humble, and though she was faire, yet was she vertuous and honeſt, whereby her good report was ſpred in euery place. At that time the Catholick Church ſuſtained a cruel perſecution vnder Diocleſianus. One of his miniſters called Sapritius as cruel as himſelf hauing notice of Dorothy, forthwith went into the citty of Cæſarea, and cauſed her to be apprehended and brought before him.

Dorothy ſtood with her eyes fixed on the ground (but her thoughts were on high with God, to whom she praied.) The preſident ſaid vnto her: what is thy name? she anſwered: Dorothy. Sapritius replied: I haue cauſed thee to be brought

be brought hither, for that shouldest cleere thy selfe of an infamy (for the Emperour is informed that thou art a Rebel (which may be done if thou wilt obay his commandement and sacrifice vnto the Gods. Dorothy answered; the Emperour of heauen hath commanded me to adore him only, and not the gods that haue made neither heauen nor earth. Iudge you, who is most fitte to be obeyed, the Emperour of heauen, or the Emperour of the earth. The president said to her; Leaue these reasonings, and if you wil returne home safe, and sound, and with credit, sacrifice to the gods. If you doe otherwise, prepare your selfe to suffer torments. Dorothy answered; I wil not sacrifice vnto them, & litle doe I feare the torments which thou threatnest, and which endure but a smale time. I feare more those torments which shal endure for euer, to which I shal be put assuredly if I follow thy counsel. The president seing the constanty of the yong mayden, and that words did not preuaile with her, determined to come to deeds. He caused her to be bound, and pulled vp with a Pully and so to hang. When the Virgin saw herself in that estate, and that euery one wondered at her, she said to the tyrant: It seemeth that thou wilt iest with me, that which thou wilt doe, doe quickly and finishe my torments: otherwise it is not possible, that I should see that I so much desire and couet. What desire you to see, said the president? I desire said she to see Christ my Lord, and the Sonne of God. Where is this Christ said the Iudge? Dorothy answered: In that he his God he is in al places, and in that he is man he is in heauen at the right hand of his father, in that happy country where there is neuer any winter, but continual spring time, there be alwaies floures, lillies, and roses, there be fruites delightful to see, and delicious to taste, there be fountaines and riuers, with al other recreations, al which the soules of the iust which be in the company of God doe possesse. Thou shalt be partaker of al these things Sapritius if thou wilt be a Christian. The iudge was afeard that some of the Idolaters would be in loue with this country which Dorothy commended so much, and forsake the sacrifice of their Gods, wherefore he caused her to be taken from the torment; and sent to two sisters which were called the one Christeta, and the other Caliste. These women had before been Christians, and for feare of torments they had denied the faith. To these two women Sapritius said; you know what fauour and benefit I haue shewed vnto you for that you haue forsaken your faith, and haue sacrificed vnto the gods, greater shal be your reward if you procure this damosel to doe also as you haue done. The two sisters profered themselues to doe al that lay in them.

They persuaded Dorothy to doe as they had done, and to saue her life; to consider how the Christians were persecuted and how their liues and goods were taken away, but the Gentils were in a happy estate. The Saint would not suffer them to speake any further, but tooke occasion from these words to reprehend them sharply of that which they had said. It wel appeareth (said she) that you be women, and that you be blind, in that which now you say, and in that which before you haue done. In this you seeme to be women, that for feare of death you haue forsaken the trew life. And blind you be, in that you haue adored the Idols which is vtter darcknes. Therefore if you consider it

wel, you shal find that they be nothing but stocks and stones, and that they represent people that were men very wicked and vicious, you wil not say I trow, that any can be allowed for a God wherein may be noted vice or wickednes: If you say that the Christians be in euil estate, and the Pagans prosper; by the same reason you may conceaue that it goeth wel with the Christians, because they be not deceiued, and with the Pagans it goeth euil & they doe erre, because there is another life in the world to come. And he that in this hath content in his owne desires, shal not haue it in the other, but torments euerlasting.

These and many other things did Dorothy speak vnto the two sisters, which was so effectual, that she made them to change their opinions, and brought them so farre, that they said: if they hoped to obtaine pardon by Christ Iesus, they would returne to be Christians, although they should loose their liues. What? (saith Dorothy.) If he wil pardon you? There is not a thing that pleaseth him more then to be merciful, and the greater the sinnes be which he pardoneth, the greater demonstration doth he make of his mercy. When Christeta and Calist heard this, they fel downe at the feet of the Saint, and with teares desired that she would pray vnto God for them. She being very glad to haue made so good againe fel on her knees, and lifting vp her eyes and hands to hauen. said; My God that saiest that thou willest not the death of a sinner, but rather that he should be conuerted and liue, and that there is such ioye in heauen for the cõuersion of a sinner, I desire thee that thou wouldest vse mercy toward these thy two creatures, which the diuel hath stollen out of thy flocke; bring them backe againe into thy sheepfold; remember that thou sheddest thine owne blood for them; haue regard vnto the anxiety and affliction that tormenteth them, & that it is thy handmaiden Dorothy that prayeth for them. While she was saying these words, there came messengers from the tyrant to bring them before him.

They went al three together, and when they came before the president, he called the two sisters aside & said vnto them, what is Dorothy yet resolued to sacrifice vnto the gods. They answered that they were sory for that themselues had done, and confessed that they had thereby put themselues in danger to endure eternal torments, seeking to shun these torments which are temporal and passe away quickly. When Sapritius vnderstood this, he rent his garments for very anger, & raged like a Lyon. He commanded them to heat a great furnace, and to bind the hands of the two sisters backwards toward the shoulders and then to throw them therein. When the officers would haue cast them into the furnace, the women called vpon God, desiring him to accept their sacrifice which they here made of their liues, and that he would pardon them the sinne that they had committed. So confessing Iesus Christ they were martyrised.

Dorothy reioyced much hereat, and the tyrant fretted and chaffed for anger, & commanded her to be stripped, and hoysted a lofte with the pully, and to be drawne by the feet more cruelly then at the first. They racked out the members and ioints of the Saint the one from the other, yet she shewed a cheerful countenance. Sapritius demanded why she was so ioyful being in torment. She answered: I reioyce because God hath recouered by my meanes, the soules which

the

the deuil by thy meanes had gotten into his power. Therefore I desire thee to be erneſt in tormenting me, that I may attaine their company the ſooner. Sapritius cauſed them to light certaine torches and to hold them to her ſides that they might burne and conſume her entrailes: but the more the torments encreaſed, the leſſe account the ſaint made of them that tormented her. The Tyrant cauſed her to be taken from the rack, and many buffets to be giuen her on the face, becauſe she should not shew ſo pleaſant a contenance, but she ſaid: chaſtice this face of mine hardly that hath made much warre againſt me. The officers that tormented her were now tyred, but she was not tyred to endure the torments, for ſtil she shewed more content and ioy. The Iudge was ashamed to heare her words, for they diſpleaſed him more then his torments did diſpleaſe or diſcontent her. Then being tyred, but not ſatiated with her afflictions, he pronunced the ſentence againſt her that she should be beheadded. She receaued the ſentence ioyfully, yealding thancks to Ieſus Chriſt that had now called her to her heauenly mariage.

While they led her to her Martyrdom, she paſſed neer where a learned Doctour of the law called Theophilus ſtood. He hauing heard her ſay that wher Ieſus Chriſt was there were alwayes lillies, roſes, and fruicts, & the S. ſaying that she went to poſſeſſe thē, ſaid to her in deriſion: I pray thee Damoſel when thou art in the country of thy Spouſe, ſend me ſome of the roſes, and of the apples that be there. It was now the month of February, at which time neither roſes nor apples are to be had, and he making this requeſt did it only to deride her. Yet Dorothy anſwered him, that he should haue his requeſt. Being come to the place of execution, the Virgin deſired them to ſuffer her to make a short prayer, which they graunted. Hauing finished the ſame there appeared before her a very beautiful yong child that had a basket, in the which were three roſes, and three goodly green apples. The ſaint ſaid vnto him. Goe to Theophilus, and tel him from me that I ſend him that which he requited. Then was Dorothy beheadded, and her ſoule went into the ioyes of heauen.

In this meane ſpace Theophilus was ſcoffing and laughing at the promiſe of the Saint, telling the ſame vnto the other officers of the preſident, when behold there came before him a beautiful child that deſired to ſpeak a word with him. Theophilus wondred, not only at the beauty of the child, but alſo at his wit, & good manners, that knew in ſuch ſort to deliuer his meſſage, & cheifly when he ſaid that Dorothy to keep her word had ſent him thoſe apples and roſes, gathered in the Paradiſe of her Spouſe, Theophilus receaued the preſent, and the child vanished away, shewing clearly that it was an Angel of God. Theophilus being amaſed and aſtonished, ſaid: trewly Ieſus Chriſt is God, and there is no other God but he. They that were preſent hearing his words did wonder much, for euery one knew that he was afore time a great enemy to Chriſtians. The preſident confunded with this accident, asked the Doctor what he meant by saying ſo: and he told him. Then he threatned to put him to death if he talked of any ſuch matter, or refuſed to adore the gods. Theophilus affirmed that he was a Chriſtian, and that he would no more worship the Gods made of wood and ſtone. One the out ſide of whom the ſpiders made their webs, and in the inſide the rats made their neſts, and that they were domb and

could not help them that adored them. Moreouer, he alledged many reasons against the Idols, so that many gentils were ready to blaspheme their gods, and to be made Christians.

Sapritius to preuent that, & seeing the constancy of Theophilus, caused him to be tormented vpon the Racke, which hoisted vp the person aloft from the earth and made him hold his armes in manner of a Crosse. Theophilus being in this case said: Now I may truly say that I am a Christian, since they haue laid me in the manner of a Crosse as my Lord Iesus Christ was. The Iudge commanded them to pul of the flesh of his sides with certaine hooks of Iron, and while the officers pulled of the flesh of his whole body in this sort, that the blood powred downe from euery part in abundance, the Iudge said vnto him: O miserable Theophilus, haue compassion of thy body. Theophilus answered: miserable Sapritius haue compassion of thy soule. The Martyr was brought to such extremity, that it seemed impossible he should haue any blood in his body he had shed so much, yet he was a comfortable as if he had enioyed the greatest consolation in the world. Wherefore the president caused him to be behedded. The good Theophilus receiued his death, giuing infinit thanks vnto God for calling him to labour in his vineyard at the eleuenth houre, hoping neuertheless to be rewarded qually with them that had laboured from the morning by the mercy of our Lord God, whose name be praised in al his creatures for euermore, *Amen*. The Church celebrateth the feast of S. Dorothy on the 6. of Feb. which was the day of her Martyrdom, in the yeare of our Lord as Baronius saith 304. in the raigne of Constantius and Galerius.

## *The life of S. Romuald Abbot, founder of the order of the Camaldulenses. Feb. 7. Taken forth of F. Ribadeneira.*

AMong the heads which our Lord hath chosen to conduct the goodly army of his Church, the glorious Abbot Saint Romuald hath been one. He was at the first a Monk, and disciple of S. Benedict: and since father and master of sundry religious: and funder of the order of the Camadulenses. The Cardinal Petrus Damianus, wrot the life of this blessed Father, who liued in the same time, and in the self same place, as hereafter followeth. Saint Romuald was borne in Rauenna, a most noble citty of Italy, his father was named Sergius, of the house and familly of the Duks of Rauenna, otherwise called Honesty. Romuald was brought vp in parents house very delicatly and tenderly, vntil the age of twenty yeares. His ordinary practise was, to goe a hunting, and to performe such other like exercises belonging to youth: and euen then from the time that he rushed thorough the wodds and the mountaines, his hard and his eyes, were alwayes fixed vpon the trees, the fountaines, and the fields thaking great contentment in this solitude. There he awakned his spirit, considering the quiet and pleasant life, which he might passe in the desert, for that of the pallace went against his heart, with his delights, dangerous and painful practises. In particular, he was much offended at a great enemity which fel out betwixt his father Sergius, and another gentleman, his very neer kinsman,

man, about a peece of pasture: which matter went so far, that Sergius resolued to kil his competitor, so to remaine absolut master of that ground. And albeit that Romuald held not for good the determination of his Father, not withstanding being enforced thorough his threats and compulsions, , he assisted in an act so weak a so vnworthy: for Sergius in a defiance, slew his aduersary. And although his sonne Romuald did nothing at al, but only find himself present at the combat, yet for this alone he remained so afflicted, that he condemned himself to vndergoe a great pennance (it being God whould cal him vnto him by this meanes, & make him to leaue the deceitful vanities of the world:) whereupon he withdrew himself into a monastery of S. Benedict called Classensis, wherin reposed the body of the glorious martir S. Apollinaris, who had been Bishop of Rauenna, and disciple of the Apostle S. Peter. Romuald remained there forthy daies, where he was serued by a very virtuous lay brother, and who desired to gaine this knight into religion, by his owne example and deuotion, together with certaine reasons which he tould him, & a remarkable vision which S. Apollinaris made vnto them, appearing very bright and glorious vnto them both. Romuald remained resolute to forsake the world, and vtterly to forgeth is vaine hopes: then replenished with an incredible ioy, he prostated himself before an Altar, al bathed in his teares, offering himself to our Lord to serue him.

After a certaine time, he went and asked the habit, of the Abbot of the monastery, who feared to giue it vnto him, because of his father Sergius, who was a man, migthy, rich, greatly feared, and impatient, and Romuald was his chiefest heire, vntil such thim as the Archbishop of Rauenna named Honestus, his kinsman (who had been Abbot of the selfe same monasterie) assured him concerning this feare, and praied him, that without looking to the respects of the world, but onlie to the seruice of God, he should receaue Romuald into his religion. Being then thoroughly resolued, he gaue him the habit of S. Benedict, to the great contentment of al the Monks. Romuald began to profit wel in holie religion, and to aduance himselfe from day to day, more and more in al sorts of virtu: ye., he became a varie looking glasse to al the Monks, notwithstanding some of them which were luke warme and litle obseruant, could not suffer so great a sanctitie of life, nor so great rigour and austeritie in a youth, who but the day before had renunced the pleasure of the world, and yet shewed himselfe already so zealous of his rule and profession. This smote thē, in a māner, on the face, and offended them so far, that they conspired his death (the extremitie wherto a disordered spirit can arriue, yea euen one that is religious, when he redouteth correction, like to a bridle of a sharp bit) & they had likewise executed their impietie, if almigthie God (who hath so especialle a care of those that serue him) had not deliuered him from their hands, by an aduertissement which he receaued from one of them; So that the holy youth, making shew of knowing nothing, weighed that this life was not according to his desire, and that the company of such religious, did no way further his intention. Hauing dwelt three yeares within that monasterie, he went with the licene of his prelat, to find forth an Hermit named Marinus, who dwelt in a desert verie neer vnto the cittie of Venice; He found him out, and besought

him to receaue him vnder his discipline and obedience. Marinus who led a life very rigorous and austere, accorded the same vnto him. Three dayes in eache weeke he only eate a morcel of bread, and a handful of beanes, and dranke water. On other dayes, he eate a few herbes, or other like foode, and dranke some smale quantity of wine, addicting himselfe continually to long and feruent prayer, Romuald found himselfe iust according to his mind, with such a master: they two went euery day forth of the hermitage, and songe the Psalmes walking in this solitude. And for as much as Romuald could not as yet say al the Psalter by hart, when he missed, his master gaue him a good blow vpon the eare with his staffe, to make him to merit, and to exercise his patience. His disciple suffred the same, & held his peace, vntil that after some certaine dayes he said humbly vnto Marinus, that, if he thought good, he should for the time to come stricke him on the right eare, for that he lost his hearing with the left eare, by reason of the blowes he had giuen thereon. Marinus admired this great virtu of patience, and began to respect and to behould Romuald with a more gentle eie.

A litle after, they both went vnto the citty of Venice, to gayne vnto God Peter Vrceolus, who had got to himselfe by indirect meanes, the seigniorie and authority of the common welth of Venice, whereof he was Duke. They so wel exhorted him to penance and repentance for his sinne, that they caused him to giue ouer that estate, and the world altogether, to retire himself into the secure harbour of religion, taking the habit of S. Benedict: and so being accompanied with one of his owne seruants named Gradenic, and of the holy Abbot Guerinus, they went into the desert to the hermitages of Marinus, & of Romuald, where afterwards they died holily. But Romuald, aboue the rest, went alwayes encreasing and aduancing him self in the way of perfection, and the graces which our Lord imparted vnto him were so great, that he would they should be profitable to others, as wel as to himselfe alone, making him the father of many holy children. Now after he had dwelt three yeares in his monastery, & other three yeares in the desert, he resolued with himselfe to reforme the Monasteries of his holy father saint Benedict, which were somwhat declined thorough human frailty, and by occasion of the warres, had lost a great deale of their religious discipline. This cost him many iorneys, many labours and persecutiõs: but God who moued him therto, assisted him with his power and with a grace so aboundant, that he reformed the Monasteries of Venice and of Tuscan in Italy, and many of France, and in sundry years that he vnder took this holy labour for our Lord, he built an hundred new Monasteries, of the order of S. Benedict, and besides this, peopled the deserts with hermitages; and as the glorious Romuald, was to be the guide of others, so began he to giue instruction by his owne example. His study was, to ready the liues of Saints, imitating their fastings, their watchings, their penances and prayers, in such sort that for fifteen yeares together he kept this custom, to fast sixt dayes in a weeke vntil Sonday, which he alwayes continued from the two Lents of the yeare (which are in the order of S. Benedict, the one that of the Church, the other, from S. Martin vntil Christmas.) Four yeares long, he and Iohn Gradenic did labour, the ground, sowed & gather in the wheate, sustayning themselues with the

the labour of their hands (a thing greatly in vſe amongſt the ancient Fathers, and al the religious which liued vnder their obedience:) their faſting, they accompanied with prayer and meditation, and it was heald for ſo groſſe a fault to ſlumber during the time of holy prayer, that S. Romuald ſuffred not him to ſay Maſſe that fel therin, becauſe of the litle reſpect where with he ſtood in the preſence of our Lord, whom he was to receaue. Obedience was his deare vertu, and for that one of his Monks left his follow which was giuen him for his companion, he commanded when he died, that he ſhould not be buried in holy ground.

The diuel could not endure, that Ieſus Chriſt was ſo wel ſerued with ſuch pure and holy ſoules, but principally of Romuald, the head and guide of the others. He began therfore to raiſe againſt him a moſt cruel warre, and to torment him with moſt terrible tentations, ſetting before him the delights which he had left in the world, the incommodities he now endured, and that painful life, wherin it was impoſſible for him to perſeuer. One while he diſcommended al he did, telling him that the whole was of no manner of merit: but by how much the more the ſaint was tormented, ſo much the more had he recourſe vnto God, and by his fauour and grace vanquished Sathan. Yet the diuel yealded not himſelf for al this, but perſecuted him the more furiouſly, euen to the beating of his body, and affringhting him by night with noiſes and rumblings in his celſe, appearing vnto him in very horrible and fearful figures, troubling his imagination with foule and filthy thoughts: which fierce combat laſted for fiue whole yeares, throwing himſelf vpon his knees vpon the ſaint, after that he was laied downe to reſt, and weighing vpon him to ouerwhelme & ſtifle him. And albeit that theſe encountres with the diuel were vſual to him, yet he omitted not to prouoke him like a beaſt, ſaying vnto him. O enemy, thou haſt been driuen out of heauen, and dooſt thou come into the deſert? Auant, vile ſerpent, thou haſt already that which is thy due. This made him ſo ashamed, and ſo ſpited him, that he fled before him, and our Lord conforted and fortified his worthy ſoldiar: In particular he reioyced him cauſing Count Oliuer to enter into his order, who in France had been a man very riche and powerful, and who had led a moſt ſtrang life. This Count God called by the meanes of S. Romuald, who ſet before his eyes, in what peril he liued in the world, and that he ought to doe a great deale of penance for his grieuous ſinnes. The word of the Saint had ſo great power ouer the Count, that he conuerted, and made him reſolue to goe rendre himſelf at the mount Caſſin, which is the firſt Monaſtery founded by S. Benedict, there to take the habit, and to giue himſelf vnto God for the reſt of his dayes. Whereupon S. Romuald gaue him for his companion and conductour Iohn Gradenic, commanding him not to abandon Oliuer during his life: he was likewiſe accompanied in this his entrepriſe, with Marinus, who had in the begining been the maſter of Romuald, and of the Abbot Guerinus.

The conuerſion of Sergius the Father of Romuald was no leſſe admirabe who after the example of his ſonne, hauing taken the habit of religious in a monaſtery of S. Seuerin in Italy (as inconſtant and mutable) was in ſome diſcourſe to forſake the ſame. Saint Romuald being aduertiſed hereof, was not wanting

ting to a thing which ſo much concerned the ſeruice of God, and the obligation of a good ſonne (who by how much he ought to forget his parents and kinred in that which doth concerne the world, by ſo much more is he bound to help them in things belonging to heauen and to their ſaluation.) He departed therfore from the confines of France, where he was at that preſent, and went as far as to Rauenna on foote, without ether hoſe or shoes, hauing but only a ſtaffe in his hand. He ſpake to his father, and not being able at the firſt to bring him to reaſon, he became ſo iealous of his ſaluation, that he put fetters vpon his feete, where he helde him diuers dayes, and by the force of faſtings, prayers, and of the word of God, he reduced him vnto an exceeding ſorrow and contrition, for al whatſoeuer had paſſed before. It was eaſy to know, that this was a councel which came from heauen, for that our Lord comforted Sergius, with the ſweetnes of his diuine ſpirit, giuing him a few dayes after a peaceable death, and of great edification vnto others, the yeare 992. S. Romuald very ioyful of this happie ſucces, returned vnto his ſo deare retreat. There had he new combats, viſible and inuiſible, againſt the diuels. One day as he was at Complin, there entred a great troupe of theſe infernal ſpirits, which threw him to the ground, and beate him ſo long, that al his bones were bruſed. But the Saint humbly turned himſelf to Ieſus Chriſt, and ſaid. My deare Ieſus, why haſt thou forſaken me, and left me in the hands of mine aduerſaries? At this ſweet name, al that curſed rout fled, and the Saint triumphed ouer them by the grace of our Lord, although his whole life after, he bore the markes in his head. The diuels ſeeing that he feared them not, and that Romuald alwayes ouercame them, they reſolued to make warre againſt him by the hands of men, which oftentimes is more cruel, then that which they make by themſelues. There were certaine Monks in his Monaſtery, who to liue a litle more at liberty, then was conuenient for their profeſſion, deſired no to be lightned with ſo great a light and ſpirit, as shined in their holy Father. Beſides this, it came to paſſe, that a Marquis called Huges, ſent him a great ſome of mony for an almes, and the Saint knowing that there were ſome Monaſteries which endured much, he diſtributed this mony amongſt them, without retayning any for himſelf, as perfect charity is wont to doe. This gaue occaſion to the Monks to murmur, euen to the outraging of him, and conſtraining him to depart from thence. But our Lord, who takes vpon himſelf the iniuries done to thoſe that are his, ordained that it ſnowed ſo ſorely the night enſuing, that the weight of the ſnow which fel vpon the Monaſtery, cauſed the roofe to break a ſunder, which fel vpon the culpable, and wounded them very ſtrangly: this chaſticement which came from heauen, enforced them to acknowledg their fault, and the innocency of their Abbot. And the principal authour of this conſpiration, being gone forth of the couent, as he paſſed ouer the bridge of the riuer Saphis, he made a falſe ſtep, fel into the water, & drowned himſelf.

After this S. Romuald fel ſick, by reaſon of his continual and auſtere penances: his haire grew very faſt, and al his body was healed with haire, for that he had retired himſelf into a moiſt deſert, and vnholſome, vntil ſuch time as S. Apollinaris appeared againe vnto him, as he did at the biginning of his conuerſion,

uerſion, and commanded him, although it were painful vnto him, that he should returne to the Monaſtery of Claſſenſis where he was enterred, and where Romuald had taken the habit: wherto the Saint obeyed inſtantly. The Abbey was at that preſent without a head, and it belonged to the Emperour Otho the 3. of that name, to prouide for the ſame, who remitted the matter to the election of the Monks, who elected Romuald for their Abbot: wherof the Emperour was moſt glad, and went to viſit the Saint, who was at that time in an hermitage in the valley named Perco, about ſome four miles from Rauenna. S. Romuald made him the beſt entertainment that was poſſible for him, giuing him his poore bed of ſtraw, wherevpon he paſſed that night, & vpon the morrow he led him with him to his pallace, diſcouered vnto him his deſire, & that it was moſt expedient that he ſhould gouerne that Abbay. S. Romuald refuſed the ſame at the firſt, but afterwards, to obey rather the Emperour of heauen, then him of the earth, he accepted the ſame, being already Prieſt, and for the ſpace of two yeares gouerned that monaſtery, with great watchfulnes and wiſdom: which yet was not performed, without being hated and perſecuted of ſome of his Monks, who could not endure ſuch a virtu and perfection. But S. Romuald, who was of a nature ſweet and peaceable, ſuffered with ſingular patience, their diſdaines and euil entreatments. In the end, ſeeing that the manners of his Monks, could not agree with his owne, he reſolued to leaue them, and beſought the Emperour not to take the ſame amiſſe, in whoſe preſence, & of the Archbiſhop of Rauenna, he renounced the title & dignity ouer this Abbay. The Emperour being at Tiuoly, entending to deſtroy the city, S. Romuald, had ſuch authority ouer him, and ouer the inhabitants of the ſame, that he appeaſed the iuſt diſpleaſure of the Emperour, and handled this affaire ſo paſſing wel, that nothing could be wished better

Vpon another occaſion, he shewed yet a great deale more, his ſingular talent, and the zeale he bore vnto our Lord, which was, that the Emperour (by the meanes of a ſeruant of his called Tamne, with whom he treated priuatly of ſundry things, as with his familiar) had giuen his word, and his imperial faith, to a Roman Knight named Creſcentia, who was beſeeged by his army, that he would ſaue his life if he rendred himſelf, who rendring himſelf vpon his faith, he cauſed to be ſlaine, and took his wife to ſerue him for a harlot. S. Romuald touched with the zeale of God, and weighing his offences with the weights of an vpright ballance, by the great authority he had with him he perſuaded the Emperour and Tamne, that they should come to Confeſſion to him, to rendre themſelues religious to expiat their periury, homicide, & their adultery, and defacto Tamne entred into religion. But as concerning the Emperour: were it that he could not, or that he would not doe the like, yet ſo it was, that he went bare foot from Rome to the mount Gargan, which is neer to Manfredonia in the Prouince of Pouillia, to viſit the Church of S. Michael the Archangel, and moreouer withdrew himſelf for one whole Lent into the Monaſtery of Claſſenſis, faſting, wearing of haire cloth, and lying vpon a hard pallet: a right worthy example for al Princes & Lords: who ſinne ſo at their owne eaſe, and haue ſo great difficulty to repent them and to performe a light penance for their ſinnes.

Many of the principal fauorits of the Emperour, moued by his good example, & by that of Tamne, craued the habit of religion of S. Romuald, amongſt which one was Boniface, who was a kinſman of the Emperours, and Buſclauin ſonne of the King of Sclauonia. Romuald accompanied with theſe new religious, went to the couent of mount Caſſin, to viſit the body of his good Father B. S. Benedict: where he fel ſick, yet was he forth with healed againe, and with al this nobility which were his diſciples, he retyred himſelf to the Monaſtery of Perea, where ſundry others came and gaue themſelues vnto him. He gouerned them and inſtructed them al, by his doctrin and example, diuiding them into ſeueral hermitages. There he cauſed clearly to be ſeen, that the ſonnes of Princes and of great Lords, who but a litle before liued free and at their owne pleaſure, wel eſteemed, and wel attended, paſſed then their liues in penance, ſolitude, auſterity, faſtings, colds, nakedneſſes, and trauels. They prayed, ſong Pſalmes, they alwayes did ſome exerciſe: ſome ſpun, others did weaue, others digged the ground, and ſuſtained their liues with the ſweat of their browes, and with the labour of their hands (albeit they vſed no great expenees:) But the feruour of Boniface was remarkable aboue that of al the reſt: He did eate but twice a week, on the Thurſday, and on the Sonday: and when he found any netles or thornes, he wallowed himſelf al naked vpon them, euen to the flying, and bathing of himſelf al in blood, which he likewiſe deſired to shed for Ieſus Chriſt, by enduring martyrdom for the loue of him, & to be no leſſe haire of the torments of Boniface, then of his name: ſo that with the benediction of his Abbot, and the permiſſion of the Pope, he went into Ruſſia to preach the Goſpel, and to dilate the faith of Ieſus Chriſt: where hauing endured infinit trauels, of hunger, thirſt, and wearines, and conuerted many ſoules to the Catholick faith, he gained de crowne of martyrdom which he ſo much deſired, for that a brother of the King of that contry, thorough rage and fury cauſed him to be kild. Thoſe who put him to death, with diuers others, bewailing their ſinne, were conuerted to our holy faith, and were baptiſed.

This was the happy end of S. Boniface, diſciple of S. Romual. Who ſought no leſſe after martyrdom then his diſciple, and with the ſame deſire, paſſed into Hongary, to preach the faith of Ieſus Chriſt, and to giue his life for him. But our Lord, whoſe ends and traces are incomprehenſible, diuerted him from this entreprize, ſending him a sharp ſicknes, which withheld him for a time, and when he pretended to returne, he was preſently wel: after, when he would follow on his iorney and goe forward, he fel ſick againe; which gaue him to vnderſtand, that it was the wil of almighty God that he ſhould returne, becauſe our Lord reſerued him for a long and painful martyrdom of many trauels and perſecutions. Notwithſtanding he came not back with his hands empty, for he and his companions hauing been sharply handled, wherof ſome were ſcourged and others ſould, he left nor to bring along with him, ſundry Almans for his diſciples, for whom he builded Monaſteries. Who can recount al the other battailes and victories, which this moſt holy man gained ouer him ſelf, and ouer his enemies: and which he bore away from the diuels, and from al the powers of hel which ſo often did aſſault him, and with ſo many ſlights

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ſought to ouerthrow him? What perſeuerance had he in his faſtings, and in his prayers? which were ſo extreme, that he remained ſeauen yeares encloſed within a caue in perpetual ſilence: and euen then when he was very ould and much broken, he did not eate in al the Lent, but one porringer only of herbes or pulſe. He had three ſeueral haires, very rigorous, which he changed from month to month, for feare to engender ouer much vermin. He treated his body with ſo great rigour, that it ſeemed not to be flesh. What shal I ſay of other times that he was euilly handled, affronted, and almoſt killed euen by ſome of his owne, which were blinded with the cleare light of his virtues, and who like madde men, banded themſelues againſt the phiſitian which ſought to cure them? Once being in the night time laid in his celſe, a Monk took him by the throte to ſtrangle him, but God preſerued him miraculouſly, by the meanes of one of his diſciples named Gilbert. Another time (aged as he was aboue a hundred yeares) he was defamed by a wicked man, who bore the babit of religion, of moſt filthy ſinnes, which were no more belonging to his age, nor to his holines: by occaſion wherof he was moſt terribly chaſticed, as if they had been true, vntil that God did comfort him and command him to celebrat, notwithſtanding al the cenſures and ſuſpenſions which they had impoſed vpon him. How was he perſecuted by the diuels. How often did they endeauour to affright him, preſenting themſelues vnto him in horrible formes, thundring in his celſe, raiſing vp of tempeſts, ſtormes of winds, and enforcing themſelues by al meanes, to deſtroy and ouerwhelme him? But our Lord cauſed him to triumphe ouer al thoſe infernal forces, for that he had perfectly ouercome himſelf, by his ſweetnes and his ſufferance: which in concluſion rendred him moſt fearful to the diuels, who came to affright him, driuing them forth of the bodies and the ſoules of thoſe which they poſſeſſed. He had the guift of prophecy and of ſupernatural light, to vnderſtand the holy Scripture, to write vpon the Pſalmes, & to make a maruellous expoſition vpon them; which is yet kept vnto this preſent written with his owne hand, in the deſert of Camaldulenſes. He was likewiſe miraculouſly aſiſted in his neceſſities, and comforted with illuſtrations and diuine viſitations of our Lord: eſteemed alſo and honoured of the Emperours and Princes of the earth, ſo that it ſeemed that al the world was renewed by the exerciſes of his admirable virtues. Sundry new monaſteries were erected (as we haue ſaid) which were peopled with good religious perſons, and the ancient ones were reformed, and the deſerts inhabited with men more diuine then human, eſpecially the deſert of Camaldulenſes, the which he founded by a celeſtial viſion.

S. Romuald was of the age of an hundred and two yeares, the yeare of our ſaluation 1009. when deſirous to retire himſelf into ſome ſolitude, to attend vnto the ſeruice of God with greater feruour, for that litle of his life which remained vnto him, he went vnto the mount Apenin which diuideth Italy: and being come to the top of the mountaine, in a delightful field and abounding with ſpringes, after he had there walked a while, he fel a ſleep hard by a fountaine, where he had a dreame ful of miſtery, and like vnto that of the Patriarch Iacob: For he ſaw a Ladder, which touched the earth with the one end, and with the other heauen, and that his religious which were no more clothed

with black, but with white habits, aſcended by the ſame vp to God: in whom putting his truſt, and knowing by the viſion that ſuch was his wil, he went & found out the Lord of that land, who was a Count called Maldula, and asked the ſame of him. The Count hauing had the like dreame, granted the ſame right willingly to him, with a contry houſe which depended theron, to build a Church and a Cloiſtre for the Monks. And hence it commeth, that this cituation was called Camaldulenſes, that is to ſay, the field of Maldula. He built hermitages in that place, and changed the black habit which before he wore, into a white. This deſert is the principal and head of his ordre, there began the new paradiſe of theſe celeſtial men, whoſe life is a perpetual penance and contemplation: where the great coldes, ſnowes and froſtes (wherwith that field being fertile, and trauelled the greateſt part of the yeare) doe much further to make a pourtrait of the Croſſe of Ieſus Chriſt, wherin conſiſteth true life. In this houſe (which verily is the houſe of God) it is now ſix hundred yeares that the religious liue in obſeruance, and that our Lord doth gouerne, conſerue, & ſuſtaine the ſame, and the ſouueraigne Prieſts his Vicars, haue both honoured and confirmed his ſtatuts, granting vnto it many goodly priuiledges: and ſundry great ſecular perſons, eccleſiaſtical, and religious, haue embraced this holy inſtitution, and haue become the ſonnes of Romuald, and al that which they haue done for the ſeruice of holy Church (which is not litle) is of right due to ſuch a father and ſuch a maſter. Who when he had ſetled the affaires of religion in ſo good termes, hauing his ſoule filled with graces and merits, repoſed in peace the 19. of Iune in the euening, in the yeare 1027. being ſix ſcore yeares of age. He died in the monaſtery of the vally of Caſtro, which he had erected in the marquiſat of Anconia, there his body was enterred, and ſince in the yeare 1467. to wit, four hundred and forty yeares after his death, they were found whole and entire without any corruption, with a moſtſweet countenance, white, and venerable, hauing his body couered with a shirt of haire vnder his habit. Since he was tranſported into the citty of Fabian, into the Church of S. Baſil, which is of his ordre, where he is yet to this preſent; and vpon the day of tranſlation, which was the yeare 1401. the 7. of Febr. the Catholick Church doth celebrate his feaſt, as appeareth by the Bul of our holy Father Clement the 8. wherin he commandeth that a double office be ſaid of him, as of an holy Abbot and Confeſſour, giuen the 9. of Iuly 1555. which Bul containeth a ſummary of the life of this Saint, in theſe termes.

*It ſeemeth that we ought to hould amongſt the principal Saints, the glorious Ancoret Romuald, by reaſon of many illuſtrious titles, of his contry, of his progeny, of his virtu, of his high contemplation of diuine things, and for being founder of the order of the Camaldulenſes. The religion and piety which he bore towards God was ſuch, that one would not haue ſaid that he conuerſed in this world, being ſo retired from the frequentation and ſight of men, ſo familiar and accuſtomed to communication whith the Saints which enioy God, who ſometimes appeared vnto him, euen as if he had liued in heauen, and not in earth. His charity towards his neighbour was ſo excellent, that he bought the ſaluation of his owne father, with the price of his prayers, by which he drew him to religion, and conducted him to glory. The force of his example was ſo powerful, that he cauſed ſundry Kings, Princes, and remarkable perſons to forſake the court, to come to the deſert, changing delights and pleaſures,*

*into*

*into penance & into poore vestiments. He deliuered diuers persons, from great corporal and spirituall perils: he restored health to sundry sick with the signe of the Crosse. It was he who reestablished in their first estate of great perfection, the life of the holy Hermits, which was already become bastard in al Italy. He was right humble, and a despicer of himself, so that the holy Ghost chose him for his liuing temple, who gouerneth and accompanieth those that are humble. For this cause he gaue him the vnderstanding of the holy Scripture, and the guift of Prophecy: and by how much he humbled himself, by so much did God exalt him. Finally he gaue him a long life in his world, and in heauen eternal glory.* Besides, the Cardinal Petrus Damianus, Petrus Morigus in the history of Religious cap. 2. and August Florentin Camaldulense in the history of his ordre, haue written his life. And last of al master Iohn of Castagnico, religious of the order of S. Benedict, a man much qualified for his great Religion, preaching and doctrine.

## *The life of S. Apollonia Virgin and Martyr. Feb. 9.*

*THE high and mighty King Dauid saith; that God chasticeth sometimes the sinners, and breaketh their iawebones. The diuel seeing that, and thinckíng it a shame for him, procureth the same to the Iust men, wherefore he suaded some of his seruants to put out the teeth of S. Apollonia, whose life was written by Dionysius Bishop of Alexandria, and recounted by Eusebius Cæsariensis in his Ecclesiastical history, in this manner.*

AT such time as Decius the Emperour moued the persecution against the Church, he sent into Alexandria a Tyrant that should most cruelly persecute the Christians. There was taken among others, a mayden called Appollonia, whose life was an example of vertue in that citty. When she was taken, they persuaded her to adore the Idols. She denying so to doe, they first pulled out al her teeth, and for that this was not sufficient to make her yeald, they kindled a great fier, and threatned to throw her aliue into the same, if she woul not adore and sacrifice vnto their Idols. The Saint stood in a study a while, and on a sodaine escaped out of the hands of them that held her, and threw her self into the fier, where presently she was burned. Al that were present were astonished at it, that the maiden Virgin should be more diligent to offer her self to death, then the executioners should be to giue it her. This Saint is Aduocate and called vpon, for the tooth-ake.

You must here vnderstand that the killing of a mans self as Sampson did, & the casting of ones self in the fier as this Saint did, speaking absolutly, is not lawful, neither may it be done. For none is Lord of their owne body, but with the licence of God, who is Lord of al. Therefore Saint Austen saith, when we read of Sampson that he killed himself, and of certaine holy women that did the same to preserue their chastity, we must entẽd that they did it by the particular instinct of the holy Ghost. So also this saint because she had such licence giuen her by God in that space of time that she stood studying, and musing what she ought to doe, did not sinne in casting her self into the fier, into which the officers had shortly after cast her, but did a magnimous, heroical, and valerous

rous acte. That it is so, you may plainly see, for that the Catholick Church doth honour her as a Saint, and celebrate her martirdom on the 9. day of Feb, which was in the yeare of our Lord 252. and in the raigne of Decius. Baronius saith in the 7. of Philip.

## *The life of S. Valentine Martyr. Feb.* 14.

*THE difference between the valiant, and the rashe man is this. The rashe man ventereth and putteth his life in peril for euery occasion that offreth it self, but the valiant man wil not aduenture himself nor put his life in danger, but for matters of importance. As to defend the honour of his God; his owne honour, or for his contry. This being so, the name of valiant agreath wel to the glorious Martyr S. Valentine, for he offred his life and lost the same for the honour of God. His life we gather out of Beda, Vsuardus, and other authours of Martyrologies, in this manner.*

CLaudius the second that gouerned the Romane Empire, had in him some good parts, as being a good Iustice. So had he also diuers euil qualities, and cheifly for that he was an Idolater, and gaue consent that in this time the Christians might be persecuted. Neuertheless, this was not his owne work, but was caused by his ministers, Proconsuls, Gouernours, and Viceregents of countries, which in the time of the forme Emperours did put the Christians to death, and the confiscation of their goods they did imbecil, and get into their owne hands, to their owne vses. Wherby it came to passe, that they had a desire stil to persecute the Christians, although the inuentours and deuisours of the persecution were then dead.

At the time that Claudius remained in Rome (whose gouernement was very short, & the time that he raigned he spent in diuers warres) there was brought before him certain Christians, one of which was Valentine the Priest, a man of great holines. When he was brough before the Emperour, he was accused that he was a Christian, and that he was an enemy to the Emperial crowne. Whereupon the Emperour said vnto him: I pray thee tel me plainly, wherefore wilt not thou be our friend? Wherefore doest thou keep company with them, that by their vaine Religion be enemies to our person and to our state; It is told me that thou art a wise and discreet man, this that thou doest, is the deed neither of a discreet, nor wel aduised man. Valentine answered. O Cæsar, if thou knewest the guifts of God, and wouldest leaue his vanity to worship gods of wood and stone, and wouldest confesse one God Father Omnipotent, Creatour of heauen and earth, & Iesus Christ his Sonne with the Holy Ghost, three persons but one only God, not three Gods, without al doubt thy Empire and rule would be more prosperours, fortunate, and endure longer.

A Doctour that was there with the Emperour stepped in and said: Thou saiest Valentine, that they God created heauen & earth, what thinck you of our gods Iupiter, and Mercury? Valentine said: I thinck they were men that spent their

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liues in pleasures, dishonesties, adulteries, and in other vices, not fit for good men, much lesse for gods; Inquire of those that knew them, read the Books that the authours of their histories doe writ, and you shal see that the words that I speak be trew. Then spoke the Doctour with a loud voice and said: This man hath blasphemed our gods, and grieuously offended our common-wealth, wherefore he is worthy to dye. The Emperour took the words of Valentine in another sence (but he neuer altered his countenance nor shewed any passion) and said vnto him: If Christ whom you worship be God, it is fit that al we know what he was; what life he led; what doctrine he taught; and what end or death he made; To al this Valentine made answere, & yealded a reason why God was made man; In what sorte he conuersed among men; he talked of his life; of his miracles; of his doctrine; and shewed the cause of his volontary death, of his resurrection, & of his Ascention into heauen. Valentine vttered al this with such a grace, that the Emperour and al that were present took an affection to him, and shewed an inclination as though they would be Christians. Which a gouernour called Calphurnius perceiuing, exclaimed with a loud voice; Take heed you Romanes what you doe, for Claudius our Emperour hath suffered himself to be deceiued with false doctrine. Consider with your selues if it be lawful for vs to forsake the worshipping of our gods, which we haue alwaies til this time adored, and now to worship one that was Crucified. The Emperour doubted that this speach would cause some vproare or tumult among the people, where he commanded the same Calphurnius, to heare the cause of Valentine, & to determine thereof with indifferency. The gouernour seeing the Emperour to haue an inclination toward Valentine (for that he would not incur his indignation) committed the cause to his lieutenant called Asterius, and said vnto him, vse al meanes possible by good words and promises to altar this mans mind, that he may be brought to adore our gods, and if you cannot bend him by that meanes, proceed against him with al rigour.

Austerius led him to his house, where he had one of his daughters blind, for whom Valentine made his praier vnto God, and she was perfectly cured. Whereupon Asterius, his wife, and al his family, were conuerted, and Valentine did baptise them, after he had instructed them (three whole daies) in the Christian faith. This thing could not be so secret, but that it came to the eares of Claudius, who doubting that the senate would renounce their obedience to him if he fauoured the Christians, caused Asterius with al the Christians that were in his house, which were many (for diuers were assembled thither to heare the heauenly exhortations of Valentine) to be martirised, with diuers sorts of torments. The Martyrdom of Valentine was thus; They bet him with certaine knotted staues, and after they cut of his head. On the 14. of Feb: in the yeare of our Lord 271. the aforenamed Claudius the second being Emperour. The Church celebrateth the feast of S. Valentine, the same day that he was martired.

## The liues of SS. Fauſtinus and Iouita Martyrs. Feb. 15.

THE ſoules of the iuſt be in the hands of God (ſaith Salomon) as if he would ſay, God beareth the ſoules of the iuſt in his hand as if it were a noſe gay of flowres, and al the time they be in this world he changeth them oftentimes from on hand to another. Sometime he ſetteth them cloſe to his face, which is, when he giueth them a taſt of heauen; ſometimes he putteth them vpon his head, and for that it is ful of thornes, they remaine wounded, which is, when they are perſecuted. He sheweth them alſo vnto one Angel or another in heauen, and to one Saint or another in earth alſo; He beareth them from one part of the earth vnto another, that euery one ſhould ſee and take example by them. Hereof it commeth that God permitted theſe iuſt men, Fauſtinus, and Iouita, to goe thorough diuers cities of Italy, ſuſteining therin diuers perſecutions and torments for the loue of Chriſt, by which the Chriſtians were very much edified, and the Gentil Idolaters put to ſhame and confuſion. The liues of theſe two Saints gathered out of Ado, Beda, and other authours, and related by Laurence Surius, was in this manner.

FAuſtinus and Iouita were borne in Brixia a citty of Italy. They were brethren not only in blood, but alſo in the many vertues which they vſed euen from their infancies. There was at that time a man of great holines called Apollonius Biſhop of Brixia, who hauing notice of theſe two brethren, made Fauſtinus that was the elder Prieſt, and Iouita a Deacon. They exerciſed theſe their offices vertuouſly to the great profit of ſoules. Fauſtinus hauing ſtudied the ſacred Scripture, preached the word of God to the people with great feruour, and with his words conuerted many people to the faith.

The diuel who enuied his good work, laboured to hinder the ſame, to which effect he vſed the help of a moſt cruel man called Italicus, who was a deadly enemy to the Chriſtians, & was gouernour of Toſcany. He hauing knowledge that the Emperour was going to Brixia, went to meet him on the way, and being come before him he ſaid: Inuincible Cæſar, look wel to thy Empire, which is in danger to be loſt. Why ſo ſaid the Emperour? Italicus ſaid: there be two men borne in Brixia, whoſe father is a Senatour who wil cauſe it. For theſe preach not only Chriſt, ſaying that he is God, but alſo that he ought to be adored, and almoſt al the citty followeth their words, worshipperh their God, and deſpiſeth ours. If this euil be not ſtaid, ſoone wil the memory of Iupiter protectour of the Empire, and the Empire it ſelf perish, and be extinguished. The Emperour commanded that as wel the two brothers, as al other Chriſtians that could be found ſhould be apprehended, and if they refuſed to ſacrifiſe to their gods, that they ſhould be put to death.

Italicus hauing obtained this commiſſion, went ſpeedily to Brixia, and cauſed the two brothers to be taken, who for that they were firme & conſtant in their Religion, he durſt not proceed further againſt them, becauſe the Saints were of a great parentage, & for that the greateſt part of the people did highely fauour them: wherefore he put them in priſon and attended the Emperours comming. When he came to Brixia, he cauſed them to be brought before him and ſaid:

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Tel me, doe you know any other God that is more illuſtrious or more noble then the Sunne, or that hath any more cauſe to be worshipped then he? Iouita anſwered: We worship one only God Creatour of heauen and earth, and who created the ſame Sunne that thou (ô Emperour) adoreſt. To this Sunne he gaue charge to giue light in the day, as alſo he appointed the Moone and the Stares to shine in the night. The Emperour ſaid: It were better for you to ſubmit your ſelues to our wil, and to adore the gods which we worship, by this meanes you may retaine the priuiledge of your nobility, and poſſeſſe ſtil your richeſſe and heritages which you hold from your anceſters. Where by doing the contrary, you shal looſe al the things aboue named, and your liues withal. Then ſaid Fauſtinus, of ſmale importance to vs is our nobility, and litle auaileth vs our richeſſe, for if we doe as you command vs, we shal looſe our ſoules. Doe as you thinck beſt O Cæſar, for your authoritie extendeth no further but to the outward man, of which we make ſmale account, ſo our interiour man be ſecure.

The Emperor cauſed them to be led before a ſtatue of the Sunne, which was al guilded ouer, and his head was circled with beames of pure gold. Then ſaid he to the Saints: Behold and look vpon the maieſty and beauty of this God, and iudge if he be not whorthy to be adored? Whe shal ſee that anone ſaid the Saints, and falling to prayer, they worshipped and adored the God of heauen. In the time of their praier, the ſtatue of the ſonne became moſt filthy and foule, and the beames of gold, looked as black as coles. The Emperour was much terrified to ſee the ſtrange mutation that came to the Idol, and he commanded the Prieſts and Miniſters of the Idol, to draw neer thereto, and to ſee what the matter was, who aſſoone as they touched it, it fel to the ground like duſt. Then ſaid Fauſtinus to the Emperour. O Cæſar, ſee if we haue any reaſon to worship ſuch gods who turne to duſt? The Emperour enkindled with choller and indignation, ſentenced the Saints that they should be caſt among the wild beaſts to be deauoured. Foure Lyons were let out againſt the Saints which did them no harme, but lying on the ground before them, licked their feet. Then they let out againſt them certaine Leopards, and laſtly, certaine fierce Beares, whoſe ſides they ſinged with kindled torches, that being vexed with the fier they might be more cruel againſt the ſaints. But it happened otherwiſe then they expected, for the beares and the other beaſts neuer touching the Saints turned about, and ranne vpon thoſe that would haue forced them vpon the ſaints, and killed diuers.

There was in that place certaine Prieſts of Saturne, who affirmed that that God had deliuered (from the wild beaſts) theſe two yong men, pittying, leaſt ſo dying they should haue perished in their errour. The Emperour hearing and beleiuing the ſame, willed the Saints not to be vnthanckful to Saturne that had deliuered them from the wild beaſts. He cauſed the ſtatue of Saturne to be brought in, that they might adore the ſame, and yeald him thancks for this benefit receaued. Although the bleſſed Martyrs ſaid, that Ieſus Chriſt had deliuered them, and that they yealded to him infinite thancks; Yet the Prieſts of Saturne brought in their Idol accompanied with much people, and among the reſt there was Italicus who was the cauſe of their ſuffrings. Aſſoone

as the Priests and al the people were entered into the Amphitheatre, behold, the Lyons on a sodaine assailed them, and killed the Priests, and Italicus also, and many other of the people that were slow in flying away. The statue of Saturne lay flat on the ground, embrewed with the blood of his ministers. The Saints commanded those wild beasts in the name of Iesus Christ, that they should doe no harme to any other person, but to passe quietly into the fields againe. Al the beasts were obedient to their commandment, and went out by the same place where the Priests came in, and passing thorough the middest of the citty, they departed into the open fields without hurting any other person, which caused many to turne to the Christian faith.

The Emperour incensed to cruelty more then before, sent the Saints back to prison, and the next day he caused a great fornace to be made exceeding hot, and them to be cast into it. When the saints were in the fier, they lifted their hands vnto heauen, and because the flame did them no harme, they songe Hymnes and praised God. The Emperour seeing that neither the beasts, nor the fier would doe them any hurt, cryed out in a great rage, and said the B. saints were enchanters, and that they did those things by art magick, but many of the people said not so, for they seeing so great miracles were conuerted to the faith, and baptised by Appollonius Bishop of that city. Among these, one was Calicerus much fauoured and very inward with the Emperour. When the Emperour knew that he was Christian, he put him to death. The Emperour perceiuing that the greater part of the people fauoured the two brethren, & doubting least there might arise some tumult and vproare in the city; determined to depart from Brixia, and to lead the saints to a place where he might torment them without any suspition.

The Emperour departed first, & went vnto Millaine, & gaue order that they should bring the saints thither. In which iorney they susteined much paine & trouble. Being come to Millaine, and brought to the Emperours presence, he said vnto them: you miserable captiues, you see that I haue taken you out of your city, that whereunto I persuaded you there, I persuade vnto you now also to wit; that you would forsake this dead God whom you worship, and adore our Gods which be immortal. If you wil not follow my Councel, prepare your selues to suffer the greatest torments that may be inuented. The blessed martyrs replied: Sacrifice and adoration belongeth only to Iesus Christ, which was dead, and is aliue, and sitteth at the right hand of the Father. As for your gods which you cal immortal, be assured ô Cæsar, giue vs the greatest torments that you can, we wil neuer adore them; for they be not gods but diuels of hel, and they cannot reward them that doe adore & worship them with any thing, but euerlasting fier and torment. These words moued the Emperour to great indignation, wherefore he caused the hands & feet of them both to be bound, and to be laid flat vpon the ground, with their faces vpward, and melted lead to be powred into their mouths, that it might depriue them of their speach, & also of their liues. The officers were about to execute the Emperours wil, but the lead would not enter into the mouth of the Saint, but boiled vpward so furiously, that it fel vpon the executioners, and burned them in diuers parts of their bodies.

The

The Tyrant was not tyred with this, but caused them to be put vpon the torture, and hoisted them vp alofte. Then he aplyed to their sides certaine plates of hot Iron, but the Saints made no shew of feeling any paine. The Emperour called aloud to bring Tow, Brimstone, and Oyle, in great quantity, and laid it round about the Engine where the Saints lay, and put fier therto to burne altogether, as if he would haue said. I care not for reseruing any punishment or torments for any other malefactours, so I may destroy this people out of the world. This was the opinion that the Tyrants had of the martyrs, reputing them to be the worst people in the world; but this was no great maruaile, since the enemies of Iesus Christ iudge him to be worse then Barrabas, who was a thiefe, a homicide, a manqueller, and sedicious, when they said with a loude voice, that he was more worthy to liue thē Iesus Christ. These great torments which Faustinus and Iouita did suffer, were not sufficient to make them change their cheareful countenances, but that they song Hymnes, and praised God in the midst of the fier, so that many of the people present not regarding the Emperour, cryed out aloud. *Great is the God of the Christians*, and many also beliued in him.

The Emperour remained in great confusion, and not knowing what to doe herein commanded them againe to prison, but for that he had occasion to goe shortly to Rome his wil was, that the Martyrs should be led thither also, who in al that voyage, yea, and in Rome also, did suffer much sorrow and affliction. The Emperour being at that time much busied in the affaires of the common wealth, gaue a commission vnto a gouernour called Aurelianus, that he should conuey them back to Brixia, and if they remained constant in their religion, to put them to death. While these things were in doing, Pope Euaristus who at that time held the seat of S. Peter, had good opportunity to visit, to comfort, and to encourage then to suffer martyrdom for the loue of Christ Iesus with a willing mind. The two brothers were led backe againe to Brixia and were receiued in that city with great ioye by Apollonius their prelate and by many other Christians, who were neuer satisfied nor satiate with embracing them, & kissing the skars and marks of their wounds which they had receiued in their bodies. At the last they were behedded neer vnto Brixia, a litle without the gate as they goe to Cremona. Their martyrdom was vpon the 15. of Feb. & the same day the Church celebrateth it. It was in yeare of our Lord 119. and in the raigne of Adrianus, Baronius saith 122.

## *The life of S. Simeon Bishop and Martyr. Feb. 18.*

*WHEN the worthy King Dauid was most feruent in his prayer, among other things that he requested of God, this was one: Lord I beseech thee that thou wilt not forsake me vntil I be an old man, neither in mine old age. The Prophet would not say that he should haue care of him til then, and then leaue him, but that chiefly he would help him at that time, for then he had as much need as at any time before, and mens strenght failing, they haue more need of assistance from God. The same prayer we may think saint Simeon that came of the family of Dauid*

*made, for the which, and for that he was a Christian he endured many great torments, and lastly death: being of the age of 120. yeares, making al them who were present at his martyrdom to be astonished, and amased, who thought it impossible that a man of so great yeares, could suffer and support so great a martyrdom as he endured. This was the fauour giuen him by God which he had requested. His life written by Eusebius Cesariensis, Egesippus, and Wsuardus, was in this manner.*

AFter the death of S. Iames the Ieſſe ſurnamed the Iuſt, who was Bishop of Ieruſalem (who was throwne head long from the pinacle of the temple & thruſt thorough with a lance whereof he died for that he confeſſed Ieſus Chriſt to be the trew God) there were aſſembled together certaine of the diſciples of Chriſt that yet liued, with ſome Prelats and Prieſts to chooſe a Bishop in place of Iames. They al named Simeon the ſonne of Cleophas as one worthy to ſucceede in that dignity. This man being elected Bishop of Ieruſalem by the death of Iames, reſided there but a while, not for that he wanted time, for he liued many yeares after, but for that the deſtruction of Ieruſalem which Titus and Veſpaſian made, the Chriſtians who were there had a reuelation from God to depart from Ieruſalem to auoid the danger which was to ſucceed. They departed al out of the city, and deuided themſelues into diuers countries. Simeon alſo trauailing ouer diuers lands, taught ſtil the faith of Chriſt Ieſus, conuerting many ſoules vnto him, til he was of the age of 120. yeares.

Traiane, who at that time was Emperour, had made two edicts or proclamations. In the one he commanded that al they that were Chriſtians, and would perſeuer in their faith, ſhould be put to death. In the other he ordained, that al they that were of the ſtock or lignage of Dauid, ſhould be alſo depriued of their liues. Simeon was taken as wel for the one as for the other, & deliuered to one Atticus, who had been Conſul, and was to heare and decide his cauſe. Traiane had made this ſecond proclamation, for that he heard ſome Iewes ſay, that from the blood of Dauid ſhould be borne a King, that ſhould be Lord ouer the whole world. Wherefore to ſecure his eſtate he would haue them al put to death. Atticus knowing the intention of Traiane ſaid: the Emperour may be ſecure that this man wil not take from him the Empire although he be of the lignage of Dauid, and therefore he ſhal not dye for that, but let vs goe to the ſecond, which is: that he is a Chriſtian, from which if he doe recant, we wil pardon him his life. Vpon this matter he made ſome demandes, but finding him to be firme, he commanded that ſome torments ſhould be giuen him, but neither Egiſippus, nor Vſuardus declare what the torments were; only they ſay that the good old man made al the ſtanders by and the Iudge alſo amaſed, & aſtoniſhed, ſeeing with what courage, & how valiantly he bore and ſupported them: alwayes praiſing and lauding Ieſus Chriſt without end. Atticus moued to indignation thereat ſaid: becauſe thou praiſeſt ſo much thy God crucified, thou ſhal dye the ſame death that he did, and ſo he was crucified. The good old man died on the Croſſe, and his body remained hanging theron, but his ſoule aſcended into heauen to enioy the eternal rewards which God hath prepared for his elect. God of his mercy make vs partakers of them, *Amen*. The Church celebrateth the feaſt of this ſaint vpon the 18. of Feb. in the yeare of our Lord 209. or there about. Traiane being Emperour of Rome.

*Tho*

## *The Chaire of S. Peter in Antioch. Feb. 22.*

*MAtachias father to the Machabees drawing neer to his end, and hauing al his sonnes about him, aduised them in what sort they should defend themselues from their enemies and how the people of God should be encreased. That this thing might haue good successe he said to them. You haue among you your brother Simeon, he is a man of Counsel, obey him, & he shal be your Father. We may say fitly, that the sonne of God Christ Iesus figured in Matachias, said these words to the College of the Apostles (when he would ascend into heauen) to the end the Christian people might encrease. I haue left among you Simon Peter, who is your brother in the Apostle ship. He is a man of great Councel, he that wil not be ruled by him shal perish without remedy. Hearken vnto him and obey him, for he shal be your Father, he shal be your head, and as vnto your Father, and as vnto your head, would I haue you to obey him.*

CHrist Iesus hauing elected Simon Peter for Head of his Church, and the Apostes deuiding a mong themselues the Prouinces and Kingdoms where they were to Preach the Ghospel of Christ, Antioch fel to the lot of S. Peter, & thither he went and preached in that citty. Although there were some there that heard him willingly, receaued his doctrine, and were Baptised, yet were there others that contradicted him, and also gaue knowledge of him to Theophilus Prince of Antioch, who first committed him to prison as an inuentour of a new Religion. Afterwards in certaine reasonings that he had with him about the faith that he preached, he heard him say that Iesus Christ (whom the Ghospel confesseth to be God, & whom euery Christian must of necessity confesse so to be) was God, which died on the Crosse, said: this fellow is a fool, away with him, I wil heare no more of his words. And for that he was so reputed by euery one, in derision and scorne they cut al his haire about the midle of his head, leauing a circle round about his head in manner of a crowne. This that was then done to S. Peter in skorne, the Ecclesiastical people vse now for an honour, and is called the Tonsure, as saith Dionisius Areopagita, and it signifieth three things. First, it signifieth the Chastity and Purity that they ought to heaue that beare it, for when they giue the Tonsure they cut of the haires which gather and hold filth and fluttishnes. The second signification is, that the Ecclesiastical persons ought not to goe too neat or fine, since they cut the haire which God gaue vnto man for an ornament. The third signification is, that they should haue nothing between God and them, & that they should doe al their works in God, and for God. The Tonsure is also of a Circuler forme without corner; which giueth them to vnderstand to be true of their word. For as S. Ierome saith, the truth loueth no corners nor double dealing. When Peter saw himself handled in this sorte, he desired Theophilus to giue him audience once againe, which he granted vnto him. Then said Peter: Thou art scandalized because I said the God that I adore died vpon the Crosse, I told thee before that he was made Man, and being Man, you need not take it for such a marueile that he died: for it is the natural property of a man to dye: so that, if

he died then on the Crosse, you must vnderstand that it was of his owne wil, and that with his death he gaue life to al mankind, making attonement between them and his eternal Father: And as I said he died, so I certify thee that he rose againe, by his owne power and vertue, hauing first raised to life diuers others that were dead. Then Theophilus said the: Hould your peace, and harken what I say. I am content said the Apostle. Then Theophilus replied. Thou saist that this thy God doth raise some from death. If thou in his name wilt raise my sonne which is lately dead, I wil beleiue that this which thou saist and preachest is the truth. The Apostle was content with his speach, and went vnto the sepulchre of the yong man, and by the power of the name of Iesus, raised him to life, which was the cause that Theophilus and al the citty beleiued in Christ.

Peter gouerned this Church seuen yeares, vntil that by reuelation from Heauen, and by the especial commandment of God, he translated his Chaire to Rome, where he held it, 25. yeares, leauing in that place vnto his Successours for euer. The day wherein the Bishoplike Seate of S. Peter was openly ordained in Antioch, was on the 22. day of February, the Catholick Church hath great reason to hold a feast hereof, since as S. Austen saith, it was as the Birth day, the Beginning, and Original of the Church, since from that time to this the faithful haue a place to resort vnto, in al their doutes and difficulties, and be assured, that those things that be answered, or spoken out of that Chaire, be most certaine, trew, and infallible, if they be of matters of belief, or of things that be necessary toward the atainement of euerlasting life. Of which God make vs worthy for his infinite mercy. *Amen.* Of this solemnity writhet Iuo Carnotensis, in the last sermon: and of the story of Theophilus related before, S. Clement maketh mention, in his tenth Book of his Recognitions, with some authours of our time, who affirme that this Theophilus was the same vnto whom S. Luke wrot the Book of the Apostles.

## *The life of S. Mathias Apostle. Feb. 24.*

*THE false treason and Sacriledge of Iudas (that euil disciple of Iesus Christ) being reueiled to that worthy King Dauid, he opened his mouth with a holy zeale, and loaded him with great maledictions; spending in the same the greatest part of one Psalme. Which after ward the Holy Ghost by the mouth of S. Peter (when he meant to set one in that seate, that the perfidious man had lefte voyde) aplyed vnto him. By which it is plainly seen that Dauid spoke of Iudas. These words be among other of that Psalme.* Let his daies be few, and let another man take his Bishoprick, seate and dignity. *Thus was fulfilled according to the letter. For after this cursed Apostata had made that wicked match, he hanged himself vpon a tree, and so dyed. Also the second part was fulfilled, for his Bishoprick, seate, and dignity was giuen to another, which was to the glorious Mathias, whose life we now writ, taking that which hapened (vntil his election) out of S. Luke in the Acts of the Apostles: and of his preaching and death, we take out of Clemens Alexandrinus, Eusebius Cesariensis, and other authours.*

Saint

SAint Mathias was an Hebrew, and of the Trybe of Iuda. He was one of the first that followed Iesus Christ to heare his doctrine when he began first to preach. He was one of the seuenty two Disciples whom the sonne of God sent by two, and two, to preach the Ghospel. There is no particular mention made of him vntil the daies between the Ascention of Christ into Heauen, and the comming of the Holy Ghost. When the Apostles were assembled together in Ierusalem, the Apostle Saint Peter as Head principal, would exersise his office and prouid a succession in the place of Iudas the traitor. Whereupon he spoke vnto the other disciples in this sort. Men and brethren, the Scriptures must bee fulfilled which the Holy Ghost spoke by the mouth of Dauid as concerning the deed of traiterous Iudas, who being an Apostle reuolted, and was captaine of them that took Iesus Christ. He solde him, but did not enioy the price that therefore was giuen him, but gaue back the mony to them that gaue it vnto him, wherewith they bought a Potters field wherein to bury strangers that died in the Citty. This miserable man then (as is knowne to euery one) hanged himself vpon a tree, and burst in the middest, and his bowels fel to the ground. It is necessary to be done by him as it is said in the Psalme, to wit: that his Bishoprick, seate, and dignity be giuen to another.

Before we proceed any further it shal be good for vs to be aduised of some considerations that we may gather, out of those things that haue been spoken. One of them shal be, that none trust too much to himself, al though he see himself fauoured of God. For we see that Iudas was an Apostle as other were, and so fauoured of God that he did miracles, driue out diuels, healed the sick, and perchance he raised some dead men to life. Yet he fel to this displeasure of God and to this misery. He that standeth on his feet, let him take heed least he fal (saith Saint Paule to the Corinthians.) Let no man thinck himself secure, althou as he thincketh he hath led a very vertuous life. The wind doth beate together the branches of the high trees more then those that be low, the diuel maketh greatest war against those that he seeth to be very good, who therefore haue most cause to feare. You may also consider that in this place, S. Peter calleth Iudas the captaine of those that took Christ. For it is ordinarily seen that he that is once good, if perchance he fal to any euil, there is none worse then hee.

You may also imagine how the diuel dealt with Iudas, when he persuaded him to sel Christ. He might say (as Theophilus noteth) that it was no great sinne, for at other times the Iewes would haue taken him, and he fled out of their hands, and so he would doe this time. He wil escape out of their hands (said the diuel) & so thou shalt haue the mony. Thou shalt be furnished of mony for thy busines, and although they take him he shal come into no danger of his life. The worst they wil doe to him is but to banish him, and he is so merciful, as he wil presently forgiue thee. This might the diuel say to Iudas, before he cõmitted this Treason against his Master, but when he had committed it, then he would change & alter his style, and make his fault seeme the most grieuous that euer was, and might say vnto him. O Traitor, with what face canst thou look vpon any man, hauing betrayed thy Master in this sorte? Thou hast betrayed him that alwaies did good vnto thee, and that would haue

died

died for thee alſo, but for what cauſe didſt thou it? for the getting of a litle mony? I pray thee tel me, didſt thou not gaine more mony then this when thou waſt with him? Had he litle or great ſtore, that which he had he gaue vnto thee, and thou didſt ſpend it as thou wouldeſt. How dareſt thou come among the Apoſtles, or to his afflicted Mother, or to Mary Magdalene, for it is notoriouſly knowne that thou haſt ſolde him, and deliuered him into the hands of his enemies. Goe make away or hang thy ſelfe. It is leſſe euil for thee to end this life once, then to abyde ſo many reproaches. This might the deuil ſay to him vntil he had brought him to hang himſelf. This is the cuſtome of the diuel, that to make a man comit ſinne, he doth make it eaſy and make it ſeeme litle, but after ward when it is committed, he maketh it ſeeme great and heinous. Iudas deſpaired, and this ſinne was greater then the firſt. God delighteth much in mercy, and he that deſpaired, it ſeemeth to him that his ſinne is greater then gods mercy, as the deſperate Cain ſaid. Hereof it commeth that this ſinne is irremiſſible and God doth chaſtice it ſo rigorouſly, as it hapened to Iudas whoſe ſinne was vnpardonable, and therefore was punished of God ſe ſeuerely that he drenched his ſoule in hel, and his body burſt in ſunder, pouringe out his bowels vpon the ground.

Then ſaid ſaint Peter: the Seate of his infortunate man is void, and heer be perſons worthy of the place. Let vs ſee who deſerueth it, and they ſaid: It ſeemeth to the Colledge of the Apoſtles, that the propoſition of ſaint Peter is very reaſonable, and ſo out of the ſeuenty two Diſciples, they elected two, to wit. Ioſeph that was called Iuſt: and Mathias. The maſter of the Hiſtory ſaith: that Ioſeph that had not the dignity was Called Iuſte, and Mathias that obtained it, had not that name, nor any other of authority. Or this he rendreth this reaſon, and ſaith: It was the wil of God that ſo it ſhould bee, for that it ſhould not be thought, that Ioſeph miſſed of that dignity becauſe he was euil, and to Mathias it was ſufficient that he obtained the ſame. Whereby it was entēded that he was a iuſte and a holy man. The Apoſtles hauing choſen two diſciples out from the reſt, fel to prayer, deſiring God to chooſe that man that was moſt fit for that dignity. In this doing we be taught, that in difficult matters, we muſt haue recourſe to God, and for our parts we muſt doe as much as lieth in vs, & ſo did they. They had recourſe to God, and caſt the Lots in this ſort. They made the two elected to ſtand in the mideſt, and then falling on their knees, ſpok vnto God. Thou Lord, who knoweſt the harts of al men, ſhew vnto vs which thou chooſeſt of theſe two, that they may ſucceed in the place of Iudas. The prayer being made, the lotte fel vpon Mathias.

Saint Dioniſius ſaith, that the lot was a brightneſſe, that fel vpon Mathias, Saint Auſten ſaith the ſame. Origen alſo is of the ſame opinion, and ſaith, that as the fire that fel from heauen vpon the ſacrifice of Abel, & vpon the Bul that Elyas ſacrificed, was called a lot, ſo alſo the brightneſſe that fel vpon Mathias is called a lot. He being by this meanes declared an Apoſtle, was accounted in the number of the Twelue. We may belieue, that al they that were preſent, went vnto him, to gratify and reioyce with him, for his new dignity, aduiſing him, that if the Office which was giuen to him was great, the obligation and charge that he took vpon him was not ſmale, & that he ſhould therefore haue

great

great care, to render a good account thereof, which he failed not to doe. Wherfore after the comming of the Holy Ghoſt vpon the Colledge of the Apoſtles, and the deuiſion of the prouinces where euery one should preach, being made, many authours affirme, that S. Mathias preached in that Prouince that fel to his lotte, and conuerted many people. Yet a doubt it is where he preached, and what death he died. Dorotheus Bishop of Tyrus, who liued in the time of Conſtantinus Magnus, in the Book that he made of the liues of the Prophets and Apoſtles ſaith: That S. Mathias preached in the inner Ethiopia among Barbarians, and that he died there: Nicephorus Caliſtus ſaith that he preached in Ethiopia, and that he trauailled from one country to another, by the deſerts inhabited only by ſauadge beaſts, and that at the end he was martiriſed there. Vſuardus, with ſome moderne writers, ſaith: That S. Mathias preached in Paleſtina, and thorough the country of Iudea, to the great proffit of ſoules. For he was very learned, and of vertuous life, and wrought many miracles. Certaine ſtubborne and pertinatious Iewes in their ſecte, ſeing it, took him, and led him to the high Prieſt, accuſing him that he preached a new religion, which they took to be very erronius. To this accuſation, Mathias anſwered: That the thing that they charged him withal, to wit, that he was a Chriſtian, was not euil or reproachful, but honorable and good. The high Prieſt aſſigned him a time to aduiſe himſelfe, whether he would continew the faith of Chriſt, and abandon the ancient Law of Moyſes in the which he was brought vp & inſtructed from his childhood. Mathias anſwered, that he would alwayes ſay & confeſſe that, which he at this time did confeſſe, to wit, that he was a Chriſtian, and that he would be alwaies ready to die for the loue of Chriſt, and of his Ghoſpel. This anſwere altered the mind of the high Prieſt, whereupon he pronounced ſentence of death againſt him. The Iudgment by the order of the high Prieſt was, that he should be ſtoned to death, and then be behedded, and execution enſued thereupon accordingly. For firſt, he was ſtoned, and then being not fully dead was behedded. In proceſſe of time, his body was caried to Rome, & from thence to Auguſta, which is the Metropolitane citty of Treueris in Germanie. Saint Helena Mother of Conſtantinople the Emperour, was she that cauſed it to be caried thither, as ſaith the famous Doctour Iohn Ekius, in the life of this glorious Apoſtle. The Church celebrateth this his feaſt, the 24, of February, which was the day of his Martyrdome, the yeare of our Lord. 66. or there abouts, Nero being Emperour of Rome. In the memory of the Relikes of Rome, it is ſaid, that the body of S. Mathias in the Church of S. Mary Major. It may be that part is in Rome, and part was caried to Auguſta, yet it is cleare that the head is in Rome where it is shewed publickly.




Thomas Aquinas meditatur solus,
Iosephus Virginis coniux et virgo,
Gregorius olim Pontifex Romanus,
Et Gabriel Nuncians Mariæ.

# MARCH.

## *The life of S. Lucius Pope and Martyr. March. 4. Taken forth of F. Ribadeneira.*

AT the banishment which S. Cornelius Pope and martyr endured for our Sauiour Iesus Christ, he was accompanied with S. Lucius who was a Priest and sonne of Porphiry a Roman cittisen, who after the Martyrdom of S. Cornelius, succeeded him in the Apostolike seate, in the times of the Emperours Gallus and Volusius, by whom he also was sent into exile, and after by the wil of our Lord, restored againe to his seate. Saint Cyprian wrote an epistle vnto him to congratulat him for his returne, wherin amongst other things, he speaketh these words vnto him.

*IT is not long since my most deare brother) that I reioyced my self by letter with you, when our Lord honoured you with the degree of Priest and of Confessour, for the gouernment of his Church: We congratulat you now a new, and your companions also, with al the other brethren, for that he hath restored you vnto your Church with the same glory, and to your great praise, to the end that his flock should not be disfurnished of a Pastour, nor his bark of a Pilot to conduct her, nor his people of a gouernour, and that we know that he had ordained your exile, not to deprive the Church of her Bishop, but to the end that he should returne more riche of merits and of victories. For the dignity of Martyrdom was not diminished in the three children, which issued sound and safe forth of the fournace of Babylon: and Daniel wanted not to be perfect, and worthy of great praise, for hauing been preserued by the liuing God from the Lyons, to whom he was exposed to be deuoured. Amongst the Confessours of Iesus Christ, the Martyrdom which is deferred, doth not diminish the merit of their confession, but it doth vtines the greatnes of the support and protection of almighty God.*

THe same S. Cyprian, greatly praiseth him in another epistle, together with his predecessour Pope Cornelius, and saith that they were repleni- *Cyp. e. 98.*
shed with the Holy Ghost, & were glorious martyrs of our Lord. S. Lucius cõmanded that two Priests & three Deacons, should alwaies accompany Bishop, to be as witnesses and iudges of his life, to the end that their presence ould inuite him to leade a regular life, & that no man should be so bould as to eak any euil, knowing that he had witnesses to proone his innocency. Almighty God to chastice the Gentils, who strangly persecuted our holy religion,

an were neuer satisfied with the blood of Christians, sent in his time a great plague, that lasted for the space of ten whole yeares, which came forth of Ethiopia and dispersed it self thorough al the Prouinces of the world. And scarce was there city, village, or house, which was not smitten, and that with such rigour, that there died more then halfe of the inhabitants of the earth.

S. Lucius gaue twice holy orders, wherein he made four Priests, four Deacons, and seauen Bishops. He was crowned with Martyrdom, vnder the Emperours, Gallus and volusian, albeit the Roman Martyrologe & other authours, affirme that he died in the persecution of Valerian, because from the time that he was Censour, he enacted lawes against the Christians, which those Emperours obserued afterwards, & Valerian himself. As S. Lucy was led to his Martyrdom, he recommended the Church, and his flock to Steuen his Archdeacon, who succeeded him in the papacy. Eusebius saith, that Lucius was but eight months Pope, but hauing giuen orders twice, as is related in the Book of the Bishops of Rome, it must necessarily be that he was Pope longer. He died the yeare of our Lord 290. and was buried in the Churchyard of Calixtus: and Clement the eight, in the reformed Breuiary, hath placed the feast of S. Lucius Pope and Martyr, vpon the 4. day of March. Al the Roman Martyrologes, Beda, Vsuardus, and Adon, make mention of him.

*In Chr. inhist.li. 5.c.2.*

## *The life of S. Thomas of Aquine. March. 7.*

*THe Holy Ghost in Ecclesiasticus, commendeth a high Priest called Simon the sonne of Onias, and speaketh of him many things to his glory, to wit: that he repaired the Temple, that he reformed the manners of the people of Ierusalem, & that he conuerted many soules to God. He doth liken him to the morning Starre to the Moone in the ful, & to the Sunne it self, saying: As it shineth in the world so he shone in the Temple of God. There was no rose, no Lilly, or other odoriferous thing, nor fruitful tree, nor vessel of gold adorned with pearles, vnto which he was not likened. Then he concludeth his commendations and praises with these speeches. When he would sacrifice to God vpon the Altar, God accepted and receiued the sacrifice at his hands cheerefully, and made thereof great account, hauing respect to the person that offered it.*

*Al this which this Book saieth of this Priest, may rightly and fitly be vnderstood and applied to the glorious Doctour S. Thomas of Aquine, who seemed to be comparable and equal (like a garment cut by the same measure) to him, for he (euen as the other did) repaire the Temple of God and his Church, and with his doctrine reformed the people, and conuerted many soules vnto God. He was the expected morning starre, and was gladly receiued by the world, who had need of such a man. He was the ful Moone, for there was not missing in him any vertue requisite in one of perfection. He was the Sunne in the Temple of God shining very bright, and giuing light to the blind, for we may iustly say, that the man who keepeth neer vnto him and followeth his doctrine, as wel in matters of faith, as rules of good life, shal walke securely without any danger of falling into errour, as many vnfortunat heretiks doe, who not only wil not receiue his doctrine, but also doe despise, scoffe, and deride the same. And for the floures to which Simon is likened, they doe most fitly and conueniently agree vnto S. Thomas, for the odoriferous smel of his honest and vertuous conuersion, and purity of life.*

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*The fruitful trees are like to him, for he is one of the holy Doctours, which profit and doe much good in the Church of God with the fruit of his doctrine. In such manner that you shal not find any famous confessour or preacher in the Church, but you may iustly cal him a fruit of this diuine tree, The most that is learned in the scooles at this day, is learned out of S. Thomas. He was also a vessel alwaies replenished with the pretious liquor of heauenly grace, wherof it enserued, that going to the Altar to offer the sacrifice of the body and bloud of Christ which is in the Masse this glorious Saint being so deuote vnto the B. Sacrament, as is seen in the office that he made therof) God did receiue it with a cheareful contenance, and made account of the person who was so acceptable, and who offered it vnto him. Laurence Surius a Cartusian, collected the life of this glorious Saint out of diuers graue Authours, but especially out of Ioannes Gersonius in this manner.*

SAint Thomas was borne of a noble house and of an honourable linage, as to this day be they of the family of Aquino from whom he descended. His father was called Landolfus, his mother Theodora, & he was borne in the city of Naples. It happened that whē his mother was with child with him, a holy Hermite that liued a solitary life in a mounteine of Cāpania (who as his name was Bonus, so was he also soly in life) came vnto her to a castel called Roccasecca, & said by the spirit of prophecy: Be ioyful Lady Theodora, for you shal bring forth a sone that shal be called Thomas, who shal be renowned in al the world for his life and doctrine, and shal take the rule and order of S. Dominick. She hearing these words lifting vp her eies to heauen saied: *The wil of God be done and his name be alwaies blessed.* The child being yong, the nurse did washe him in a bathe. The litle infant took vp a paper from the ground which the nurse would haue taken out of his hand, but the child cried so earnestly that shee let it alone & told it to the mother, who hauing a desire to see what was in the paper, took it by force out of the childs hand, and shee saw there was written in it the *Aue Maria*, she gaue it him a gaine to stil him, and when he had it he put it into his mouth and swallowed it, least they shold take it any more from him, giuing hereby occasion of great speach to the common people, and wonder to the learned. Til he was siue yeares old they vsed if he cried for any cause, to giue him a Book in his hand and he would be quiet; and great delight he took to tosse and turne the leafes. Being siue yeare old, his father sent him to the monastery of S. Benedict in Mount Cassino, to learne his Book and conuersation of a Religious man who took a particular charge of him. The litle child asked the Religious man, oftentimes saying: *Father tel me, what thing is God?* and whatsoeuer the Religious man answered, he kept wel in mind and forgot not.

The were many other litle childrē (sonnes to men of great account in Italy) in that monastery, & if Thomas saw any of them vntuly or vnquiet, he would auoid their company; so that al the children that kept him company were of very good behauiour. He vsed to speak very litle, which custome he reteined al his life, and neuer was any youthly vaine tricks found in him. He vsually (euen from his infancy) accustomed, to retire himself euery day to make his praier, wherein he would cōtinew two whole houres. He staied in Mount Cassino til he was ten yeare old, at which time his father sent him to Naples to study. It was strange to see how much he proffited in *Grammer, Retoriq; Logiq.*,

and the other liberal arts in very smal time. It was bruted thorough the citty how Thomas surmounted his yeares by vertue. On a time a religious man of S. Dominicks order saw him, & it seemed to him that from his face issued beames very bright, which caused him not a litle to wonder and to giue iudgement of him euen as it proued afterward. He had alwaies a great care to keep himself out of euil company, but he sought to be among them that were vertuous and good, and would conferre with them, thincking that as he doubted to haue damage by the one, so he hoped to reape good by the other: One day reasoned a good space with a Dominicā frier called frier Iohn of S. Iulien, a man of great holines. Who considering the vertue and ability of Thomes, persuaded him to forsake the world and to enter into religion. Litle needed his persuasion to him that desired the same withal his hart. Being of the age of thirtene yeares making no account of his noble bloud wherof he came, or of the riches, pompe, & greatnes of his fathers house, he took the habite of the order of S. Dominick, verifying in himself that which Dauid saith: *I haue chosen rather to be an abiect in the house of our Lord, then to dwel in the habitation of the wicked*, and to be honored and fauoured of them. Frier *Thomas de Leanno* who at that time was Prior in Naples and after was Patriarch of Ierusalem, gaue him the habite. This thing being spred and spoken of among the Nobility of Naples, euery one wondered considering what a yong man of rare quality, and great hope had done. Some praised and commended him, and followed his example, as wel men as women of the like age; and entred into diuers religious orders: others dispraised and discommended him, for that rashly and so yong, he had settled his determination, blaming the Prior and al the couent for giuing him the habite.

His mother also although, she was a vertuous woman, being transported by motherly affection, seemed to be much displeased therat. For which cause accompanied as was fitting for her estate, she went to Naples vnto the couent of the Dominicans, and requested to speak and see her sonne. The friers doubting that the praiers and teares of the mother (which she shed abundantly) might alter the mind of the youth, would not suffer her to speak with him, yet she told them, that she ment not to draw him from his resolution, for shee knew before he was borne, that he should be a religious man. by that the Heremite had before said, and that she would encorage him to be firme & constant in his good purposed. For al this the friers would not permit her to see him. Then they sent him to Rome and from thence to Paris. The mother followed after to Rome thincking to find him there, but perceiuing that Thomas was gone from thence also, she grew in choller, and out of patience. Thomas had two brothers, one was called Landolfus, and the other Arnoldus, both ferued in the cāp of the Emperour Frederick the second, in place of credit. To these the mother wrot, and desired thē to make meanes that Thomas should not depart out of Italy, to goe into France. The two brothers perceiuing how things stood, were much moued, and certified the Emperour therof: who gaue them authority to set watch in al places where they thought their brother might passe. They vsed such diligence, that shortly after they took him, and conducted him to his mother, who much reioised to see him. The religious men of S. Dominicks order were no lesse grieued, that a yong man of such expectation was taken from them

them. The mother laboured as much as lay in her to perſuade Thomas to relinquiſne his religious habite which alway he wore: but ſtil he was more firme & conſtant to reteine that: wherfore she cauſed him to be locked vp in a caſtel, and ſet men to keepe him, vntil he yealded to accomplish her deſire.

In this meane while the Father Dominicans complained to Pope Innocent the fourth, of the violence done to them. The Pope weyghing and conſidering the reaſons the Fryers had alleaged, wrote to the Emperour hereof. When the Emperour vnderſtood the Popes mind, he impriſoned them that had deteined Thomas, though within few daies he ſet them at liberty againe. The brothers of the Saint went vnto him, and endeauoured to perſuade him to be obedient vnto his mother, but for that he continued firme & conſtant, they cauſed their two ſiſters to come alſo, to ſee if by their reaſons and perſuaſions they could draw him to alter his mind.

By talking with them it followed, that he remained not only firme and conſtant in his purpoſe, but one of his ſiſters ſtripping herſelf out of her rich and coſtly attire, put on more courſe and ſimpler array, and went preſently to lead a religious life in a monaſtery; neither could her mother or brethren withhold or ſtay her by any meanes. For this cauſe the two brethren encreaſed their indignation againſt Thomas, and coming into the roome where he was kept, they reuiled him with many oprobrious words; they tooke his fryers weed and tore it into many pieces, leauing him naked, they thincking that for shamefaſtnes he would haue changed his mind. The Saint ſupporting ech thing with patience, aſſoone as his brethren were gone, took the rent pieces of his habite, & tacking them together in the beſt manner he could, couered his body againe, & took the wrongs his brethren offered him, as pearles to ſet in his crowne of patience. His brethren deuiſed euery day how they might make Thomas alter his mind; among other they found out this diabolical deuiſe.

They had notice of a beautiful, but a moſt lewed curtiſan, who had a fine tong, and led a wicked life in a place thereby. To her they went, and with large offers mooued her to goe vnto Thomas, and with her amorous talke and wanton ſpeaches to bring him to lewdnes. The naughty woman promiſed to doe ſo much as she might; and being neatly and brauely arrayed, went to the place where the yong man lay, and with a falſe and fained ſmiling talked ſo, as she thought was for the purpoſe, and ſoe as the deuil inſtructed her, to make the Saint to fal into mortal ſinne and to offend God. When Thomas ſaw himſelf ſo dangerouſly aſſaulted, he lifted vp his hart and eyes vnto heauen, and deſired Chriſt and his B. Mother to help him to make reſiſtance. His prayer was short, but yet it gaue him courage, ſo that taking a brand out of the fyre, he ranne toward the harlot therwith, who fled away with more feare, then she entred with impudency. The holy Saint bolted the dore, & with the ſame brand made a Croſſe on the wal, and falling on his knees before the ſame, with teares deſired God to grant him the guift of perpetual chaſtity.

While he prayed thus he fel a ſleep, wherein appeared two Angels, which told him that God had heard his prayer, and granted his requeſt. Moreouer they ſaid vnto him. Know that God hath ſent vs to gird thee with this girdle of chaſtity, ſo that it shal be with thee continually, and there shal be no meanes

nes to take it from thee. With that the Angels girded him ſo hard, that it cauſed him to cry out alowd, and the keepers ranne to ſee what the matter was, but the Saint would neuer vtter it til a litle before his death, at which time he told it to Friet Reginald. It is ſaid of him, that from that day he eſchued the cõpany of women as much as he could, yea he would flye from them, as one would from a ſerpent, vnles it were for ſome ſpecial and important buſines.

He continued two hole yeares locked vp in this ſort, in which ſpace Frier Iohn of ſaint Iulien, who perſuaded him to be a Religious man, viſited him now and then, and ſecretly brought him the Religious habite vnder his owne, and then putting it off, gaue it to Thomas. He alſo comforted and encouraged him to perſeuer, for that at the end he ſhould be ſet at large to follow his owne mind. Laſtly, his mother fearing to incurre the indignation of God, appointed that he ſhould be led downe by a ladder from a window (her ſelfe fayning to be ignorant of the deuiſe) where ſome of the Friers ſtayed for him, who with ſpeed led him to Naples, and from thence to Rome, and after a few dayes they ſent him to Paris, & laſtly, he ſtaied at Colloine in Germany, where Albertus magnus lyued, the only famous man in that time, for humane learning and alſo for diuinity, whom he and diuers others had for their maſter. The ſeculars much wondered at Thomas, for that he ſpoke very litle: and for that he was groſſe and ful of flesh, they called him the dombe Oxe. His maſter was of another oppinion, for hearing him once diſpute (which he did more vpon obedience then of his owne mind) he wondered at his sharpenes of wit, and ſaid to his other ſcollers: you cal Thomas a dombe Oxe, you be deceaued, for I tel you one day he wil bellow ſo loud in his teaching, that al the world shal heare it. He was thereafter highly eſteemed and regarded, both of his maſter and of the other his fellow ſchollers, yet did he eſteeme himſelf ſtil as the meaneſt.

Hauing heard ſo much of Theology as was ſufficient, he returned to Paris by the appointment of Albertus Magnus, and there he took the degree of maſter, and read publickly the Maſter of Sentences, and that very learnedly. He vſed in his reading a particular methode, and alleaged ſuch liuely reaſons to confirme his ſpeaches, that euery one iudged that his vnderſtanding was illuminated by the eſpecial guift of God. After he had expounded the maiſter of Sentences, the great ſchoole of Paris hauing vnderſtanding of his ſufficiency, ability, and sharpenes of wit, took order with the Prior of the conuent that Thomas should be made Doctour. When he vnderſtood it, he refuſed, ſaying: He was not worthy, and that he was too yong, being not yet 30. yeares old. Studying heron in an euening he fel a ſleep with his eyes ful of teares, and there appeared to him and old man who asked him, why he was ſo ful of ſorrow, and made ſuch lamentions? Thomas anſwered, they would giue me a degree in ſchoole, of which I am vnworthy. The old man ſaid: Doubt not to receiue it, for God is wel pleaſed that thou shouldeſt accept it, and obey thy ſuperiour: for a ſigne that it is ſo, when thou art to receiue the degree of Doctour, take for thy Theme or text, the verſe of Dauid that ſaith: *Rigans montes de ſuperioribus ſuis*: giuing him to vnderſtand hereby, that the moſt and principal part of his knowlege was infuſed from aboue.

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It happened that once he came at the feaſt of the Natiuity of our Lord to a village neer Rome called Mollara, where Cardinal Ricardo his eſpecial friend lay. There came thither two Iewes, which were men of the greateſt account of thoſe that dwelt at Rome, and were wel learned in their ſecte. The Cardinal ſet them and S. Thomas to diſpute together, and they fel hard to it. The Iewes ſaid: That Chriſt was not yet come. But the Saint proued effectually by the authority of the Prophets, that the Meſſias was come, and that they were deceaued in that they thought he should come with power and maieſty. For the Prophets ſpeak of two ſeueral commings, and that the laſt, when he shal come to iudge both the quicke and the dead shalbe with maieſty. In the firſt he came in lowely ſort, for he came to dye. The Iewes were deceiued (ſaid he) thinking he should come but once, and that with power and maieſty. Laſtly, he ſo conuinced them with his reaſons, & authorities, that they required time, in which if they could not find better and other reaſons, they would turne to the faith of Chriſt Ieſus. S. Thomas continued al that night in prayer, and in the morning the two Iewes came to be made Chriſtians without any further diſputations. Hereby you may perceiue that the prayer of the holy man did as much auaile, as his reaſons, allegations, and arguments.

It was a ſtrange thing to ſee him at his prayers, for often times he was as in a traunce, & ſometimes the teares fel from his eyes. You should haue ſeen no motion in him at al, more then in a ſtatue of marble. He ſaid Maſſe euery day in moſt deuout ſort, and not content therewith, ordinarily he heard another. He was moſt temperate in the gouernment of his body: he was neuer idle: when he ceaſed from writting, he fel to reading, when he left reading to his ſchollers, he beſtowed the time in ſtudying the leſſons that he should after read: and al the time he could ſpare there from, he ſpent in prayer, in which accuſtomably he deſired God to illuminate his vnderſtanding, that he might conceiue the truth, as wel in that he read, as in that which he wrote. If he were enforced ſometimes to keep company, or to talke with any, he alwaies endeauoured to ſpeak of ſome matter whereof that perſon might take profit and good.

It was his vſe alwaies when he should preach, read or writte, firſt to kneele on the ground to make his prayer vnto God, and many times with teares, requeſting his aſſiſtance, for he knew that al knowlege and euery good & perfect guift came from aboue, from the father of light: By this good preparation it came, that that which before he vnderſtood, he vnderſtood more perfectly and exactly. This cauſed & moued him to ſay vnto Frier Reginald his companion, that he had not gotten al his knowledge ſo much with his labour (although it was very great) as by prayer. His diſciples ſtould doe right wel to imitate him therein, as otherwiſe following him, and ſo should their ſtudies come to a good end. Not as they doe (as S. Leo the Pope ſaith) who truſting on their owne wit, haue no recourſe to God, in confeſſing their frailty, and ſo the knowledge and ſcience which to them should be a light, turneth to darknes, and many times maketh them to runne headlong into errours. S. Thomas did ordinarily preach in al places where he came, to the great profit and good of the people that heard him.

On a time being at Naples, and minding to preach in the Church of ſaint

Peter, as he was going vp into the pulpit, a woman that had the bloudy flux took hold of his habite, and forthwith she was perfectly healed. He vſed often to read the Book of Iohannes Caſſianus of the Collations of the fathers, which he did by the example of his father S. Dominick, who vſed the ſame. S. Thomas did this for that his vnderſtanding should not be tired with the continual ſpeculation of high things, but that repoſing in their examples and cleare doctrine (wherof that Book is ful) he might be more apt and fit to ſpeculat, more deep and difficul ſtudies. He was one time for certaine dayes very much afflicted in mind, for that he could not atteine to the ſence of a place of Iſay the Prophet, hauing begunne to writ theron: for which cauſe he faſted and prayed. One night Frier Reginald perceiued him to talk in his cel with ſome other perſon, yet he knew wel that he was alone, and ſtanding at the dore to liſten, he perceiued that one told him what he should write, and expounded vnto him Iſay, as if he had read it out of a Book. Frier Reginald longing to know who it was that talked with Thomas, fel the next day at his feet, and deſired him for the loue of God, to declare vnto him who the man was that talked with him the laſt night in his cel. Thomas was at his words much aſtonished, but ſeeing he was charged ſo deeply, he made Frier Reginald to ſweare, that whileſt he liued he should not diſcouer it, and then told him that he deſired God in his prayers many dayes, that he would thorough the interceſſion of the Apoſtles S. Peter and S. Paul giue him grace that he might atteine to the perfect vnderſtanding of the Prophet Iſaye, and that our Lord had graunted his requeſt, and ſent them, that he might conceiue by their ſpeach as much as he deſired. So that we may alſo ſay, that the old man which did command him to accept and receiue the degree of Doctour, was the Apoſtle Peter, who as head of the Church had a deſire to haue it defended by the learning of ſo great a man.

The ſame Frier Reginald had one time a grieuous feuer, wherefore the bleſſed Doctour viſited him, & exhorted him to penance, and then he laid on his head ſome reliks of S. Agnes, which he carried alwayes about with him (for vnto that Saint he was very deuout,) and bad him to beare deuotion vnto that ſaint, which the ſick man performing he felt himſelf whole on the inſtant. S. Thomas hauing compoſed the office of the B. Sacrament by the commandment of Pope Vrban 4. & being at Naples on his knees before the Crucifixe in prayer, the Crucifixe ſpoak to him and ſaied: *Thomas, thou haſt written wel of me*, what reward requireſt thou? Thomas anſwered: *No other reward but thy ſelf ô Lord.* He was much affectionat to the doctrine of S. Auguſtine, and endeauored alwayes to imitate him, and vnto him happened ſome things that before had happened to him alſo. One of them was this. Being one day at the table of ſaint Lewys King of France, and another time with a Cardinal Legat of Toſcana, he gaue a great rap on the table with his hand, ſaying: *I haue concluded againſt ſuch heretiks*, and forthwith willed them to take notes and to write that which God had reuealed to him. When this happened, the Prior of his conuent ſat by him, who ſeeing what he did, and hearing what he ſaid, took him by his habite & ſaid to him: Father remembrer you are at the Kings table, and not at the table in our conuent. The ſaint was ashamed therof and craued pardon ſaying: he knew not that he was in that place. This thing cauſed the King much to wonder, to ſee the holy man ſo buſied in his ſtudy.

Many

Many times things happened to him when he was rapt in ſpirit or in an extaſy, that wil hardly be believed, but yet they be moſt certaine by the teſtimony taken of them. One was, they cauteriſed one of his leggs, and for that he was in a traunce, he felt it not, nor made shew or ſigne to feele it. Another time, holding a candle in his hand, he fel into a deep ſtudy and was in a trance, al which time the candel burning, burned his hand and he neuer felt it.

Among al his other vertues he was moſt humble, which euidently was showed in that which happened to him at his being in Bolognia. He walking in the cloiſter of his conuent in profound meditation of his ſtudies. It happened that a Frier that was a ſtranger deſirous to goe out for ſome occaſion of buſines, requeſted the Prior to let one goe in his company. He badde him take the Frier with whom he firſt met in conuent: he meeting by hap with S. Thomas, badde him goe with him, for ſo the Prior had commanded. The B. man anſwered not a woord, but bowing his head went with the Father, who tired him by walking vp and downe the towne as his buſines lay, and ſometimes for that he walked not faſt, he ſaid to him, I haue indeed a laſy companion, conſidering the many buſineſſes I haue to diſpatch. The holy man anſwered not, but followed him as faſt as he could. Some of townesmen that knew him, thought that ſuch a man as he was, did not know what the father whith whom he wēt was, and comming neer to him ſaid: Father, haue reſpect to your companion that goeth with you. When the father perceiued who he was, he was much ashamed, and craued pardon for his litle diſcretion. S. Thomas being asked why he did not bid the Frier ſeek and take another, he anſwered: for that the good eſtate of a Religious man, conſiſteth altogether in obedience, and for that I vnderſtood my Superiour and prelate commanded ſo, I thought I should not doe wel if I did otherwiſe.

This S. was very compaſſionat to them that did commit (though it were) a great fault, and did humble themſelues and craue pardon. He was a great enemy to worldly dignities & honours: which was wel ſeen when he refuſed the Archbishoprik of Naples which Pope Clement the 4. offered vnto him. He was very deuout vnto the reliks of ſaints and ordinarily he wore about his neck ſome litle bones of S. Agnes (as is ſaid before.) When he remained in Paris, he delighted much to viſit the Church of S. Dioniſe, for the loue of the B. Bodies and holy reliks which were there in great nomber. On a time his companion that walked with him ſaid. Oh how riche a citty in this? the B. man replied. I eſteeme more the homelies of S. Iohn Chriſoſtome vpon the Goſpel of S. Mathew, then al the citty of Paris. He had an admirable memory, ſo that he endited to three or foure writers at once, ſufficiently and ynough for them to doe, although they intreated of ſeueral matters.

This holy Doctour is called the Angelical Doctour for three reſpects firſt for the ingeniouſnes wherwith he handled his queſtions. Secondly, fort that he wrote of the Angels, like an Angel. The third for that he was a Virgin: for that which an Angel is in heauen, a Virgin is in earth.

Concerning the ſtature of his body, he was talle and ſtrait, his countenance of the colloure of wheat, a great head he had ſome what bald, he was ful of flesh and ſtrong. That yeare he died, he had in Naples a viſion of one of his ſiſters

which was dead: who desired him to pray and say Masse for her whereof shee stood in need, being in the paines of Purgatory. He asked of his two brethren that were also dead, & shee said, that one was gone to heauen, and the other was yet in Purgatory. That same yeare Frier Iohn Copa a Neapolitā & another with him, saw S. Thomas in his Cel hauing a shining starre ouer his head, which remained so a good space, and then vanished away.

There was celebrated a general Councel at Lyons in France by the appointment of Pope Gregory 10. in the yeare of our Lord 1274. The Pope appointed this holy Doctour to be present, wherefore he took his iourney thither ward. And being lodged in the house of a lady his cosin, he fel sicke, but neuertheles he continewed in his iourney, and being arriued at the Conuent of Cistercien monks in a place called *Fossa noua*, perceiuing his death was nigh, he said to Frier Reginald his companion. This is the place of my perpetual repose. Those religious men tended and serued him with great charity. In the time of his sicknes he expounded the Book of *Cantica Canticorum*, at the entreaty of those religious men, and that was the laste worke he wrote. His happy passage out of this life being at hand, he requested the B. Sacrament to be giuen him, which being brought, he rose out of his bed, and kneeled on the bare ground, and very reuerenly adored it, & receaued it with incredible deuotion. Then he requested the extreme Vnction, & helped himself, and answered the Priest. About midnight on the 7. day of March, Rodolfus being Emperour as Trithemius saith in the yeare of our Lord 1274. Saint Thomas being 50. yeares old lifting vp his hands vnto heauen, recommanded his soule to God, and with al passed out of this mortal life. The same daye, the funeral offices were celebrated for him, thither being assembled many religious men of his order and of the order of saint Francis, from al places neer adioyning. Thither came also the lady his cosin, whose name was Francisca (in whose castel he fel sicke) with many other persons and people of good account. In the presence of them al Frier Reginald companion of the holy S. said, affirming it wih a solemne other. That he had liued long in the company of Frier Thomas, and that litle before he died, he had heard his general confession of al his life, and that he was dead pure & cleane as a child of fiue yeares old, and that he thought and iudged, that in al his life he had not committed one mortal sinne.

At such time as they buried the body of S. Thomas, came thither a Frier of that conuent that was called Iohānes Ferentius who was blind of both his eies. That good father was ledde to the beare: then laid he his face vpon the face of the S. and recommended himself to God, and recouered thus his perfect sight. At the same time Frier Paulus Aquilinus saw this vision in Naples. It seemed to him that he saw S. Thomas reading in a chaire to many disciples, and that S. Paul went to listen and harken, whereupon he arose from his chaire to goe & meet him, but S. Paul said vnto him. Goe on with your lecture, which the S. did, & S. Paul listened vnto him. When he had made an end, he asked of the Apostle, if he had explained his epistle wel, and as he ought. The Apostle answered. Yea as far forth as is lawful for a mortal man. Then said S. Paul. I came now to bring thee to a place where thou shalt haue more light and cleare knowledge thē thou hast had heare, & taking him by the hand lead him away with

with him. When Frier Paulus Aquinus saw that, he cried out a loud, which caused many of the Friers to rise vp out of their beds and enquired of him the cause of his great noise, and he answered: Run brethren, see where they lead away Frier Thomas. Afterward he told them his vision, and noting the day when this happened, they found it to be the same day that S. Thomas passed out of this life.

The body of the saint was enterred in the same Monastery where he died: Seauen moneth after, the Prior fearing that this pretious treasure should be taken from him, would haue translated it to another chapple: but the saint apeared to the Prior in his sleep, and threatned him grieuously if he did not cary it back to this first place. The Prior was enforced to obey, & although that trãslation was done very secretly, yet the rerurning of it to the first place, was publike: for many people assembled thither, when the vnderstood how it was When the coffin in which the body of the B. man lay was opened, it was found as whole, as it was the day it was first put in, and sent forth a fragant smel, which delighted al them that were present: for which cause they song the Masse, not for the dead, but a Masse that is vsed for a confessour not a Bishop. Seuen yeares after this, the body of the saint was put in a sepulcher of marble, and it was stil found whole as at the first, except the little finger of the right hand which was missing, and also they felt a most sweet smel as before. The same happened againe fourten yeates after, when the sepulcher was opened at the request of Theodora his sister, who desired to haue one of his hands to keep for a Relicke among other, in a chapple in her house.

In the time of Pope Vrban 5. the body of S. Thomas was translated to Tolosa. At which time they began to treate of his Canonization, which was performed by Pope Iohn 22. in the yeare of our Lord, 1323. on the 18. day of Iuly. They sought for some miracles to writ in the Bul as the vse was, and the Pope said: Although there be no other miracles of this Saint found, it seeneth he hath as many as be the questions in Theology of which he hath treated, and declared. Yet many were found (and those approued) done by that glorious saint, which may be redde in that same Bulle.

Many yeares after Pope Pius 5. who was a Frier of the same order, and a man most holy, made *à motu proprio* dated the 18. day of April 1567. where he saith: Considering the great good that ariseth in al the Catholck Church by the doctrine of this glorious Doctour, it is wonderful how it defendeth it self from the hereticks who make continual warre against it. And although that Pope Iohn 22. hath put him in the catalogue of saints, and commanded that his feast be celebrated on the seuenth day of March, yet we wil that hereafter his feast be solemnised in al the Catholick Church in the same manner as Pope Boniface 8. cõmandeth the feast of the foure Doctours, Gregory, Ambrose, Augustine, and Ierome, to be kept, so that he also be reputed & holden for the fist Doctour of the same Church. He also graunteth. a. 100. daies of pardon to al them that doe visite the Church, chapple or Altar of this saint, and that they shal obteine as they doe visite them during the daies of the feast, beginning at the first *Vespre* or euensong.

In this *Motu proprio*, is mention made how S. Thomas being at Naples in the

monaſtery of S. Dominick, the Crucifixe ſpake to him, and approued his doctrine, which maketh that miracle to be certaine and authentical. Whaſoeuer honour is done to this bleſſed Doctour, is but ſuch as he deſerued, for that he trauelled ſo much in the vineyard of our Lord: and therfore al ſuch as doe commend themſelues to him, are ſo wel holpen and aided. Let vs then recommend vs vnto him, that he wil obteine for vs of our Lord ſufficient knowledge to bring vs vnto ſaluation, & laſtly that we may enioy his glory in the Kingdom of heauen. *Amen.*

## *The life of SS. Perpetua and Felicitas Martyrs. March. 7.*

*PErpetual happines and eternal felicity Ieſus Chriſt promiſeth to them who ſuffer perſecution and afflictions for his loue, This ſentence is verified in al the martyrs, al ſuffered perſecution and affliction, and to them al God kept his promiſe, for they were al made happy. In this nomber we may put two holy marryed women the one called Perpetua, and the other Felicitas, who had not their names without goas prouidence, yea, their names were ſuch, to the end they might put themſelfs in mynd of their duty, and alſo remember the promiſe of God at the time they ſuffered torments, and afflictions for his loue. S. Auguſtine writeth of theſe ſaints in diuers places of his works. Beda Vſuardus and other authours make mention of them alſo, who ſay that their life and martyrdom was in this ſort.*

IN a city of Mauritanea (which is a Prouince of Africa) called Tuburba, being neer to the riuer Bagrada (Valerian and Gallien being Emperours of Rome, as moſt authours ſay (although Beda and Vſuardus ſay that Seuerus was then Emperour) there arriued a Proconſul from Rome, with commiſſion to apprehend al the Chriſtians he ſhould find in that city, and to put them to cruel death, if they would not deny the faith of Ieſus Chriſt. Many were taken, and among other two bleſſed Marrones, one called Perpetua, and the other Felicitas. Both of them had husbands, which (as it ſhold ſeeme) were Pagan Idolaters. Perpetua had a litle child that ſucked. The Proconſul put her in priſon with ſome other Chriſtians of he kinred, whoſe names were Satirus, Saturnius, Reuocatus, and Secundiolus.

Whileſt that S. Perpetua remained in priſon, it is ſaid, ſhee ſaw in her ſleep a reuelation which was this. Shee ſeemed to ſee a ladder of hold wich reached vp to heauen, the ſides wherof were ful of sharp ſwords, and the points of them were ſo neer together, that a litle child could hardely paſſe ſecure without pricking. At the foot of the ladder lay a dreadful dragon, who hindred any to ſtep vpon it, Then shee ſaw Satirus (who was one of the foure priſoners) ſtep on the ladder and called the other to follow him, exhorting them not to be a feard of the dragon. The ſaint recounted this dreame to the other priſoners, who praiſed God, for that it pleaſed him to bring them to the Kingdom of heauen by the way

way of martirdom. They were then brought before the Iudge, who counselled them to forsake their Religion, and to adore the Idols, but for that they al perseuered constant in their holy profession, the Iudge returned into prison. S. Felicita hauing some compassion on her, for that shee was great with child.

The father and husband of S. Perpetua came before the Iudge, and with teares & lamentable entreaties endeauored to draw her from her resolution, & more to moue her, they showed vnto her her litle chil; but shee not regarding it, and making smal reconing of the teares and praiers of her father and husband, said to them: Depart from me you ministers of iniquity, by no meanes shal you draw me frō the worship of God to adore Idols. The iudge hearing these words was moued with indignation, & caused her and the other holy saints to be beaten, and remitted into prison. There al of them took pitty, not of themselues but of Felicita who was gone eight moneths with child, and therfore they al praied for her, that shee might not be partaker of the tortures they were to endure. Altough her ful time was not yet come, yet was shee deliuered of a sonne, with extreme and intollerable paine in her trauel, whilest shee was in the paines and trauels of childbirth, the keepers of the prison said to her, if you cannot endure this paine, how wil you endure the lyons to teare and pul you in pieces? she answered: Those paines wil not be so grieuous to me, for that I shal suffer them for the loue of Iesus Christ my Lord.

Certaine daies after, the Proconsul caused the foure Christians, and the two holy women, to be ledde thorough the city naked, in ignominious sort. But the saints supported the same very patiently for the loue of Iesus Christ, who for our sake hong naked on the Crosse. Then came the birth-day of one of the Emperours, for which cause the Proconsul to keep it more festiual, commanded that the sixe Christians should on that day be throwne to the Lyons in the Amphi theatre, in the sight of al the people. They went al with ioy to this martirdō, but especially the two holy women. As they went they song a verse of Dauid that said: *Al the goas of the Gētils are deuils, but the true God made heauen & earth.* The iudge commanded that they shold for that singing haue their mouths buffetted, but they did lift vp their voice and praise our Lord the more. Lastly, they were put in the Amphitheater with their armes pinnioned. Satirus and Perpetua were torne in pieces by the Lyons, Reuocatus and S. Felicita were killed by Leopards. Saturnius and Secundiolus, remained vntouched, but the Proconsul afterward caused Saturnius and Secundiolus to be beheaded in the prison. So they arriued al at one marke wherto they aymed, to wit, the eternal happines, though by diuers meanes. God conduct vs to their company for his mercy sake. *Amen.* The Church doth make commemoration of these two holy women, on the day of their martirdom, which was on the 7. of March in the yeare of our Lord 210. the aboue-named Valerian and Galien being Emperours: It was in the yeare of our Lord 205. in the 11. yeare of Seuerus the Emperour, as Bar: saith. Annal. tom. 2.

## *The life and martyrdom of the 40. Martyrs. March. 7.*

*GOD lamenteth and complaineth by the Prophet Mycheas saying: that he is like to him that goeth to gather the grape after the vintage. Whereby he meaneth that few doe serue him and are saued. Euery yeare God maketh his vintage, and so doth the deuil. The vintage of God ordinarily is smal, but that of the deuil is very great. The soules goe to hel by thousands, the way is alwaies ful, but to heauen goeth now one, then another, and altough the way be narrow, yet the presse is not so great, that they thrust or crowd one another, for few passe that way. Which although it be so, yet sometimes good store of company goeth that way, yea sometimes our Lord findeth a cluster of grapes somewhat thick for his vintage as it fel out in this present feast, wherein were brought in at one 40. Martyrs, who shed their blood, and in their bodies enaured exceſſiue torments; whose soules did flye vnto heauen. S. Basile wrot in brief their Martyrdom, but Simeon Metaphrastes wrot it more at large. By the collection of that which these two wrot, we gather that their life and martyrdom was in this manner.*

IN the time of the Emperour Lucinus, there was raiſed a cruel perſecution againſt the Chriſtians. They were ſearched for in euery place, and if they would not demy the faith of Chriſt, they were put to moſt cruel death. In this perſecution the deuil had a notable miniſter, who was gouernour of a countrey, a moſt cruel man, and was called Agricolaus. This man had intelligence that in the Emperours army there was a company of 40. ſouldiers in the Prouince of Cappadocia, men of great valure, as they had proued in al the ſeruice wherein they had been employed, and that being Chriſtians, they confeſſed that Ieſus Chriſt was the true God. The hoſte was at that time in Sebaſte a city of Armenia the leſſe. Whereupon the gouernour cauſed them al to be brought thither. When were come before him, he ſpake mildely to them and ſaid.

I vnderſtand of the great friendship that is among you, by which meanes you haue donne worthy acts in the Emperours ſeruice, I wish and deſire that your friendship be continued, and that you would obey the commandements of the Emperour. He commandeth you either to ſacrifice to our gods, or els to be put to death. I think it not fit that men ſo worthy to liue, ſhould be put to death in the floure of their age. Take mine aduiſe, for thereby you shal not only conſerue your liues, but alſo obtaine high and great preferment of the Emperour. Conſider therfore wel what you wil doe. The valiant champions of Chriſt anſwered here vnto in this manner: if we fighting for the earthly Emperour haue obteined victories and haue done worthy acts (as thou ſayeſt we haue) it is ſurely more fit and conuenient for vs to fight, make warre, & to doe high entrepriſes & memorable acts for the Emperour of heauen. In this manner wil we fight, and are ready prepared to ſupport and endure al torments that thou canſt doe to vs, or lay vpon vs. And although thou profereſt vnto vs riches and rewards, know thou, that al things are of noe value, nor comparable to that which we shal looſe, if we shal doe that which thou willeſt vs. The gouernour

uernour said to them: Goe to, aduise you wel what you wil doe, for to morrow you shal come before me againe, and here with he caused them to be led backe to prison, where the saints remained singing himnes, and praying God to ayde them in the conflict, which they hoped would be ere long.

The next day they were brought againe before the iudge, who persuaded them to adore the Idols, but they scoffed and derided them, to incite him the rather to begin the torments. The gouernour had a great desire therto, but he staied for more security, til the comming of the captaine vnder whose standard they serued in the field, and then they two would ioyne in giuing iudgement. This was the cause why he returned them backe to prison without putting thē to the torture, in which place they remained seuen daies, after which time the captaine came. The iudge & the captaine (being on the bēche together) caused them to be sent for, to receiue their iudgement; which when they vnderstood, they some what quailed, and began to feare. Which Cyrion one of them perceiuing, with a chereful countenance, and couragious hart said to them.

My brethren, remember that at such time as we were in the battaile abandoned of al the Emperours hoste, and that we 40. were enclosed with an infinite company of enemies, neuertheles, we making our prayers vnto God where deliuered from death, and danger, and slew many of our enemies, & put the other to flight. At this time we haue but three aduersaries, to wit: the gouernour, the captaine, and the deuil, and shal we that be 40. doubt to ouercome them? God forbid. If we haue obteined victory against many, shal we not haue it also against a few? Let vs cal to God for his help and assistance, & make our praiers to him, for that is an armour most fit for this and the like battailes. At these words they al took courage, and falling on their knees, they said a Psalme of Dauid (which they were wont alwaies to say when they entred into any battaile or conflict, wherin was daunger and peril) which beginneth thus. *Deus in nomine tuo saluum me fac, & in virtute tua libera me*: and being animated herewith, they departed from the prison, and presented themselues before the tyrant.

The captaine spoke first and said: Is this the thanks and recompence you make vnto your Emperour for the grace, fauours, and wages, that he hath bestowed on you, more liberally then to any other souldiers in his army? wil you despise and contemne his edicts so obstinately? I aduise you to change your minds, if you wil not of him be seuerely chasticed, as you haue of him been heretofore bountifully rewarded? Adore the Gods or els put off your soldiers weed, and prepare your selues to endure sharp and cruel torments. To these words answered Candidus one of the 40. souldiers: Take from vs both the souldiers weeds, & our life also, for we esteeme it a smaller losse them to loose Iesus Christ. The Captaine commanded that euery one of them should be beaten on the mouth with stones, & for that the ministers were not forward inough therein (as he thought) he reuiled them, and gaue them many opprobrious words. A strange thing happened which was this. The officers being a good space busied in striking the months of the holy Martyrs, there appeared no signe of hurt in any of them, but the months of the executioners were al bloudy, and some of them spit out their teeth, which sight caused the seruants of Christ to reioyce, and the tyrants to be ashamed, and confounded, but

especially the Captaine (who being vexed therwith) thincking it had been done by enchantment and art magicke, took a stone and threw it a one of the Martirs, but the stone did not hurt him at whom it was throwne, but hitte the gouernour on the mouth, and hurt him so sore, that he and the Captaine therewith were much astonished, and incensed like Lyons to more cruelty against the B. Martyrs. And for that they might haue time to consult together, and determine what cruel torments to giue them, they sent them backe vnto the prison, where the Saints spent the night in praising God; who to show that he heard and gaue eare, spoke vnto them in this sort, that al heard the voice. In your beginning you haue been valorous and valiant, but he that persevereth to the end, that man shal be saued. This voice although on the one side it did comfort them very much, yet on the other side it put them in some feare, doubting lest any of them should shrincke, and euery one feared and doubted his owne fal.

The next day they took them out of prison, to execute the sentence on them, which the two wicked Iudges hat set downe between themselues, which was; that the season being cold, and there being neere to the wals of Sebaste a great lake, they should be al throwne naked therinto. They appointed that neere vnto it should be a bathe of warme water, so that if any of them did deny the faith of Iesus Christ, they might of themselues passe into it, and be refreshed. Saint Basile aggrauateth this torment saying; that only they which haue been ready to die by cold, can thincke or imagine what a terrible torment this is. But the glorious Martirs, although they knew that the torment whereunto they were iudged was very grieuous, yet such, and so great was their desire they had to suffer for the loue of Christ, that they stayed not til the officers did strippe them, but vnclothed themselues. Euery one hasted to strippe themselues, euery one stroue to be the first, that he might haue a litle more merit then his companion. When they were al vnclothed, they entred into the water vp to the throt. The wind blew so cold, that the water was ready to congeale into Ice, and the sunne was almost set. A man cannot imagine, and lesse writ, how grieuous this torment was vnto the holy Martirs. When the Saints entred the water, guided al by the same spirit, they lifted vp their voice vnto God and said: Lord we be 40. graunt that 40. may be crowned.

Saint Basile noteth this, for that God heard, and receiued their praier. The same holie man saieth: that when the cold began to torment them, they said: It is a grieuous thing to endure the cold, but it wil be a sweet thing enioy Paradise; Now the frost afflicteth vs, but then the ioye in heauen wil recreate vs, we shal gaine euerlasting life, by enduring paines one only night. The tirants had set watch that none of them should depart out of the water, and enter into the bath, except they denied Christ. Some part of the night being passed, al the watchemen were a sleep, exeept the chiefest, who lifting vp his eyes to heauen saw a great brightnes, and in 39. Angels descend, euery one with a crowne, At this he merueilled, and chiefly for that the Angels were. 39. and they in the lake were 40. But he was soone resolued of this doubte, for one of them beating the cold impatiently which afflicted him, departed out of the lake to enter into the bath, which was a grief and corayse to the

the other, and their harts were herewith congealed as it were with Ice, euen as their bodies were. Euery one alſo doubted the like or the ſame, might happen to themſelues: wherefore they prayed vnto God for ſuccour that he would aide them, and not permit them for the auoiding of this lake, to damne their ſoules in the lake of hel.

God of his mercy and grace comforted them by two meanes. The one was they ſaw the fugitiue and Apoſtata as he entred the bath, to dye on a ſodaine moſt miſerably, for the heat of it did driue the cold to the inner parts, ſo that it ouercame the natural heat. The other was: that one of the keepers which watched there alſo, ſeeing the cauſe why there diſcended from heauen 39. Angels with ſo many crownes. Stripping himſelf out of his clothes and looking to the other watchmen, bad them to keep him and the others for he was become a Chriſtian, and hauing ſaid ſo, he entred the lake. Saint Baſile ſaith: This happened as it Befel vnto Iudas, for when he fel, and one of the number of the Apoſtles wanted, ſaint Mathias ſucceeded him, and it happened alſo as it befel to ſaint Paul, who at the firſt perſecuted the Chriſtians, and after was one of them. So this man that perſecuted the Martyrs and threatned to kil them if they departed out of the lake, afterward entred in amongſt them, as one of their company. This encouraged the Martyrs very much, and they continued al that night conſtantly in that torment. On the next morning by the commandment of the Iudge, they were taken out of the water halfe dead, and deſirous to diſpatch them, he cauſed al their leggs to be broken as Metaphraſtes affirmeth. Among theſe Martyrs there was one Melito, more yong & of more ſtrength then the other, for neither the coldnes of the water, nor breaking of his leggs took his life away. This yong man had a mother that was there preſent. It happened that the two Iudges, to preuent that the Chriſtians which liued vnknowne in that land, ſhould not come by night, and conuey away their bodies, and keep them reuerently as Relicks, commanded to lay their bodies vpon carts, and carry them to a certaine field, and there to conſume them to ashes. Al the bodies were laid vpon carts except that of the yong man who was yet aliue. The mother ſeeing that they left him behind and did not carry him with them to be burned, laid him on her ſhouldiers ſaying: My ſonne finish thy race and courſe with thy companions, doe not ſeuer thy ſelf from ſo worthy a quier of Saints, for in the ſight of God thou art not inferiour to them. Whileſt the mother carried him thus, he yealded vp his ſoule to God. This did not trouble the woman at al, but ioyfully ſhe laid him in one of the carts among the other, and with them he was conſumed to ashes. The bones which remained after the fire, were caſt into a riuer, that the Chriſtians might not come to the ſight of them. But litle auaileth the diligence of man, when God in his prouidence diſpoſeth otherwiſe. After three dayes the ſaints appeared to the Biſhop of the citty called Peter, and ſhewed him the place where he ſhould find their Relicks. Thither went the Biſhop by night, and being come vnto the place, he ſaw the bones of the ſaints gliſter and ſhine in the water like the ſtarres in the ſky, and took them vp with great reuerence, and carried them to a place conuenient. The Church celebrateth the feaſt of theſe B. Martyrs on the 9. of March. Their Martyrdom

was Anno Domini 316. Licinius being Emperour. Nicephorus lib. 14. cap. 10. writeth of these Saints.

## *The life of S. Gregory the great. March. 12.*

*IEsus Christ saith in S. Mathew, he that worketh and teacheth, he that hath words and deeds, he that doth what he sayeth, shalbe great in the Kingdom of heauen. Agreable to this, the name of Great fitteth or serueth aptly to the B. Pope S. Gregory, and Doctour of the Church, for that he taught and also wrought; for that which by mouth he thaught, he effected and performed in work. So that as with great reason he hath the name of great in the Church militant, so is he likewise great in the Church triumphant, hauing therein a high and eminent place: The life of this Saint was written by Damasus, and by Iohn a Deacon of Rome, by Venerable Beda, and others in this manner.*

SAint Gregory was borne in Rome, and was the sonne of Cordianus a Senatour, of the linage of Pope Felix the third of that name. He was in blood noble, and in patrimony very rich. S. Gregory was vertuous of life from his childhood and was much addicted to piety, so that is was then hoped, he would prooue such a man, as indeed he did. He haue himself to the study both of humanity and diuinity, in which he profited greatly. He was very much affected to a religious life, and was a Monk of the order of S. Benedict, and the first that by Papal authority approoued that order. He was very liberal on the poore, and had so great a loue to build monasteries, that he founded sixe in Sicily at his owne cost. Also he conuerted the house of his father into a monastery, and therein he made an hospital to lodge poore people, that came to Rome on pilgrimage from other countries. These good deeds the example of his vertuous life, with his great wisedome and discretion, made him so acceptable, & beloued in Rome, that there happened not any matter of importance or waight but therein they vsed him, and had his aduise. Euery one commanded that which he approoued, and disallowed that which he disliked. Pope Benedict made him Deacon. In that time none were ordered, but those that were renowned for their vertue, and whose conuersation was approoued.

Venerable Bede relateth, that S. Gregory seeing certaine children slaues sould to a marchant of Rome, who were very beautiful, he demanding of what contry they were, it was told him that they were Angels (that is Englishmen) and sonnes vnto Gentils, S. Gregory said: surely the name fitteth them, for they seeme to be Angels. It is a pitiful case that the soules of them to whom God hath giuen such beautiful bodies should be damned, being Idollaters. Wherevpon he went to Pope Benedict, and desired him to send some learned & vertuous men, to preach the faith in England. And for that none was found so fit as himself (who also was most ready to accept thereof) he was designed for this work, and set forward on his iorney. But forth with the people of Rome came with one consent to the Pope, desiring him not to depriue the citty of a man so necessary, & needful vnto them, wherevpon he was recalled. Shortly after

after Pope Benedict died, and Pelagius the second succeeded him. At that time the elected Pope was constrained to demand the approbation and confirmation of the Emperour of Constantinople, for so the Emperour would haue it, more by reason of his power and authority, then any right thereunto. Italy then susteining great afflictions, by the cruel inuasions, & warres of the Longobards. Pope Pelagius took no care to send any Legate vnto the Emperour Tiberius for his confirmatiō. But afterward, fearing violence would be offred vnto him, he sent thither S. Gregory to mitigate his indignation, who trauailed so therein with Tiberius, that he accepted the excuses made in the behalfe of the Pope. S. Gregory staid certaine yeares in Constantinople, and there he wrot that diuine exposition vpon Iob, at the instance of Leander Archbishop of Ciuil, who was his great friend, and between whom to and froe palled many letters. In Constantinople he had a great conflict with Eutichius Patriarch of that citty, who had written a Book in which were many errours, whereof S. Gregory did so conuince him in the presence of the Emperour, that he made him to reuoke al those false opinions that he had written. Then died Tiberius, and to him succeeded Mauritius his sonne in law, with whom S. Gregory held strict friend-ship, and was God-Father at Baptisme to one of his sonnes. Then he returned to Pope Pelagius (being besieged in Rome by the Longobards) who sent for him to come home.

S. Gregory departed from Constantinople, and with him Smaragdus whom the Emperour Mauritius sent into Italy with the litle of Exark or Viceroy, who had in his company a puissant army wherewith to deliuer the Pope and the citty of Rome from the siege, and withal to gouerne some countries and cities which the Emperour had in Italy. This aide relieued the Romanes in some fort, for Smaragdus ioined battaile with the Longobards and ouerthrew them, so that they were content to make accord and peace. Gregory was receiued at Rome, with great ioye as wel of the Pope, as of al the people of Rome, as he deserued by his deeds & help, whereof the Christian cōmon welth in general, & euery particular man by himself were partaker. Although by the cōming of Gregory the warre in the country ceased, yet not long after came another affliction from heauē, & that was a great pestilēce, that at the beginning depriued Pope Pelagius of his life. The multitude was so great that died afterward, that the liuing were not able to bury the dead. The miserable Romans could not tel which way to look for help or for aduise, but only after Gregory, who in these grieuous afflictions was not discouraged, nor daunted, but by fasting, almesdeeds, and prayers, which he did, and which he persuaded other men to doe in like sort, he endeauoured to pacify the indignation of God. On the other part, his care was of the common good, going himself in person to prouid necessary things for euery mans need. Some he visited, some he encouraged, and cheared vp, some he comforted, and helped euery one as their need was.

He caused al the people to be assembled vpon one day, which was vpon the 29. of August, in the Church of Sabina, and going into the Pulpit he made to them a sermon, and said to them among other things. It shal be now reason my loving brethren that we feare gods scourge, since at this present time his hand is so heauy against vs. You see how God in his anger striketh the people,

and how many dye on the ſodaine. The infirmity commeth not before the death, but commeth and killeth before they be ſick, he that is ſtrocken with this euil, dieth before he hath time to lament his ſinnes. Thinck you how the ſinner may appeare before the angry Iudge, hauing not now time to weep and lament for his miſdeeds committed. They that dwel together in one houſe, doe not dye one by one (as commonly they doe) but they al fal to the ground and dye at once. The houſes ſtand empty and voide, the fathers ſee the ſonnes dye, and the heires dye before them, whoſe land they thought to haue enherited. Therfore my brethren let vs retorne to lamentation and ſighing for our ſinnes, whilſt we haue time, the ſooner wil the Iudge incline his eare to the prayer, when he that prayeth correcteth his fault, and amendeth his life, God threatneth vs, he holdeth ouer our head the ſword of his chaſticement. Let vs be perſeuerant, and continew in teares, and weeping, for it is the wil of God (who is pitiful and merciful) that with our praiers, as it were by violence, we should take and pul the ſword out of his hand. Therfore my brethren let vs al this preſent day confeſſe our offences, and to morrow let vs make a proceſſion with Litanies, to the Church of the mother of God. And ſince we haue al ſinned, let vs altogether lament and weep for our faults and miſdeeds, for our wiſe Iudge ſeeing vs to chaſtice our owne offences, wil recal and reuoke the ſentence giuen againſt vs.

Euery one took great comfort at the words of Gregory, & the next day they went on proceſſion, and in one houres ſpace, in which the proceſſion laſted, there died 80. perſons. The proceſſion was ordered in this manner. The fathers were aſſembled in the Church of S. Iohn Baptiſt. The ſeculers in S. Marcellus. The Moncks in S. Iohn and Paul. The Nonnes in S. Coſmus and Damianus, the married women in S. Stephen. The poore men and children in S. Cecily, When they were al aſſembled, they wēt in proceſſion to a Church of our Lady which was large and great, and able to hold them al. This ſolemne proceſſion was made many til, that it pleaſed God to pacify his wrath, and the ſodeine death began to ceaſe. Sixe moneths were paſſed ſince Pope Pelagius was dead, and in al this ſpace there had been no ſpeach of chooſing a ſucceſſour, for euery one looked hourely for death.

At the end of that time, the clergy and people of Rome elected Gregory for their Bishop, and Vniuerſal Paſtour with one conſent, and without the gainesaying of any one. His thought was from it, and he would not accept the charge vpon him. But they ſent one to the Emperour Mauritius for his approbation. And although Gregory had required him to ſay, that he would not giue his approbation, yet he knowing Gregory aforetime, and for that the election was good, he confirmed the ſame. Some authours and Nauclerus by name ſay: that when Gregory vnderſtood he was elected, he changed his habite, and fled ſecretly into certeine mounteines, and that the people going to ſeek him, ſaw a bright piller like to fyre deſcended from heauen, ouer the place where he lay hidden by which meanes finding him, they led him to Rome in manner of violence. After that he was conſecrated and the peſtilence not wholly ceaſed, he commanded the proceſſions to be continued, and cauſed them to beare before them a moſt goodly image of the glorious Virgin Mary, which was by report painted

painted by S. Luke, & is at this time kept in the Church of Santa Maria Major. Authours of good credit doe writ, that visible before this ymage, they might see the thick and corrupted ayre to fly, and dispersse, and that there were Angels that song: *Regina cœli lætare. Alleluya.* They say also, that Pope Gregory saw an Angel aboue the castell, that put vp a bloudy sword into his sheath, for which reason it was afterward called: Castell of S. Angelo. Where before that time, it was called Moles Adriani. These things, be strange and merueilous, but God vseth to doe greater things for the loue of his seruants.

Rome being deliuered of this scourge, the B. Bishop began to rule & gouerne the Church in such sort, that he left vnto his successours many examples of holy life & doctrine. Euery day he inuited some pilgrime vnto his owne table; & one day it happened that he receiued Iesus Christ into his house a pilgrimes weed. He had a rolle of al the poore men in the city, and gaue vnto euery one of them vittaile to eate, & other things also for their sustenance. He destroyed many heresies in al countreis by his incomparable learning, and by his great diligence. As that of the Donatists in Africa, of the Manichees in Cicilia, & of the Arrians in Spaine, conuerting Recaredus King of that Prouince, by his wholesome admonitions. He sent preachers into England, who conuerted al the people of that Ile to the Christian faith, in such sort that Beda called him, the Apostle of the English men. He opposed himself against the Patriarke of Constantinople, who pretended not to be subiect to the Church of Rome: and brought him to submit himself and to acknowledge the Bishop of Rome to be his superiour.

Gregory had somewhat to doe with the Emperour Mauritius, for that he had made a law that no souldier should be made Priest, or Monck, except he were lame, or otherwise vnfit, or vnable for the warre. Against this law, Gregory wrote sharpely to the Emperour, in such sort, that he did abrogate the law, but yet he remained displeased against the Pope. The Emperour was moued to further indignatiõ, for that Smaragdus the Emperours Captaine not being friends with the Pope (wrote both to the Emperour and to others also, many slanders of Gregory, accusing him of many defects, and excesses of his duety, from which he was most cleare) saying: he had put to death Malcus a Bishop (who had been accused to him of some faults) without hearing what he could say, to cleare himself. That he had pulled downe and defaced many sumptuous buildings in Rome, which famous men had left to conserue their names in eternal memory. Which they said the Pope had done, that the Pilgrimes that came to Rome should not trouble their minds, in gasing one those profane Antiquities. To this Gregory made answere: that the barbarous nations that had taken and wasted Rome, had done that spoile and not he. For the death of the Bishop, he wrot to a fauorit of the Emperours called Sabianus in this manner. I desire you that you wil on my behalfe tel Cæsar thus much. That if it had been my office and duety to kil men, and if I would haue intromitted to haue managed warres, it might haue been that the Longobards should not at this day haue had a King in Italy, and if they had one, I suppose I should haue been able, and of strength, to haue destroied and vtterly confounded him. But fort that I feare God, I make a scruple, and feare to put any one to death. The Bishop Malcus

cus neuer was priſoner, for the ſame day that he was conuicted of his fault, & iudged for the ſame, he died ſodeinly. He that ſaith I killed him, ſaith not the truth, for he that killed him was God. To him I reſerue the imputation of this ſlaunder, which is impoſed on me, and wherewith I am wrongfully charged. Theſe excuſes, nor yet the life which the Pope led (although it was moſt holy) were ſufficient to cauſe the Emperour to relent, but that he would ſtil be at variance and diſcord with Gregory, vntil he left perſecuting him, by reaſon of a miracle which happened, which was this.

One day the high ſtreet of Conſtantinople was ful of peoples, and at middaie appeared therin a man in the habite of a Monck, with a naked ſword in his hand, who ſaid with a loud voice. With this ſword shal Mauritius, and his wife, and children be ſlaine shortely, & hauing ſaid thus, he vanished away on a ſodeine. The Emperour perceiued that he was thus threatned, for that he had perſecuted Gregory, and therfore he ſorrowed for that offence, and did penance, deſiring God to forgiue him. Neuertheles, there roſe and rebelled againſt him one Phocas in Chalcedon, and beheaded him. Here ended not the troubles of S. Gregory, for Agilulfus King of the Longobards made warre againſt him, and beſeiged him in Rome, and in that yeares ſpace (ſo long the ſiege endured) the citty abode much affliction, which to the good Biſhop was as grieuous. The wife of this King was called Theolinda, who bore a great affection vnto ſaint Gregory, for which cauſe he dedicated the Books of his dialogues vnto her. This good Queen not only perſuaded the King her husband, to end the warre, but alſo obtained of him to receiue the Catholik faith, and to be made a Chriſtian, for vntil that time he was an Idolater.

By this meanes S. Gregory had ſome reſt and quietnes, and alſo time to exerciſe himſelf in good works, as writing many profitable Books, reforming the eccleſiaſtical ſtate, and amplifying the worſhip of God. For he appointed the manner to ſay Maſſe, and encreaſed the ceremonies, and put them in ſuch order as they be at this day. You haue to vnderſtand, that in the primitiue Church the Apoſtles & other Prelats their Succeſſours ordained, that in the ſacrifice of the Maſſe, before the conſecration of the bleſſed body of Ieſus Chriſt, they ſhould ſay ſome prayers, and read ſome leſſons of the old and new Teſtament. The Biſhops of Rome afterward enlightned by the holy Ghoſt, reduced it to that order which is in vſe at this day. Pope Celeſtinus ordeined the introitus, and the *Gloria in excelſis*. Our Pope Gregory ordeined to ſay the *Kyrie eleyſon* nine times, and the praier. Gelaſius ordeined the Epiſtle, and the Ghoſpel: Damaſus the Creed, to be ſaid on ſundaies and ſome feſtiual daies. Alexander put in the Canon this clauſe, *Qui prius quam paterentur*. Sixtus ordeined the Sanctus. Innocentius the Pax. Leo the Orate Fratres, and theſe words in the Cannon: *Sanctum Sacrificium & immaculatam Hoſtiam*. Pope Gregory, in the ſame Canon ordeined the particle which ſaith: *ateſq; noſtros in tua pace diſponas*; And ſo from this time is kept the order which is now obſerued, except in the Church of Millaine, in which is the office of S. Ambroſe, and in Conſtantinople that of S. Iohn Chriſoſtome. And in Spaine and chiefly in Tolledo, the office of S. Iſidorus, which be al different in ſome ſmale ceremonies from the Gregorian office. S. Gregory hauing compoſed the office in this ſort, he labored alſo to ſet the Eccle-

Eccleſiaſtical perſons in order; wherefore in ſome Councels that were holden in his time, and in many particular *Proprios motus* he ordeined: that in one prouince there ſhould be but one Metropolitane. He appointed that a Prieſt accuſed for any offence, might cleare himſelfe by his owne oath. He forbad ſecular women to enter into the monaſteries of Moncks, or Nonnes. He appointed that the Litanies called the greater, ſhould be celebrated in the Church betwen Eaſter, and Whitſontide, and on S. Marks day. He ordained the proceſſions, the benediction of the Palme, and Oliues, on the ſonday next before Eaſter, & the benediction of the Candles vpon candlemas day. He compoſed the benediction of the Paſchal candle, although before that time the new fier was hallowed, and bleſſed. He alſo ordained the benediction of the ashes, on the firſt day of Lent, and the waſhing of the feet on manday-thurſday. He was the firſt Pope that wrot in the beginning of the Bulles of the Biſhop of Rome, theſe words of humility: Seruant of the ſeruants of God.

In this and ſuch other good works the good Biſhop was exerciſed, wherefore he deſerued to ſee the vniuerſal Church in peace, in the moſt worthy and moſt goodly ſort that it had been to that day. For in al the whole knowne world Chriſt was worshipped, and Idolatry was ſo put to flight, that you he C not know where to find it. But shortly after his death, was diſcouered the wicked Mahomet, who hath done great harme vnto Chriſtianity. After that Saint Gregory had ſeen that which he ſo much deſired, to wit: vniuerſal peace in al the Church, it pleaſed our Lord to cal him away, to beſtow on him the reward that his good works deſerued. And ſo he departed this life by ſickenes on the 12. of March in the yeare of our Lord 605. Phocas being Emperour (and on the ſame day the Church doth celebrate his feaſt) after he had been Pope 13. yeares and a halfe. At two times he made 62. Biſhops, 39. Prieſts, and 5. Deacons. His death was bewailed of al the Romaines and of al Chriſtendome ſo much, as his holy and vertuous life deſerued. His body was buried with many teares in the Church of S. Peter, and the Church accounteth him in the number of the holy Doctours and Confeſſours. He is one of the foure Doctours whom the Church holdeth as of greateſt authority among the other Eccleſiaſtical Doctours. He deſerued the name and title of Great, for his heroical vertues, & for the worthy wörcks that he wrote. Peter his Deacon affirmeth, that he ſaw many times the Holy Ghoſt ſitte on the head of S. Gregory in forme of a doue, whiles he wrot. His doctrine hath this particular and eſpecial grace, that it declareth the affections that be in men, in ſuch ſorte; that he which conſidereth and maketh it wel, when he readeth his works (as S. Thomas of Aquine noteth) it shal ſeeme that it ſpeaketh to him. God giue vs grace that reading his doctrine, and making vſe and profit of it, we may gaine and get the glory of God together with him. Amen.

## *The life of S. Ioseph, spouse to the Virgin Mary. March 19.*

*THe glorious S. Bernard saith, that Ioseph the sonne of Iacob the patriarck was a perfect patterne of Ioseph the spouse of the mother of God, and they two had the same name not without mystery. The one was holy, and so was the other; the one most honest, and the other most chaste. The one was sold and sent into Egypt, by the envy of his brethren, the other to fly the furie and envy of Herod, who lay in ways to kil Iesus Christ, fled into Egypt, taking Iesus with him. The one to observe fidelity to his Lord, would not consent nor satisfie the unlawful desire of his ladie; the other for reverence of the Mother of God, never companied with her carnally, albeit shee was his spouse. To one was given the knowledge and understanding of the dreames of Pharao, and to the other was revealed and disclosed in his sleep celestial mysteries, and ineffable secrets. The one laid up the wheat in Egypt, not for himselfe, but for other people, the other had in keeping the bread that came from heaven for the benefit and good of the whole world. The life of this B. Patriarck gathered out of diverse Authors, was in this manner.*

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IOseph was of the royal tribe of Iuda, of the house of Dauid, and borne in Bethleem. He had two fathers, the one natural, the other Legal, which was Hely. Iohn Gerson affirmeth: that he was sanctified in the womb of his mother, as S. Iohn Baptist & Hieremias was. He was a Virgin as S. Hierome saith against Eluidius. S. Augustine in his book *de natura & gratia* saith: he sinned not mortally at any time. He was the true spouse of the virgin (according to S. Thomas and of her much beloued, for the spouse is bound to loue the bridegrome. He was the dry nurse and chief seruant of the sonne of God, and with his labour gouerned and maintained the mother & the son, who maintained & gouerned the whole world. He was alwayes in the company of the glorious Virgin, and the sonne of God. He was partaker of al his trauels, and was a most faithful preseruer of her chastity and virginity. He was the first man that saw and worshipped the sonne of God after he was borne, and deserued to heare the Angels who made ioy in heauē. He was present at the ioy of the Shepheards that night our Sauiour was borne, and was conuersant with the mother, and with the son of God a long time, dwelling in one house with them, eathing at the same table, and of the same meate, and drinking of the same cuppe. He held in his armes the sonne of God, and that not one or two dayes, but many yeares, to embrace, kisse, and serue him. It is also presumed that he reioyced him with song and other plesaunces, wherewith litle infants are delighted, so that the good old man shewed himself like a child, to make the son of God merrye. The father eternal honoured. Saint Ioseph more then other of his time, sith he elected him to be the dry nurse of his holy sonne, and permitted that the Virgin Mother, should cal him the father of his sonne. The sonne did also honour him, for that he especially elected him for his companion, and seruant in his youth, and almost in al his life It was no smal honour that Ioseph sometimes commanded, & that Iesus Christ obeyed him. The holy Ghost honoured him also, since that he would, that Ioseph should be spouse also to the B. Virgin being

being the espouse of his maiesty. When Ioseph affianced the Virgin he was fourty yeares old, as some Doctours hold, by the testimony of Isay who saith: The bridegrome shal reioyce with the spouse, and a yong man shal dwel with a Virgin. And it is a thing very like to be so, for one of the causes wherfore the Virgin was espoused was, that the bridegrome might attend and serue the sonne and the mother also, and with his labour maintaine then, which thing he could not haue done if he had been very old. And although that ordinarily or vsually, Ioseph is painted an old man, that is done for the chastity of the Virgin, and also in signification that he was wise or prudent, and temperate, for so be old men that be vertuous, for the great experience they haue in affaires. Iesus Christ is also painted in the shap of a Lamb, to represent vnto vs his perfect Innocency, with which he was sacrificed, and that without resistance. Thus much would S. Luke signify of S. Ioseph, in calling him ἀνὴρ, that is: a man, for he is called a man, that is prudent, and discreet, not very yong nor very old, but from 40. to 50. yeares.

I haue said this holy Patriarch was a Virgin, but it is a matter disputed among the holy Doctours. For al the Greek Doctours and some of the latine hold, that he had sonnes by another woman, and that they were those that in the Gospel are called the brethren of Christ. Althought that word wil not compel one necessarily to say, that those were the carnal brethren by father and mother, for that it was a custome amongest the Hebrews to cal their neer kinsmē brethren as we read in Genesis of Abraham and Lot, who called one another brother, and yet they were vncle, and nephew, one to the other. In the Gospel also they be called brothers of Iesus Christ, who indeed were his cosins: Hereof it is that S. Ierom, Augustine, Rupertus Tinitiensis, Hugo de sancto victore, venerable Beda, and many other Authours say: that S. Ioseph was a Virgin, which thing is very conuenient and fit, for we see that when the B. Virgin (which was wel in yeares at that time) stood at the foot of the holy Crosse, her blessed sonne recommended hem to S. Iohn Euangelist. The holy Doctours say that he did recōmend her vnto him at that time before any other, for that he was most beloued, and also for that he was a Virgin. If this be so, it shalbe more conuenient & fit, that when the B. Virgin was in a more flourishing age, shee should be recommended to a Virgin, as S. Ioseph was. Some say and namely Germanus Archbishop of Constantinople, that the Virgin Mary being of marigeable yeares, & remaining in the company of many other damosels, with whom shee was brought vp in the temple of Ierusalem, it fel out, that many were taken out to be maryed, but the blessed Virgin said, that shee might not marry, for that shee had offered her self to God, and made a vow to keep her virginity. This thing was strange, for in those dayes, there could not be found a damosel but shee desired to be married, and to haue children, and this they did for that they knew, that there shold be borne into the world a great Prophet, a Messias, and vniuersal redeemer of al mankind. Wherefore euery one pretended to haue part in that, and although that they might not be mother of him, yet euery one desired that he might be of her linage. This was the cause that Anna who was after mother to Samuel, shewed her self to be agrieued in the temple, so that Hely the Priest thought her to be dronken, and that proceeded of nothing

Cap. 12.

Ioan. c. 19.

Luc. 2. 1. v. 35.

els but of the great desire shes had to haue children. When Iephte would sacrifice his owne daughter, shee asked a time wherin to bewaile her virginity, which proceeded of that, she was depriued of that hope. The deceite that Thamar vsed to her father in law, when shee fained her self to be a harlot, that shee might vse carnal company with him, proceeded of no other. The Virgin hauing then said, that shee had vowed vnto God to keep her virginity, it seemed vnto them al a strange thing, and not heard of before that time. And therfore the Priests & Doctours were assembled together to consult hereof, and to take aduise what to doe in this case. It is said, one of thē had a reuelation from God, that this wil was, that shee should be affianced in this sort. That al the yong men that were of the line of Dauid (as the Virgin also was) which were to take wiues, should meet on a day in the Temple, & that euery one should beare in his hand a rod, & that he whose rod did budde, should take Mary for his spouse. So they did, and the rod of Ioseph budded, and so he espoused the Virgin. This I haue said as some Authours doe affirme it, and it is also painted in many places, which although it be a smal proofe, yet probable it is, that it is true.

But were it thus, and in this manner or no, I doe neither affirme nor deny, but this that I now say, is most certaine, which is. That Ioseph hauing espoused the Virgin, and it happening her to be with child, and knowing that it was not by him (for that they had both of them made a vow of chastity at their espousalles) was much astonished, and amased. He was iust and would not defame her, but determined to put her away secretly. Of this there be two opinions. S. Ieroſme S. Iohn Chriſoſtome, S. Bernard, Origin, and many others say: that Ioseph neither imagined nor thought any euil of the Virgin, but would leaue her, reputing and iudging himself vnworthy to haue her for his spouse. As S. Peter and the Centurion who said to Christ, desiring him to depart from them, for they were not worthy of his presence. S. Augustine and S. Ambrose are of another opinion, and say: that although Ioseph esteemed the Virgin Mary to be most holy woman, and that of her he had no cause to imagine any euil, yet seeing her great with child, and being assured that he kept her no company, he was troubled, and doubtful what to think on either side, he held and reputed her for holy, and he saw her great with child: therefore he knew not what to iudge, but he enclined to that opinion, that in her there was no euil, and that she hauing kept it close, shewed a care to preserue the honour of God, & Mat.1. her owne credit. But to see his spouse to be deliuered of a child in his house, and not hauing kept her company in any sort, would be to him a great blemish in his good name, but if he should think any euil of the Virgin, and should diuulge, and publish it; and should accuse her of adultery, he being a iust man, he thought he should doe his spouse a grieuous iniury by this imputation, since shee liued a vertuous life, and of whom he could not once thinck any euil. To ease and disburden himself of these troubles, he thought to send her back to her father house, by some diuised excuse or other, and himself to depart out of the contrey as a banished man. It were no reason we should omitte to consider what a grief it was to the glorious Virgin, to see her spouse so melancholy, and disquiet in mind. See loued him dearely, and shee would haue vsed some words to haue deliuered him from his troubled and disquet

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thought, but it was not fit she should open the mistery, wherefore shee held her peace and lefte the care therof vnto God. God would not hold Ioseph his beloued sonne amy longer in suspence or doubt, but to disburdan him of this grief and sorow, sent to him an Angel, who spoke to him in his sleep and said: Ioseph sonne of Dauid feare not, al things be wel, if thy spouse be with child, it is not by man but by the holy Ghost, for this is the damosel of which Isay speaketh, who being a Virgin shal bring forth the Sauiour. She shal bring forth a sonne and thou shalt cal his name Iesus, for he shal saue his people. When Ioseph heard these words, he remained very wel satisfied in his doubt. Mat. c. 1. Cap. 7. v. 14.

S. Bernard saith: that God permitted Ioseph to doubt, for that no doubt should remaine to vs, of the purity of the glorious Virgin. And as the doubt of S. Thomas the Apostle in the article of the resurrection, causeth that none haue cause to doubt ther-after, so of the doubt of S. Ioseph it commeth to passe (although there be difference between these two doubts) that none can any more once think or haue any scruple of the purity of the Virgin, and of the conception of her sonne, which was by the holy Ghost and not by man. Ioseph herein shewed himself to be indee a person aduised, of credit, and of good vnderstanding, for where shal you now find a man in the world that should haue such a matter fal out in his house, and would not cry out, exclaime, and complaine to his friends and kinsmen, yea & would not bring the matter to be publikly heard in court of Iustice? But S. Ioseph handling the matter in that sort, shewed himself to be a man of iudgment & discretion. And if men of iudgment & credit be honoured therefore, great honour & estimation ought we to giue to his blessed patriark. Ioan. 20.

Some times it happeneth a person hath great estimation in regard of the party with whom he marrieth. If a damosel of meane estate should by her vertue, & good parts come to be a Queen, shee should be highly regarded and esteemed: so also if a priuate man took a Queen to wife, notwithstanding he be of base & meane calling, yet is he worthy of estimation. So happened it to S. Ioseph, who by meanes of his wife rose to great honour, for he became true spouse of the true Queen of the Angels. A man vseth to be so much reputed, & esteemed, as men see him fauoured, & to hold familiarity with the King. In this respect likewise, the accompt of this saint is very great, for that he was so fauoured of the King of heauen, for he conuersed and conferred with him as familiarly as if he had beē his sonne. Moreouer, some person is likewise of high accompt for that he commandeth, & hath men of reckoning, at his cōmandments, for which respect & cause, the authority of S. Ioseph is wel perceiued, for that he commāded not the sonne as Iosue did, but the sonne that created the sonne, to wit: Iesus Christ our Lord God, and our Lady. S. Ierome saith: that to expresse sufficiently the praises of S. Paula, it was needful to him to haue a 100. tongs. With more reasō we may say that to shew the praises of S. Ioseph as he deserueth, it should be needful to ioyne in one, many tongs of men and also of Angels, and yet al together, are scarse sufficient to expresse and declare al his merits and deserts.

Some haue said that he was yet aliue whē Iesus Christ died. But it is very certain that he departed out of this life, at the beginning of the preaching of Christ our Lord, for if he had been aliue the euangelist would in on place or other, haue made mention of him, euen as they name oftentimes the Virgin. Saint

Ioseph then passed out of this life at the yeares of 69. and the 29. yeare after the birth of Christ Iesus, who was present at his passage, and commanded the Angels to carry his blessed soule into the bosome of Abraham, where he made true report to al the holy fathers, which were there, saying vnto them, that after few daies they should be deliuered from out that place. S. Bernard saith: that on the day of the resurrection of our Lord among the other which rose with him. S. Ioseph was one, and that on Ascention day with our Lord he ascended into heauen in body and in soule also, to enioy the eternal felicity. To which God of his great mercy bring vs. *Amen.* The Catholick Church celebrateth the feast of S. Ioseph on the 19. of March.

## *The life of S. Benedict Abbot. March. 21.*



*GOD speaking in the Book of Deuteronomy with his people, said vnto them: If thou shalt harken vnto the voice of thy God, and hearing it shalt obserue al that which he commandeth thee, thou shalt be blessed in the citty, blessed in the field, blessed in the fruit of thy body, and blessed in the fruit of thy ground. This agreeth very fitly to S. Benedict, who hauing heard the voice of God and his precepts and commandments, and obserued them; God gaue to him his benediction, and he was blessed in the citty, for he shewed many good and vertuous examples in it, and conuerted many soules. He was blessed in te field, for that he was the first fonder of the monasteries in the wildernes, and occasion that many serued God and did saue their soules. Blessed was the fruit of his bowels, by which you may vnderstand his disciples: and by the same, blessed was the fruit of his ground: by which we may vnderstand the multitude of soules which by the meanes of his disciples, were conuerted to God and were saued. But the benediction of God stayed not here, for he would he should be blessed, in that he would haue him to be named Benedict. The life of this glorious saint, was written by S. Gregory the great, in the second Book of his dialogues, in this manner.*

SAint Benedict was borne in Nursia a citty in Italy amõg the Sabines, a people that dwelt not farre from Rome. He was of a noble family. Being yet very yong, his father sent him to Rome to be instructed in the liberal arts, and therein he spent some time. Afterward considering the dangers of the world, and that many of his follow disciples ran headlong into diuers heinous, and grieuous offences, for that they did habãdon themselues, to follow their youthful pleasures, he fearing the like might happen to himself, iudged it better to giue himself ouer wholly to the seruice of God without so much learning, and to be saued, then with more learning to offend God, and to be condemned to hel fire. Vpon this supposition her forsoke his studdy, and neglected the tender cherishings of his father and mother and al his friends, determining to put himself wholly into the seruice of God. To effect this, he took his iourney toward a desert which was four miles from Rome called Sublacum. In this place was great store of water, and many litle brooks running from diuers place made

made a great lake, at the place where they meet al together. Before that Benedict came to this place, he met with a Religious man called Romanus, who liued a monastical life. This good father reasoning with Benedict, vnderstood his vertuous desire and desſigne. And seing him yong in yeares & of a fine complection, made great account of him, and praised him for his intention, and promised to aide him therein. He also kept him company vntil that guided by God, they came to a caue among certaine craggy cliffs of a mountaine, vnto which one could not passe but with great difficulty.

This place Benedict chose for his habitation, & there he remained. Romanus promised to visit and to help him the best he could with sustenance, and so he departed, leauing him al alone, but wel accompanied with the grace and loue of God, and with a desire to serue him. Benedict entring into the Caue, fel on his knees, lifted vp his hãds toward heauen, giuing God thanks for that he had deliuered him from the world and the snares therof. In this place (said he) O my Lord God wil I liue with thee alone, being my self alone. Now neither father, nor mother, nor honours, nor riches, nor any other thing in the world shal hinder me from thinking on thee, to speak with thee, and loue thee only. Help me my Lord, for I am entred into this dark caue and desert, putting my confidence in thee, and beleiuing certainly that thou wilt aide me, and defend me, from al things that may molest and anoy me. The new heremite was not satisfied with giuing thanks to God for this good benefit receiued (as it seemed to him) for being conducted by God to this place, but he continued three whole yeares, taming his flesh, with fasting and austerity.

His meat was such as Romanus sometimes brought him, for he liued in a Cel not farre from that place, vnder the obedience and rule of a good and holy Abbot called Deodatus, and as often as he could get time, were it neuer so litle, he would bring some ouerplus of his part, which was some litle piece of bread & giue it vnto Benedict. He called him a farre off with the sound of a litle bel, for it was some-what difficult to goe vnto the caue: and when Benedict heard the bel, he went forth, and took the benediction that Romanus brought vnto him. Then stayed they a while together talking how things went, and of the fauours that God had shewed to him, and of his conflictes with the deuils, and of his other cõtinual exercises. Benedict yealded to him account of euery thing and Romanus encouraged, and comforted him, praying him not to be tired, but to proceed in his good purpose, although it litle needed to exhort him thereto, since it was al his intent. God would not leaue his seruant Benedict only vnder the care of Romanus (although he took as great care of him as was possible for a man to doe) yet oftentimes he coulc not performe his desire and intent toward Benedict, being hindered by some busines that the Abbot enioined him.

It happened that in a village not farre of dwelt a Priest of holy life, who (it being then neer Easter) made better and extraordinary preparation for good cheare then he vsed to doe. To this Priest God spoke: Thou takest paine, that thy meat may be delicate and curious, & my seruant is like to dye for hunger in the desert. The blessed man staied not to heare more, but with speed taking the meat he had dressed, went out on his way, to find the seruant of God; He vsed herein such diligence, passing vp mountaines, trauersing valleyes, & searching caues,

caues, and dennes, and broken places, that laſtly on Eaſter day in the morning he found the place where S. Benedict was. When they met & had ſaluted each other, they fel to praier a while, and then ſatte downe and talked together of ghoſtly matters. Then the Prieſt ſaid to Benedict: This is Eaſter day, it is meete that thou eate ſome of the meat that I haue brought thee, and giue ſome refreſhing and comfort to thy afflicted body. The bleſſed man anſwered. Certes it is Eaſter to me, ſince I doe deſerue to ſee thee, but otherwiſe I know not what day it is. Then replied the Prieſt, know that to day is the day of the Reſurrection of our Lord Ieſus Chriſt, it is not lawful for thee to faſt, and becauſe thou maiſt haue ſome what to eate, God hath ſent me vnto thee. Benedict receiued the meat that the Prieſt had brought, and giuing him great thanks for it, the Prieſt returned to his Church. On that day the bleſſed man was wel releiued.

Nor many dayes after, ſome shepheards by chance paſſing by, and ſeeing the bleſſed man a farre off among the trees, they thought he had been ſome ſauage beaſt, for that he was couered with skinnes: but by vewing his face, they perceiued it was a man, and drawing neer they ſpok vnto him, and were much comforted with his holy words. Thervpon did they giue notice of him to the places there about, and begging ſome virtailes, they brought it ordinarily to him, who in recompenſe therof and to requite them, gaue them good and holeſome exhortations, in ſuch ſort, that many left and forſook their ſinful, and wicked courſe of life, and liued a godly and vertuous life. Benedict was one day alone, and the tempter came to him in the likenes of a black bird, flying round about him, and ſometime cloſe vnto his face, ſo that the bleſſed man might haue taken her, yet he would not, but made the ſigne of the Croſſe, wherat the bird flew away, but left to the bleſſed Man ſuch a terrible temptation of carnallity, that he neuer had the like.

The deuil brought to his mind a woman that he had ſeen in Rome, and he perceiued himſelf to burne in the concupiſcence of her, which made him to wauer in his mind, ſo that he thought to forſake the deſert & goe to find her. But God aiding him he remembred himſelf, and ſtripping himſelf naked, he threw himſelf ſo on the bushes and tornes, and tombled his body theron, til it was ſo pricked and torne, that the bloud ranne aboundantly from euery part therof, and the temptation was turned into grief and paine. This medicine did him great good, for he had not the like temptation during al his life, as he would tel to his diſciples afterward. Now the fame of the bleſſed man ſpread farre abroad, and many trauciled to him, and hearing his words, and withal marking the auſterity of his life, were much aſtonished thereat, and many were confounded to ſee their owne liues, and took occaſion to amend and correct them.

The Religious men of a Conuent came once to him, and deſired him to be their Prelate or Superiour. He knowing that they liued looſely, ſaid vnto them, that he was too auſtere and sharp, and that they could not ſupport and beare him, therefore he willed them to ſpeak no more therof. The more the bleſſed man refuſed, the more they did importunate him, ſo that in māner they enforced him to yeald his conſent. Hauing begun to gouerne them, he sharpely reproued

reproued those that deserued reprehension, and rigorously chastised those that deserued to be chastised, so that they al hated him, and daring not to bid him depart from thence, for that the countrey people knew their euil behauiour, they resolued on this peruerse and diabolical deuise, that is to say, to giue him poison. Putting it in practise, they inuenimed the wine that the blessed man should drinke. The holy man, first made the signe of the Crosse vpon the wine, as his vse was, and the vessel miraculously broke in sunder, and the poisoned wine was al spilt; Then the blessed man found out their iniquity, and rising vp, with a mild and quiet countenance said vnto them. My brethren, God forgiue you this sinne you haue committed. Did not I tel you that your behauiour and myne would not agree? Seeke you another Prelat comformable vnto your desire, for I doe not meane to exercise this office any more among you. And hauing said so, he departed away from them.

One asked S. Gregory if S Benedict did wel to leaue these Religious men, or if he were bound to continue in the gouernment of them to bring them to goodnes, he answered; If there be no hope of amendment, as he saw none in them, it is no sinne to leaue them. For (saith he) if in one congregation or assembly, there be any that doe help and ayde the Prelate to discharge his duety, he is bound to gouerne them, and not to forsake them, although it be very much paine and traueille to him, but if he haue not any ayde or help, but al doe hinder him, he may without sinne leaue that charge, for that there is no hope of profit and gaine.

Benedict returned to his caue, to which place many people resorted from diuers parts vnto him, with intent to be his disciples, so that by their aide he in smal time built twelue monasteries: and in them al he put a conuenient number of religious men, vnder the charge of a man of approued life, who should gouerne them in his absence. He himself went from one monastery to another, visiting, and exhorting them, & prouiding for them al things necessary. Some noblemen of Rome sent their yong children to brought vp in his monasteries, where they might learne Christian behauiour. Maurus and Placidus that were after his disciples, and great holy men were two of them.

S. Benedict visiting one of the monasteries perceiued, that when the other religious men had ended their office and kneeled in the Quyer to make their mental prayer, there was one that alwaies went forth. He was rebuked for it by his superiour, & S. Benedict also reproued him. He amended his fault, but only for two dayes: the blessed man desired that this Monck might pray with the others, wherefore when he went out of the Quier, he on his knees desired God for him, and he saw an ougly black boye, take him by the habite and pul him out. The blessed man caused (by the meanes of his prayer) the Abbot and the other Religious men to see it, then he gaue that Monck certaine blowes with a wand. The deuil driuen away by that chasticement, as if the blowes had been giuen to him, ceased to tempt him any more, and he continued after that time as earnest at his prayers as any other.

It is a vsual and ordinary thing, that a man that is good hath alwayes one or other to persecute him. Hereof it commeth that S. Benedict who was very good, was persecuted by one, and this man was a Priest called Florentius who

ſpake much euil of him, and perſuaded thoſe that went vnto him al that he might to goe to him no more. Whither goe you (ſaid he) you vaine people, light headed, and ful of curioſite, what more hath this Monck in him, then they that be of our countrey? he is a ſinner as other men be, I pray God there be not hidden in him ſome great miſchief, for many hypocrits there be in the world that faine holy life, that they may be ſooner belieued in their errors. Take heed that this man be not one of thē, and with ſuch words he laboured to diminiſhe the credit of the bleſſed man: but to ſmal purpoſe was the diligence he vſed in this bad matter, for God furthered the proceedings of the bleſſed mā, and cauſed them to encreaſe dayly. And yet the Prieſt obſtinately ceaſed not to perſecut him, & ſeeing that his words preuailed not, he took another courſe as bad, and fayning to ſend him almes, ſent him a loafe of bread enuenimed.

The bleſſed man knowing wel the malice and euil intent of Florentius, and what was in the bread, threw it to a crow which was ſo familiar with him, as it would come and take things at his hands, and he bad him take it. The crow made ſhew as if he were a feard, and crooked as he come toward him, as if he would haue ſaid: This bread is empoiſoned. Then the bleſſed man ſaid vnto him: Take it & feare not, for I would not haue thee to eate it, but only to carry it to ſome place where no creature elſe may eate it. Then the crow took it and carried it away, and within a while returned, and the bleſſed man gaue him ſome what to eate, as his cuſtome was. The malice and wickednes of the deuilish man ſtaied not, but he got certeine common harlots & ſet them in the garden belonging to the Monck, and there they ſtripped themſelues naked, and ſo daunced and ſhewed many laſciuious and wanton tricks, to entice and allure them to ſinne. When S. Benedict ſaw this, he thought that Florentius did it to driue him out of the countrey. Wherfore he reſolued to depart, and with other religious men to build a monaſtery in another place. When Florentius vnderſtood of his departure, he made great ioy, and whileſt he made a feaſt in his houſe for ioy thereof, behold, on a ſodeine he fel downe and dyed. Maurus diſciple to S. Benedict heard thereof, and ſent forthwith a meſſenger to him and ſaid: Father you may now retorne right wel, for he that perſecuted you is dead. The bleſſed man made great grief and ſorrow for the death of his enemy, for that he had loſt a great meanes of more merit, as alſo for that his diſciple reioyced at the death of him, for which he reproued him very sharply, and enioyned him penance for the ſame.

At this returne to the Monaſtery, S. Benedict being there, vnderſtood that in Monte Caſſine, there were yet ſome remnants of Paganiſme, as a temple dedicated to Appollo, to which the paynimies went to make ſacrifice. The bleſſed man moued with the zeale of gods glory, determined to goe thither, with ſome of his religious men. Being come to it, firſt he threw the Idol to the ground, broke the Altar in pieces, and ſet fier on the trees that were round about the Temple, in which the Pagans adored the deuils, who gaue them Oracles and anſwers. Then he conuerted the ſame temple into a Church, in the honour of S. Martin, and made there alſo an oratory in the honour of S. Iohn Baptiſt.

In that place made he is ſtay and reſidence, and called thither to him many of his religious men, and made in that place the chiefeſt monaſtery. He was ſo affable

affable and gratious in his speeches (with them that came to worship Appollo) in his preachings, and exhortations, that they came thither Idolaters, & went back Christians. The deuil being much grieued that this his ancient habitation was taken from him, appeared visibly to the blessed man in a fantastical forme and cryed out: Ah Benedict, Benedict. And for that the blessed man vouchsaffed not to answere to such words, but turned away his face, the foule fiend cried out louder, Maledict, not Benedict, what hast thou to doe with me, wherfore doest thou persecute me? But look for it, I wil also persecute thy Moncks. At that time some were working in the monastery which was a building a new and made a walle: the blessed man saw the diuel among them, wherfore with a loud voice he said to the labourers. Take heed my brethren, the deuil is among you; but the wicked fiend (God permitting it for the more glory of his Saint) ouerthrew the wal which fel on a child send thither to learne, and killed him outright. Al the Moncks were very sorowful. But the blessed man caused thē to beare the dead body (which was al bruised and crushed to pieces) into his Cel. Benedict locked himself vp together with the dead body in the Cel, and fel to prayer, and continued so long therein, that when he opened the dore, the child was aliue by his hand. This miracle was spred thorough al the countrey about, and after a few dayes the sonne of a poore labourer died, the father brought him in his armes to the monastery of S. Benedict, that he might raise him from death.

It happened at that time the blessed man was not in the monastery, wherfore the labourer left the dead child at the gate, and went to seek him, and hauing found him out, he cryed with a loud voice. Benedict, render to me my sonne, restore my sonne to me, ô Benedict. The blessed man said to him, when did I at any time take away thy sonne, that thou askest him of me in this manner. I doe not say (said the laborer) that thou hast taken him away, but I say he is dead, & I beseech thee to raise him to life. Benedict, when he heard it, did grieue much therat, for he was very humble. When he came where the child lay, he fel on his knees and said: Lord haue not respect to my sinnes, but to the faith of this man: I request thee to restore this child to life, & so shal thy name be glorified, in me thy seruant. The blessed Father was not yet arisen from prayer, when the child was reuiued, and stood vpon his feet, to the incredible ioye of his father.

Another time S. Benedict sent Placidus his disciple (who was afterward martired) with a vessel to fetch water out of the riuer. When he would haue taken water vp, he fel into the riuer. The B. Father saw it, but not with his corporal eyes, for he was in his Cel: but he saw it by reuelation. He commanded Maurus another of his disciples to goe and pul Placidus out of the water. Maurus went, and before he came, the water had borne Placidus a good way into the riuer. Maurus intending to deliuer Placidus, and stepping in, walked vpon the water and did not sinck, and comming to Placidus took hold of him, and drew him out. Maurus, assoone as he came to drie land, perceiued he had gone vpon the water and not wet his feet. Then grew a King of variance between S. Benedict and Maurus, by reason of this miracle, for the B. man said that it was to be attributed to the ready and sincere obedience of Maurus, and Maurus said noe, and ascribed it to the holines of his master.

S. Benedict had also the spirit of Prophecy, which was plainly seen when Totila King of the Goths not believing the things which were spoken of saint Benedict, would proue the same, that he might make a jest and scoffe of him. For which purpose he caused one of his seruants to be appareilled in his royal, and princely robes, and sent him with a great traine of attendants to visite the blessed man, and bad them say he was the King. When S. Benedict saw him, he did not any reuerence to him, but said: Giue back thy royal robes to Totila, and be content with thine estate. Al they which came to deceiue him by this crafty sleight, were amased therat. Then came the King himself, and S. Benedict reproued him for some cruelties he had done, and told him he should dye within ten yeares. And so it came to passe.

On a time a louing freind of his sent to him two flaggons of wine for a present. The messenger that was sent, hid on flaggon by the way, and brought him the other. The blessed man accepted it very kindely, and said to the messenger; Sonne, take head thou drink not of the other flaggon, for there is some euil thing gotten into it. The messenger was much ashamed, and going to the flaggon which he had hidden, to see what was within it, saw a foule ougly serpent come out of it.

One of his Moncks asked leaue oftentimes to goe out of the Monastery for some triffling busines, and the blessed man gaue him leaue, but with an euil wil and one time among other, the Monck would needs goe out in manner by force. Assoone as he was out of the Monastery, a dragon met him, who compelled him to returne, and to cry and cal for help. This good came of it, that he would neuer after goe out without good cause.

A noble mans sonne of Rome was made Monck, & one euening S. Benedict, being at supper, that yong Monck held a candle in his hand, and gaue light. Whilest he stood in that sort he had a tentation of pride, and he said to himself: who is he vnto whom I giue light: and who am I that I should hold his candel? he ought rather to hold the candel to me, then I to him, for he is not of so noble bloud as I am. The toughts of the Monck were reueiled vnto the seruant of God, wherfore he said vnto him. My sonne, make the signe of the Crosse vpon thy hart, and giue no place vnto that thy thought. But if thou thinckest it fit, sit thee downe to supper, and I wil hold the candel to giue thee light. The Monck by these words perceiued, that the B. man had penetrated his thoughts and was much ashamed, and withal made free from that tentation.

S. Benedict had a sister called Scholastica, who had vowed her self to the seruice of God as her brother had, & was closed in a conuent of religious women. S. Benedict vsed to goe and visite her once euery yeare, and shee went out of her monastery to a house thereby, where they saw & comforted one another. S. Benedict went once thither, and al the day they remained together. When euening came, the blessed man would haue returned to his monastery, but his sister entreated him to stay, that they might talke of the glory of the blessed soules, and other spiritual matters. S. Benedict would not yeld so much vnto her by any meanes, wherefore she bowing downe her head, & laying her hand before her face, made her prayers vnto God, with teares. When Scholastica began to pray, the sky was cleare, and when shee ended, there fel a mighty raine,

raine, with ſuch thunder, and lightning, as though the end of the world had been come. S. Benedict vnderſtood the cauſe and ſaid. Siſter God for giue you, what haue you done? Scolaſtica anſwered. I entreated you, and you would not graunt my requeſt, I haue praied to our Lord and he hath heard my praier. Al that night the two holy Saints remained together ſpending the time in holy exerciſes, and in the morning S. Scholaſtica retorded vnto the Monaſtery, and Saint Benedict went vnto his conuent of Moncks. Three daies after, he ſaw the ſoule of his ſiſter which aſcended vnto heauen in the likenes of a doue, whereupon he ſent for her bod vand buried it in the Monaſtery.

Another time, he ſaw the ſoule of S. German Biſhop of Capua, borne by the Angels into heauen, in a globe of fire. Which he told vnto his Moncks, & they nothing the day, found that the bleſſed Biſhop died at that houre. The paſſage of this bleſſed man out of this world drawing neer, (wherof he gaue knowledge to many of his religious men.) Sixe daies before, he cauſed his graue to be made, and ſodeinly he had a mortal feuer, which increaſing, he was carried into the oratory where receaued the B. Sacrament, in which place being holden by his diſciples, and lifting vp his hands to heauen, he yealded vp his ſoule to almigty God. On the ſame day two of his diſciples ſaw a pathe very bright, adorned with rich hangings, which reached from the earth to heauen, and a man al glorious comming neer thereto ſaid to them. This is the way by which the ſeruant of God S. Benedict went into heauen. One of them that ſaw this viſion was S. Maurus, who was in his iourney toward Fraunce, to build a Monaſtery of his order.

The death of this glorious Saint (as writeth Trithemius) was in the yeare of our Lord 542. on the 21. day of March, which was on Eaſter eue. He was when he died. 62. yeares old, though Marianus Scotus (as the ſame Trithemius) ſaith he was. 90. yeares old. He was buried in the monaſtery of Monte Caſſino in the chapple of S. Iohn Baptiſt, and in that place was alſo buried the body of S. Scholaſtica his ſiſter. Afterward in the time of the Emperour Conſtans (as Hugo Floriacenſis ſaith) certain barbarians ouer-running Italy, deſtroied the monaſtery Monte Caſſino, and the body of S. Benedict was tranſlated by certaine religious men of his order, to the monaſtery of Floriacum.

This tranſlation is celebrated on the 11. day of Iune. The body of S. Scholaſtica was alſo tranſlated on the monaſtery of Cenomannum. Likewiſe Trithemius ſaith, that vntil his time had been. 18. Popes of the order of S. Benedict. 200. Cardinals. 1600. Archbiſhops. 4000. Biſhops. 1500. Abbots, famous for their life and doctrine, beſides them of whom he had not knowledge. He ſaith alſo, that 20. ſeueral orders ſerue God vnder the rule of S. Benedict. If they that be the meanes that one ſoule is gained to God, are highly rewarded, how great ſhal be the glory of him that is occaſion and meanes that ſo many ſoules be ſaued? Wherfore we may ſay that the glorious Father S. Benedict is highly rewarded of God. Let vs pray to this holy Saint, that by his interceſſion, and merits, we alſo may haue part in the Kingdom of heauen. *Amen.*

## *The feast of the Annuntiation of the B. Virgin Mary.* *March.* 25.

WE may read in the sacred scripture a notable figure of the high mistery of the Incarnation of the Sonne of God, the which entended by the maiesty of God in this day of the Annuntiation, was this. Moyses kept the sheep of his father in law called Iethro, in certeine hils and mounteines, and one day following his flock in the most solitary, and hidden place therof, he saw a thing which much amased him, which was: A bushe burned, but so that it consumed not. The fire was kindled within it, but it remained green, and without any harme, or hurt. Moyses said to himself: I wil draw neer to see this maruellous thing, how the green bush burneth, and is not consumed. Moyses, after this resolution had not yet mooued his foot, when God spoke vnto him and said: stay stil Moyses, passe not one step forward. And wherfore Lord (said he?) For that (answered God) first thou must doe reuerence to the place where thou art, for it is holy ground. Put off thy shoes from thy feet, and then thou maiest come neer vnto it. Exod. 3.

This bushe representeth the mistery of the Incarnation, in which is the tree and the fyre, and the fire did no hurt to the bushe; the bushe is the humanity, and the fire is the diuinity. These two things being in one Suppositum or person, the diuinity doth not hurt the humanity at al. Moyses that saw this mistery a farre of, went forward to see it somewhat neerer, God bad him to doe reuerence vnto the earth, which signifieth the Christians, who perceiuing this mistery to be spoken to the fathers of the old Testament, and in the new Testament drawing neer to see it, and to doe it reuerence. God said: they should first doe reuerence to the earth. This earth signifieth the glorious Virgin, who is the blessed earth, which brought forth the precious fruit, which is the Sonne of God, who would, that reuerence should be done to her vpon this day of the Annuntiation of the Virgin, in which God was made man. We wil declare some considerations of this mistery, And this shal be the first.

THE holy Doctours to diligently search the reason and occasion of this marueilous work, that God was made man. The occasion was the sinne of the first man, and the great offence that he committed against God, wherof he ought to make ful satisfaction to God, and likewise ought to render to God as much as was taken from him. It was therfore fit and conuenient that God should be made man, to satisfy for it. And for that the offence was infinite on the behalfe of the offended, which was God: It behoued that the satisfaction should be infinite, which was not possible, if he that satisfied was not God. And God satisfying, by meanes that being made man he satified vnto God, there was restored vnto God as much as was taken from him. Vnto him was done as much seruice, as vnto him was done displeasure and offence. So that the offence made against God was the occasion, the God was made man. We need not to search for any reason of this woork, but only the bounty of God (for this thing falleth not vnder the cõpasse of merity) but only for that he who was God, being willing to doe good vnto men, was made man, and therfore cannot any man, nor al mankind together, merite it at al. God delayed to doe this work certain 1000. of yeares after the world had need that it should be so done. And

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the reaſon was, that they might ſee more plainely the miſery of man, & might deſire the more earneſtly the remedy, and might make more eſtimation of it when they once obteined it.

It may alſo be ſaid, that it being fitte that God ſhould be made man, and be borne of a woman, there had not been a woman in the world, that ſhould haue thoſe parts and qualities, which ſhe was to haue, that was to be the mother of God. With the ſmalleſt thing we doe for his loue, God is contented, for be the ſeruice neuer ſo litle, it pleaſeth him, for one cuppe of colde water he promiſeth to giue heauen in recompence, and yet for al that in chuſing his mother, he was hard to be pleaſed. Many famous worthy and holy woman were in the world, & with none of them was God pleaſed to chuſe them for his mother, for euery one was defectiue in one thing or other, and therfore not worthy this dignity. There was but one only that had noe defect, or ſpotte, and was replenished with al vertues and graces, that ſhe which ſhould be the mother of God could or ſhould haue, which was the glorious Virgin Mary. This glorious and good woman, ſhewed her merit and worth, in the anſwere that ſhee gaue to the Angel Gabriel, who was the meſſenger of the bride-groom, whom God ſent vnto her, that ſhee would conſent to be his mother. After this, ſhee reaſoned long with the Angel, who ſaluted her withal, and propounded his embaſſage which he brought on Gods behalfe, and declared the manner to be holden in this worthy miſtery, which ſhould not be wrought by the work of man, but by the Holy Ghoſt. The moſt B. Virgin accepted the embaſſage, and giuing conſent to the pleaſure of God, ſaid with deuout obedience and humble words: *Behold the handmayd of our Lord, be it done to me, according to thy word.* Very great vertue declared the B. Virgin in theſe words, and eſpecially in humility, reſting contented with the words that were ſaid.

It ſeemeth the Virgin ſhould haue ſhewed more humility in refuſal then in accepting, as S. Iohn Baptiſt did when Chriſt came to be baptiſed of him, which he would not doe vntil he was expreſſely commanded. S. Peter alſo would not ſuffer our Sauiour to waſhe his feet, refuſing it for humility, but at the end our Sauiour commanded, and alſo threatned him, if he did not ſuffer him to wash his feet. Moyſes alſo in humility, refuſed to take on him the charge of Captaine general of the people of Iſrael: but for al this, the Virgin ſhewed greater humility in receiuing, thē in refuſing. And the reaſon is this, when the Angel ſaid to her, that God had elected her for his mother, ſhee ſaid, ſhee would be his hand-maid. The name of mother ſignifieth the moſt eminent place in a Lords houſe, but to be a hand maid inferreth the moſt vile, abiect, and meaneſt place that is. In deed it was an humility of the Virgin in the higheſt degree, that at the time ſhe vnderſtood ſhee was elected mother of God, ſhe rather made choiſe of the place of an hand-maid. The falle of thoſe Angels who followed Lucifer, came not from any other cauſe, but by ſeeing ſome in a more eminent place then the reſt, for that euery one hath ſome thing more excellēt thē other. The Angels be different in kind as the holy Doctours ſay, and eſpecially Saint Thomas, and therfore Lucifer was puffed in pride, deſirous to be ſeen in higher dignity then the other, and therby vnto him redounded al his damage. Conſidering then that the B. Virgin perceiued herſelf to be choſen to be the

mother

mother of God, and did not only waxe proud therof, but also called herself the hand-maid of our Lord, great assuredly was her humility.

Esa. 53. Also she shewed the vertue of magnanimity in accepting to be the mother of God. For the prophets wrot that the Messias Iesus Christ ought to suffer and endure many trauailles, and death also at the end, which was not hidden from the Virgin, and knowing that vnto her should fal a great part of the sorrowes, in that she was to be present at euery thing, she shewed magnanimity in accepting to be the mother of God, with this pension and charge. Shee shewed he self magnanimous, for that hauing giuen her consent to be the mother of God, she likewise gaue the most pure bloud of her bowels, wherwith to make a liuery for the sonne of God to clothe himself. And for that Christ should pay our debt by meanes of his bloud, which he took of the B. Virgin: so in some sort it seemeth, that shee also helped forward in this marueillous high worke, that God wrought in our redemption, for his bloud being the price, he tooke the same from the B. Virgin Mary. She shewed also great modesty, when he asked of the Angel, by what meanes that should be done, which he said was to be done, for that shee knew not any man. And although shee knew not the manner, yet she knew that this conception should not be ordinary, as others bee, by the meanes of men and women, and being assured by the Prophecy of Esa. 7. Esay, that shee which ought, or should be the mother of God, should be a Virgin, therfore shee added these words: *for that I know no man.*

Some Doctours say, that her mind was so setled in the obseruation of the vow of chastity, that if it had been of necessity to breake it, if shee would be the mother of God, and if it had been put to her choise, and not commanded vnto her, although no dignity could haue ben greater to any creature: yet would shee haue refused it, to haue continued a Virgin. Many other vertues are discouered in the Virgin in this point: for as a damosel vseth to put about her neck the most richest iewels which she hath, so in being a Virgin (the neck or principal part of the Church) God hath placed many iewels of his rare vertues, wherwith her soule was adorned, and by which shee merited, that God should elect her for the mother of God, in such sort, that she might excel in dignity al the citizens of heauen, Angels, and Saints with the title of the mother of God, since in her was no want of any thing that should be found in her, which should be the mother of God, nor had in her any thing vnworthy or indecent for her, that should haue God vnto her sonne.

Assoone then as the Virgin gaue her consent the three diuine persons, created a soule, and framed and fashioned a body, of the most pure bloud of Mary, and the Word did vnite himself to that nature, in vnion of person. Moreouer, al the three persons adorned that B. soule, with the blisful vision, with know-
Ioan. 1. ledge infused, and with guifts and incomparable grace. So that that may be spoken of him which the Euangelist S. Iohn said: *We haue seen his glory, as the glory of the only begotten sonne of the father*, to wit: God could make a better
Luc. 1. heauen, a better earth, a better world, and better men, but he knew not how to make a better worke, and more perfect then this, to wit, to make God, man. Here he stretched his armes with al his strenght, as the same Virgin said: *He did mighty things in his arme.* Hereby is fitted the parable of the woman, that lighted

lighted a candel to find her grote. This is the work of the Incarnation in which God being abiected and abated, is figured by the woman who lighted the candel, for Christ did traueil, and toile himselfe, as much as was possible, to find theloste grotte, that is to say Man, which was loste. *Mat. 13.*

God said to Abraham that he would visite his posterity in the fourth generation, and deliuer them from the captiuity wherein they were. This we may aptly say to al mankind. For there are foure manner of generation; The first was without man, and without woman, which was Adam. The second was, without woman, and this was Eua. The third was, of Man and woman, as of Abel and of other men. The fourth yet wanted, that was of woman without man, and of this fourth manner God was made man, being borne of Mary the virgin without man; and in that generation God visited his people. God would not display this thing plainely, and at one time vnto mankind, but gaue them notice and knowledge thereof it being a highe and merueilous work. God began to doe this euer since Adam, to whom (whilest he remained in Paradise terrestrial) he discouered in his sleep part of this mistery. In the death of Abel it was signified that God made man, should die by the procurement of the Hebrewes, for Christ being borne amongst them, they were as his brethren. When Noe was shut within the Arke, it was shewed vnto him, that the Sonne of God should be inclosed within the womb of the Virgin Mary. This mistery was not altogether hidden from Abraham but was shewed vnto him in great part, when he went to sacrifice his sonne Isaac. He was told it in expresse words, when it was said to him: *That God should be incarnate in a woman of his lynage.* It was showed in part to Isaac, when he espoused Rebecca, to Iacob when he wrestled with the Angel, and when he saw the ladder that reached from earth vnto heauen. Iob had also in part notice thereof, although he liued vnder the law of nature. Sampson perceiued it in part, when he took to him a wife a yong woman, a stranger, refusing the daughters of his owne land, which was a figure of the sonne of God, who left the Angelical nature in his owne lande, that is to say, in heauen, and descended vnto the earthly world, to take a woman stranger, that is to say: Mans nature vpon him. *Gen. 15. Ezech. 12. Gen. 1. Gen. 3. Gen 7. Gen. 23. Gen. 24. Iob. 3. Iudic. 14*

The Prophets also had notice of this mistery. To Moyses, to Elias, to Esaias, to Dauid, to Ieremias, to Daniel, to Ezechiel, and to the other prophets, God euery day more clearly did discouer this mistery, that afterward it should not seeme so incredible, & feareful to the world. After this secret was displayed and layd open, it cannot be expressed how desirous mankind was, to enioy this grace and fauour, & therfore said the spouse in the Canticles: *I desire the kisses of thy mouth.* As if shee had said: Come Lord and my spouse, vnite thee to me, that I may be one with thee. The Patriarks and Prophets help the matter forward, with their voice & crye vnto God, that he would hasten his cōming, they being like vnto a bark, in the which be many fruits lapped in straw, which they carry from one countrey to another, and they that conduct & coeuey the fruit, doe not see it, but only feele the smel, and giue it then to him which took no paine in transporting thereof. So the saints of the old testament conueyed the pretious fruit of the Incarnation of the sonne of God, & felt only the odour thereof, & gaue it to them that took no paines in the transportation, which are them of the new *Cans. 2.*

teſtament. The ancient fathers conueyed this fruit vnder their rites and ceremonies, which al ceaſed and were caſt aſide, as the ſtraw is caſt away, when the barke is come into the hauen, and the fruit is enioyed, by them who tooke no paine in conducting it.

Num. 13 The bunch of grapes that the ſpies of the children of Iſrael carried from the land of promiſe (as the ſcripture ſaith) was borne by two ſtrong yong men, vpó a long ſtaffe or pole. He that went before could not ſee the grape, but he that was behind, might both ſee and eate of it. So the fathers of the old teſtament, did not ſee the bunch of grapes, which was the ſonne of God made man, but they which went behind, being they of the new teſtament) ſaw & taſted it, for which cauſe to this purpoſe, Chriſt ſaith to the Apoſtles, and the other Chriſtians. Other men are troubled and you shal enioy the fruit. But you Ioan. 4. muſt vnderſtand that this grape hath not only the ripe grape, but alſo the ſowre grape, and it is neceſſary to eate both the one and the other. They wil only haue of the ripe grape, that wil enioy and take part of the ſwetnes of the trauels of Ieſus Chriſt, and of the profit, and good that thereof redoundeth vnto men, and they leaue vneaten the ſoure grape, that wil not doe penance for their ſinnes, in ſuffering any thing for their owne offences. To ſuch as theſe be, God wil powre in their eies (in another world) the bitter and ſowre grapes, that they may remaine blind, and not ſee him in heauen, and shal cauſe their ſight to be darkefies, and confuſion in hel. Let not vs doe ſoe, but if the ſweetnes of the trauels and ſorrowes of Ieſus Chriſt, by which he hath ſatisfied for vs, and opened heauen vnto vs, pleaſe vs, let vs alſo be content to taſte of the ſower grape, and to ſuffer any thing for his loue. We shal shew by this meanes, a recognition and acknowledgement of the benefit receiued, and it wil reioyce him that he is made man for loue of vs, and wee shal enioy the fruit of his Annunciation, and Incarnation, with his diuine grace. Of the which he make vs worthy for his mercies ſake. Amen.

APRIL

# FESTA APRILIS.




Transactis Ieiunij quadraginta diebus,
Et interdum feriato Marco,
Passio Christi et Resurgens Redemptor
Mense isto semper non celebrantur

# APRIL.

## *The life of S. Frauncis of Paula. April. 2.*

IT is read in many places of the ſacred ſcripture, that the children of Iſrael were oftentimes in diuers and ſundry perils, from which God deliuered them by the meanes of ſome valiant captaines, as Moſes, that deliuered them from King Pharao, and Ioſua, that deliuered them from the Amalekits; And it is a thing very worthy to be remembred written in the Book of Iudges, that one time amongſt the reſt, the Madianites had brought the children of Iſrael to great extremity, and being in euident peril, they reſorted vnto God for help, and prayed him that he would giue them a valiant captaine that ſhould guide, and defend them from their enemies. For which cauſe God ſpake vnto Gedeon, and commanded him to take vpon him that charge, and to goe in battaile againſt the enemies of his people. Gedeon excuſed himſelf ſaying: Why Lord haſt thou choſen me to vndertak a matter of ſuch waight and importance? Thou ſeeſt that I am the leaſt of the houſe of my father, and that my family is the leaſt in Iſrael. Yet it pleaſed God that he ſhould take that charge, and hauing taken it vpon him, he behaued himſelf valiantly therin, and diſtreſſed the Madianits.

This figure is very fit and agreable to the bleſſed S. Frauncis of Paula, a Friere Minime, and an Inſtitutour of the order of the Minimes. In diuers times God prouided ſome captaines to be in his Church, when many of his enemies did perſecute the ſame, and thoſe were in particular the other founders of religious orders S. Dominick was made captaine by God in his Church, againſt the heretiks that were members of the deuil, and he failed not to make great warre againſt them, by the meanes of the ſacred order of the Friers preachers, which he ordained: God choſe out another famous captaine, and that was S. Frauncis of Aſſiſium, and committed vnto him the enterpriſe againſt couetouſnes. This valiant captaine behaued himſelf ſo, that he brought the world to a hard eſtate, and alſo obtained perfect victory againſt it, for he loued pouerty very much, and commanded his Frier Minours that they ſhould likewiſe loue, and preach the ſame.

Then aroſe againſt the Church another terrible enemy, (to wit) the King of the Madianits, as you would ſay, he that iudgeth. This ſignifieth the voice of pride, which would iudge al men, and would not be iudged of any, nor make accompt of any man. Yet himſelf would be eſteemed and honoured of al men. Againſt this fierce enemy, Chriſt found a captaine of great valour, to wit, S. Frauncis of Paula, who was an other Gedeon and ſaid: Why Lord is it thy pleaſure that I (who am the leaſt in thine houſe) ſhould enter into the field againſt one of thy greateſt enemyes? Thou knoweſt that I am the leaſt among the religious men, and that my religion is

*the leaſt among al other: I wil haue it ſo ſaid God) for thou being the leaſt in thine owne eies, & for that thy religion hath the name of Minimes, I wil that thou be a captaine againſt pride and the vaine preſumption of the world. Such an one (indeed) was this glorious Saint. Who (as a new Gedeon) brew vnto the ground, and vtterly diſcomforted the ſtrong enemy, ſo contrary vnto Chriſtian humility. His life is taken out of the Bul of Pope Leo the tenth of B. memory, in his Canonization, and out of the proceſſe of the life of the Saint.*

AMong the people called Brutij and Lucani, in the Prouince of Calabria (parcel of the Kingdom of Naples) there is a place that is called Paula, diſtant a dayes iourney or ther abouts, from the citty of Coſenza, which is the Metropolitan citty of that Prouince. In this place S. Frauncis was borne, ſurnamed Paula of the contry. His Father was called Iames Martollila diſcendent from Coſenza, His Mother was called Vienna of Fuſcaldo, a caſtle diſtant foure miles from Paula: They were both ioyned in lawful matrimony, and liued therin like deuout Chriſtians. They had no children, and vowed to the Seraphical Father S. Frauncis, that if they had a ſonne, to cal him by his name, and that he should be brought vp one yeare in S. Marco a conuent of his order. By their interceſſions, they obtained this deſired ſonne, & bringing him vp in the feare of God, they lead him to the ſaid Monaſtery of S. Marco, which was twelue miles diſtant from Paula.

The litle yong child ſtaid there the ſpace of a yeare, & before he made any profeſſion, he called his parents, & prayed them that for deuotion ſake, they would accompany him to S. Frauncis of Aſſiſium, and to our Lady of Angels. His parents granted his deuout deſire. When they had done this, they retorned together to their owne country, where the deuout Frauncis (after he had ſtaied certaine yeares in an hermitage to doe penance) inſpired by God, determined to build a Church by a riuer, mile diſtant from Paula, in the which he and his brother might ſerue God: And being ſo determined, he digged the earth himſelf to lay the foundation, and gathered al things neceſſary for the ſame, very earneſtly. Which being ſeen by many perſons of the country, they reſorted to him, with intention to help him in ſo good and Chriſtian a work.

Hauing now begonne the ſame, on a ſodaine they ſaw a Frier of the order of S. Frauncis that reproued him, for that to ſo great a Lord, he had begonne a Church ſo litle, and therfore appointed him to make it greater. Bleſſed Frauncis anſwering him, ſaid: that his ability was not ſufficient to finish ſo great a work for that he was poore. The S. replied: Truſt vpon God, for he wil aide thee. And with this word he vanished away. Wherevpon it was iuſtly though that this was S. Frauncis of Aſſiſium. For on the next day came a noble man of the houſe of Tarſia from Coſenza, and gaue vnto him a great quantity of gold and ſiluer, for the building of the ſaid Church. The B. yong man hauing giuen thanks vnto God, for this bounty comming in ſo good time, endeauoured with al diligence to continew the work begone, himſelf ſeruing, and helping the workmen, with his owne labour, carying either ſtone, or lime, or wood, or any other thing, as need was: But for al that he forgot no to edify himſelf with faſting, diſciplines, prayers and other mortifications.

He was

He was of a very affable nature. There was neuer man that ſpake with him but reſted ſatisfied with his ſweet words, and much edified by his profound humility, great vertue, and goodnes. He was moſt chaſt, for hee was borne, lined, and died a Virgin. He faſted euery day eating raw herbes and ſometimes pulſe, and drak water, and ſometimes he remained two or three daies without meat or drink, for the meat that was brought him was found whole as at the firſt. And at one time eſpecially (when Otronto was taken by the Turkes) he ſtayed eight daies in his cel and was neuer ſeen to goe out, and it was iudged that he eate nothing al that time. At his comming forth he ſaid, be of good comfort, for God wil not permit thoſe dogs to ſtay long in the citty. It appeared that al this time he was at his praiers. Within fowre daies after, they heard of the death of the great Turk, and the citty was deliuered.

Whileſt he was an hermite he ſlept on the ground in a litle caue, that would skant hold one man, with a ſtone vnder his head, and this was in Calabria. In France he ſlept vpon faggots, and other bed he would neuer haue as long as he liued. He was in very poore apparel. He neuer had other but one coate, which he kept ſoe neat, and ſo faire, that neuer could he find in it any ſpot, or filth. He was modeſt in his ſpeach, prudent in his conuerſation, and moſt patient in ſupporting of iniuries, ſo that he was neuer moued to any indignatiõ, although he was reuiled neuer ſo grieuouſly. Hauing ſought with al diligence, to make al the Chriſtian vertues familiar to him, at the laſt he choſe Charity, as Queen and mother of al the reſt. With which he was ſoe kindled and inflamed, that he neuer ſpeake word which was not accompanied with Charity. He would often ſay, for Charity doo this, for Charity doo not this. Hereof it came that he did ſoe many miracles by fire: and God made good demonſtration how much his ſeruant was conioined with himſelf in this heauenly vertue, that he would marke him with the armes of Charity, holding Charity for his cheef badge, as is plainly ſeen.

He went continually barefoot, vpon the ſnow, the ice, the ſcorching duſt, the craggy mountaines, and woodly places, not being once hurt. In like ſort on the hot burning coales, vpon which he walked ottentimes with his beare feet, and neuer hurt him, and many times he would hold faſt in his hand burning coales without hurt. And (which is more to be marueiled at) if he walked in the durt, and mire with his bare feet, they were neuer made foule. Al that ſaw him wondered at his auſtere life, and the more for that he was alwaies in one ſtay. In his infancy, childhood, youth, mans eſtate, old and decrepit age, he neuer changed his manner of liuing, but held continually the ſame order, in laboring, watching, faſtings, abſtinences, and other auſterities, with which he chaſtiſed his body ſeuerely, and although he was very sharpe to his owne body, yet did he punish the defects of others more mildely. He had skant finished the Church, but certaine perſons deſirous to ſerue God, and to imitate his life, came into his company, and took him for their father and maiſter, which cauſed the bleſſed man to make a rule and order of liuing, that euery one of his diſciples should obſerue (for he was a great friend to humility) and deſired and commonded, that al his diſciples should be humble, and should cal themſelues Minimes. His rule is principally founded vpon the then cõmandements of God,

and vpon obedience to the Bishop of Rome.

Moreouer, he commanded fowre essential vowes (to wit) obedience, pouerty, chastity, and quadragesimal life, that is. That his disciples should neuer eate butter, cheese, egs, nor milke, in al their life, except in case of infirmity, with a dispensation of the phisition: & it should not be eaten at that time neither, but a good way off from the house. He also ordeined that if any women would take the habite, such women should be called sisters of the Minimes. He compiled the rule of the brethren and sisters in ten chapters, with ten other chapters called correctory. In which he set downe the penance for transgressours. Hee made also particular rules for thē of the third order, which conteined seauen chapters, which said rules & correctories, were diligently, & oftentimes examined by diuers Bishops of Rome, as Sixtus the 4. Innocentius the 8. Alexander the 6. Iulius the 2. and by mature aduise, they approoued and confirmed the same for good, holy, and Catholick, and conformable to a religious and monastical life, and to them graunted many priuiledges, grace, and fauours. And especially Iullius 2. of hapy memory, vnto whom the blessed Father comming into France, foretold that he should be Pope.

The blessed Francis considering then what he had commanded (to wit) that his brethren should be called Minimes. That he might conforme his life to that which he had commanded by word, although he was head, and of them al holden for greatest, yet to giue them al good example, in reputing of himself to be the least amongst them al, in doing the most base and most abiect offices of the congregation, he serued at the table when the brethren did eate; He swept the Church, dressed the aulters, and washed with his owne hands the apparel and clothes of the other brethren, yea and for the nouices also. And for that he did soe humble himselfe, God did exalt and aduance him with diuers admirable works, and wonderful miracles, which it pleased him to shew by the hand of his seruant, by casting out of deuils, giuing sight to the blind, clensing the lepers, making the lame to goe, restoring the deaff to their hearing, speach to the dumb, in raising the dead, foreseeing (by the spirit of propesy) things to come, and healing sundry like infirmities.

The fame of this blessed and (indeed) apostolical man, being spread ouer diuers parts, came at last to the eares of the Pope, who (at that time) was Paulus the 2. a Venetian of the family of Barbus. Who for that he would be informed of the truth of this thing, sent one of his chamberlaines to Pirrhus Archbishop of Cosenza, that he should take due information, and certify him of the truth thereof. The Archbishop considering that none could performe it with more fidelity and diligence, then the chamberlaine himself, in accomplishment of the Popes commandement, gaue him chardge to take the aforenamed information, and sent in his company Don Carlo one of his family. They being come to the place where S. Francis was, the said chamberlaine would haue kissed his hand (being induced there vnto with the contenance of the Saint.) But he would not consent thereto, but praied him to hold out his hand rather that he might kisse it, affirming that was more conuenient, since he had been thirty and three yeares a Priest. The chamberlaine hearing that, ane knowing it to be true, wondered thereat, and was much astonished, and iudged the blessed man

man to be the true ſeruant of God. And for that he would be the more fully informed of al his life, they retired themſelues into a litle celle, and there perceiuing the rigor of Auſterity of his rule, he told him that it was vnſupportable, and difficult to obſerue, but of them that were of a ſtrong and luſty complexion. Bleſſed Frauncis hearing it drew neere, and came vnto the fire and tooke the burning coales in his bare hands, and ſaid; vnto them that ſerue God with a perfect hart, al things created doe obay. When the chamberlaine ſaw him, he fel at his feet to kiſſe them. But the holy man refuſing, it he kiſſed his habite, and then taking his leaue, retorned vnto the Pope, and told him what he had ſeen and heard.

The fame of his holines being ſpread through al chriſtendome, it came to the notice of Lewis the eleauenth of that name, the moſt Chriſtian King. Who being deſirous to ſee in his time ſuch a holy Saint, wrot vnto him to come to him into Fraunce: The ſeruant of God not eſteeming of worldly fauours made no accompt of going thither. Whereupon the King (incenſed with a great deſire to ſee him) wrote vnto the popes holines Sixtus the 4. who ſucceeded Paulus the 2. requeſting him to appoint B. Frauncis, by the vertue of holy obedience, to paſſe into Fraunce for his conſolation, which was ſoe done, & this as wel to receiue health of his infirmity, as alſo that hee might haue a ſucceſſour for his Realme, which at that time he had not. Surely he was not defrauded of his deſire, for he had his health reſtored, & alſo his Kingdom had a ſucceſſour which was Frauncis the firſt, borne by the interceſſion of this holy man. The holy man hearing the Popes commandment, with al expedition, humility and reuerence, went to viſite the ſaid King, who receiued him alſo with great honour, & knowing his holy and Angelical life, had him in greater reuerence then before he had: cauſing a pallace to be appointed for him, & his friers which came in his company, & cauſed alſo a Church to be aſſigned vnto him, which was neer therevnto, not farre from the citty of Towers.

There the B. Frauncis ſtaid a while, and that Pallace was afterwards a Monaſtery of his order, with the other which he founded in Fraunce, Spaine and Germany (which is a thing incredible, that a mā vnlettered & of an vnknowen lāguadge should make his Religion to encreaſe ſoe ſoone amōſt ſtrāge nations) beſide thoſe whom he had before founded in Calabria, to wit, in Paula Paterno, Spezzamo, Coalianum & in Millazzo in Cecilia, & diuers other places. Aſſuredly noe man can expreſſe the fauours, graces, wonderous works, and admirable miracles, which almighty God wrought by the merits of this his ſeruant, to the benefit of thoſe that were deuoted vnto him. He healed Iames of Tarſia Barō of Belmont of an incurable fiſtula. He helped Marcellus of Cordilla cittizē of Coſenza and Guy de Pantaza of Paterno of the leproſy, and other leapers alſo. He gaue ſight vnto Iulia Catalance of Paula who had been blind from her birth, & other blind men alſo He made alſo a dumb man from his birth to ſpeake, with ſaying vnto him Ieſus three times, and reſtored many other dumb men vnto their ſpeach. Hee went into a burning ouen, ready to fal downe, & hauing holpen the danger, came out and had not one haire of his garment burned. Hee raiſed to life one three daies dead in the ſnowy hils, and reſtored many other vnto life. He commanded ſtones, and wals to ſtay as they tumbled downe,

that they might not hurt his Monaſtery, and they obeyed him. He and his companion paſſed vpon his clocke the ſtraite of Meſſina, when he went to viſite his friers. He took oftentimes the fire in his hands, as wel in the preſence of the chamberlaine, as of a Prieſt which was of the contry beyond the mountaines, & of a Franciſcan frier called Antonius Scozzetta who prayſed him. Oh! the marueillouſnes of God in his Saints. He made eyes & mouth vnto a monſter, borne in Coſentia, which they shewed vnto him as a monſtrous thing.

You may ſay moreouer, theſe and many other miracles did our Lord, by the hand of his moſt faithful ſeruant, who for that he was borne on the fridaye, & hauing alwaies highly reuerenced that day, for that the Sauiour of the world dyed theron, did alſo recommend it very much vnto his deuout followers, was alſo priuiledged to paſſe out of this life on good friday, at the ninth houre, when our Sauiour gaue vp the Ghoſt, and therfore when the day of his death approached, he was warned thereof. One day before his paſſage, which was on holy Thurſday, he heard the Maſſe of the conuent in his Church at Towers, and did communicat by the hand of a Prieſt of his order, shedding teares & being before deuoutly confeſſed. Then went he alone, leaning on a ſtaffe which he vſually carried in his hand. On the next day which was good fridaye he cauſed al his brethren to be aſſembled, and comforted them, and bad them continue in vnity and loue one vnto another, and gaue vnto them many holy inſtructions. Then he willed the paſſion out of S. Iohn, which was the Goſpel for that day to be read, and when they came to that place that ſpeaketh of the crucifying of Chriſt, he repeated oftentimes theſe words (into thy hands ô Lord I commend my ſpirit) and ſo he yealded vp his B. ſoule into the hand of God. This was on the ſecond day of April in the yeare of our Lord 1507. at the ninth howre, being 91. yeares old on good friday.

His corpes remained eleauen dayes aboue the ground, for it was not poſſible to haue it buried for the great nomber of people, who reſorted thither to doo him reuerence from ſundry parts, and to receiue many fauours of God by his merits, and many diſtreſſed people were cured of ſundry infirmities, and yet was there not any euil ſmel or any ſigne thereof. Yea rather they felt a moſt pleaſant odour, which recreated them al. He was afterward canonized by Pope Leo the tenth, on the firſt day of May 1519. The rules of the ſaid holy man were confirmed by Pope Sixtus the fourth. In the yeare 1473. And then of new reconfirmed by Pope Iulius the ſecond, Leo 10. Adrianus & Clement 7. and by other Popes, as plainly appeareth by the Book of priuiledges of thoſe friers. Pope Pius 5. of bleſſed memory, there being only but foure orders of begging or mendicant friers, by *Motu proprio* would haue the religion of S. Francis to be the fifte. And Sixtus 5. commanded al the Catholicks vnder precept, that the feaſt of this glorious Saint ſhould be a double feaſt, ſolemnely celebrated through al Chriſtendom. This great ſeruant of God being then ſoe honoured in earth, who cãne doubt but he is farre more glorious in heauen? And if (being clothed with flesh) he did ſuch good to men deuout vnto him, who wil not beleiue but that he wil graunt them help, being made bleſſed in heauen? Let vs then recommend our ſelues deuoutly vnto him, that he may beſeech our Lord to graunt vs in this world perpetual grace, and in the other world eternal glory. So be it.

Ibi

## *The life of S. Leo Pope. April. 11.*



*Salomon saith that three things pleased and delighted him, to see them goe. The Lyon strong among the other beasts, who hath feare of none, and is feared of al the rest. The Cock girded in his loynes, and the Ramme. These three haue a stately and goodly pace, therefore it is a pleasant thing to behold them. By these three beasts we may vnderstand (as it seemeth S. Ierome vnderstandeth it) the prelate, who shal be delightful to him that shal see him walke, when he shal imitate these three beasts. First, he ought to be a Lyon, who feareth no other beasts. Euen so the Prelate must not feare them that liue like beasts, but he ought to reprehend and chastice them, in such sort as he may, vntil he see that they amend themselues. He ought to be a Cock girded in the loynes, for that he must preach, and doe the same which he preacheth vnto others. If he aduise others to be chast, and honest, so must he also be, and this signifieth the being girded in his loynes. He is to be a Ramme also, who goeth before al the other, and guideth he flocke, for that the Prelate in al good things must goe before his subiects, to the end they may follow, and imitate him.*

*Al these things agree very wel to the glorious Pope Leo, and to him doe very righly correspond the property of these three beasts. He was a Lyon by name, and indeed also, opposing himselfe to al them that made warre against him, and entended to doe harme vnto the Church of God, as some heretick s did, who persecuted him very sharply: and as did Attila King of the Huns whom he incountred like a braue Lyon, at such time as that King came, intending to destroy Rome, and caused him to abandon his entrepriſe. He was a Cock girded, for he was a great preacher, and performed in worke, that which he taught. He was guid of the other flocks, for he being the vniuersal pastour of the Church, was an example of sanctity, and of vertue vnto al the Christian people. The life of this holy Pope collected out of Damasus, and out of other Authours, who wrote the liues of Popes, was in this manner.*

SAint Leo was of Tuscan, sonne vnto Quintianus. He being a deacon Cardinal, was chosen Pope after the death of Sixtus 3. The first thought of Leo after he was Pope, was to clense wholy the Church, from hereticks and heresies, and hauing discouered certain Manichean heretiks in Rome, he caused thē to be emprisoned, and by them he had knowledge of many others, which were in sundry countries. He chastised them that were emprisoned, and willed the Bishops where the other were, to doe the same. And to the end he might wholy extirpate that heresy, he caused al the Bookes of that secte whersoeuer they were found, to be burned. Shortly after, he hard that Attila King of the Hunnes was entred into Pannonia, now called Hungary, with a huge number of the Northren nations, and how he was impatronized of that Prouince, and not content with that, he passed into Italy, although he was much hindered by Aetius, the most valorous captaine of the Emperour Valentinian, who ioined battaile with him neer vnto Tolose in Frāce, which was the most horrible conflict and encounted, that euer was fought in Europe. For it is said for certaine, that from the morning vntil the euening (so longe the batteil endured) there

was slaine on both parts 180000. men. It is also said, that a little water that rãne thereby, encreased so much by the bloud of the dead, that it seemed a great riuer, and carried the dead bodies, and other things with such fury, as it seemed to be a royal floud. Ætius would not pursue the victory against Attila, as he might wel haue done, being the superiour in the fight, which was the cause that the Emperour Valentinian caused him afterward to be slaine.

Attilã herevpon renforced his army, & entred Italy, where he found no resistance til he came to Aquileia; which he destroyed, and left not one stone vpon another, because they defended themselfs there yeares with such obstinacy, & also, because it was the most principal city of that prouince. The people of the countries, to shun and auoyde the fury of this barbarous King, fled into certain litle Islads not farre frõ the city of Padua, in the golf of Adria, whereinto many flouds also meet together, & from this hath the famous and rich city of Venice had her beginning. Attila proceded on, with an intention to destroy Rome. The holy Pope Leo vnderstanding it, and moued with pity and zeale, departed from Rome to meet Attila, who had not yet passed the riuer Mincius, that runneth by Mantua. The Pope which was most eloquẽt, being come to the presence of this furious tyrant, clad in his pontifical ornamẽts, accompanied with many Ecclesiastical persons, & with al the senat of Rome, spoke vnto him in this manner.

The Senate and people of Rome, who in times past were conquerous of al the world, now confesseth to be ouercome by thee (O most mighty King Attila) and maketh supplication vnto thee, & I in their names beseech thee most humbly to grant life vnto them. There could not happen vnto thee among so much glory which thou host gotten with thy glorious acts, any thing so honorable at this present, and memorable for the time to come, as is that this people is come tô fal at thy feet, before which al the nations and Kings of the earth in former times did bow their knees. It is most certain (ô King Attila) that thou mayest iustly and withou falshode vaunt, that with thy valiancy and proweſſe thou hast ouercome & conquered al the world, since (such is thy fortune) thou hast made subiect the people of Rome, which had before vanquished al other nations. There remaineth no other thing for thee to doe, to the end thou mayest be the most renouned and famous captaine of the world, but to grant vs that which we requeſt at thy hands, for therby thou shalt obteine the most notable victory that is, by ouer-comming thy selfe. And if thou hast with thy great proweſſe surpassed the bounds of al wordly force, and being now arriued at this markew hether man neuer thought to haue come, thou canst not doe a thing that shal make thee more like vnto God as to wil, that many more by thy pitty may haue life, then those haue been that by thy sword haue had their deaths. Heretofore the proud haue proued thy scourge, and felt thy chasticement, now let the humble know & find thy clemency, which, thou art moued to doe as wel by reason they yeld themselues voluntarily, and confesse themselues to be vanquished by thee, as also for that they are prepared, and ready to doe al things which thou shalt command them.

Whileſt the Pope said these effectual words, the Romaine Senatours remained on their knees, and made lamentation, & the stately King had alwaies his eyes fixed on the contenance of the holy Prelat. Then he commanded them

to arise,

to ariſe, and ſtand on their feet; and turning toward the Pope ſaid vnto him. Father be of good comfort, for I am determined to fulfil al your requeſt. I wil returne forthwith into mine owne countrey, and ſo he did indeed. This was very ſtraung, and wonderful, & al the captaines of Attila admired at the ſame, to ſee a man of ſo fierce and cruel a nature, and one that loued to shed bloud, and who in al places where he paſſed, cauſed himſelf to be called. *Attila, King of the Hunnes, the ſcourge of God*, ſhould be altered ſo ſodeinly, only, for that he ſee his enemies make lamentation in his ſight. Some of his familiar friends asked him the cauſe of this vnſual and vnexpected mildnes: and he anſwered: that whileſt the Pope ſpok, there ſtood by his ſide two men of venerable aſpect more then humaine, with two ſwords in their hands, and menaced him with death, if he did not doe that which Leo requeſted him. It is holden for certain, that theſe two were the holy Apoſtles SS. Peter and Paul, who aided and ſuccoured their ſucceſſour in ſo iuſt an entrepriſe.

Thus Attila departed, and returned into his countrey, & shortly after hauing eſpouſed a moſt beautiful woman called Idilcone, in ſolemnizing this mariage in his Kingdom of Hongaria with great feaſts, & triumphe, the barbarian ſurfetted ſo much, that he fel to bleeding at the noſe in ſuch abundance, that it ſtiffled him as he ſlept. By his death Chriſtendom had a ſmal breathing ſpace, Italy eſpecially, and ſo had the holy Pope alſo, for euery one was in feare and dread ſtil of the proud Pagan, who for pride cauſed himſelf to be called: Attila King of the Hunnes, the ſcourge of God. He ſeemed indeed to be ſuch a one as wel by his countenance, and his litle and miſproportioned ſtature, as alſo by his barbarous and diſorderly behauiour. Not long after his death, a ſouldier belonging to Ætius called Traſilla, killed in Rome the Emperour Vallentinian, in reuenge of the vniuſt death of his captaine.

There ſucceeded in the Empire Maximus, who eſpouſed Eudoxia the widow of the Emperour that was ſlaine (though ſome ſay shee was ſiſter vnto Vallentinian) againſt her wil, & therfore shee awayted a time to be reuenged on Maximus, as wel for this violence, as alſo for that he had been priuy and party, to the murder of her husband (or brother which ſoeuer it was.) Eudoxia by this reuenge wrought much damage & hurt vnto al Italy. For she wrote vnto Genſericus King of the Vandalles in Africa, and promiſed vnto him the Empire of Rome if he came thither in perſon Genſericus hearing this, was not ſlack in it, but gathering an army of 300000. men, arriued on a ſodaine on the coaſte of Tyber, neer vnto Rome. The holy Pope Leo as a piteous Father went to meet him, and with great humility beſought, that he would haue pitty on that miſerable countrey and people. And becauſe they had found mercy at the hands of the moſt fierce barbarian that euer was, that he would not ſurmount him in cruelty. But ſeeing he was determined to ſack and ſpoile the city, yet that at the leaſt he would haue regard and reſpect vnto the Churchs and holy places and alſo vnto the ſtately building, in conſideration that they were forſaken, & abandoned of the citiſens. Genſericus though he was baptiſed, yet he was an Arrian heretik, and by conſequence an enemy to the Catholicks, which was the cauſe that ſmal fruit was reaped by theſe prayers and entreaties, and he shewed not the fauour that King Attila being a Paynime did.

Genſericus entred into Rome without any reſiſtance, and in 14. dayes that he ſtaied there, he committed many abominable cruelties. Neuertheles the prayers of the Pope preuailed thus much with him, that the fierce King did not deface the city ſo much as he thought to haue done. The citiſens for the moſt part were fled, and of them that remained the moſt principal were put in priſon, and with them the vnfortunate Empreſſe Eudoxia. Maximus cauſer of al theſe toubles, who had taken vpon him the title of Emperour, would haue fled and could not, for whileſt he prepared to fly, one of the principal Romaine citiſens called Orſus ſlew him. Genſericus retourned into Africa with the priſoners, and with the ſpoiles of miſerable Rome, which had been now ſacked, & ranſacked the ſecond time, it hauing ben ſpoiled fourty yeares before, by Alaricus King of the Goths.

Theſe barbarous nations being departed out of Italy, there aroſe another affliction to the Catholik Church, by the heretiks which were diſcouered in Grecia, againſt the which Pope Leo aſſembled a Councel in the city of Chalcedon. This was one of the foure Councels which S. Gregory reuerenced as the foure Goſpels. In this counſel were aſſembled together 630. Bishops. In ſome of theſe ſeſſions Martianus the Emperour of Conſtantinople was preſent. In this counſel many holy decrees were made, and the hereticks Neſtorius & Eutiches were condemned, and Dioſcorus, and other Prelats alſo that fauoured him, were depoſed. By this meanes the Chriſtian common wealth obtained peace, though not long: for after them ſprong vp other hereticks called Acephali, that is to ſay, without head: becauſe they had no particular auctour of whom to take their name, as other heretiks vſe to doe. Theſe fellowes receiued the errours condemned in the late councel of Chalcedon, and the holy Pope Leo wrote many things againſt them in ſo high and delicate a ſtyle, as neuer any Eccleſiaſtical writer had done before.

This holy Pope had great care to augment the ſeruice of God, and commanded vnder great paine, that none ſhould be ſo bold as to handle the reliks of ſaints, but with great reuerence, and the ſame he did of images. He ordained in the Maſſe, that the Prieſt ſhould turne vnto the people, and ſay: *Orate Fratres*, and added to the Canon theſe deuout words: *Sanctum ſacrificium & immaculatam Hoſtiam.* It is ſaid alſo of him, that when he wrote againſt Neſtorius the heretick, he laid the paper vpon the ſepulcher of ſaint Peter the Apoſtle, and prayed the holy Apoſtle to amend his writing, if there were any thing therein to be amended, and that he found certaine words blotted out and amended. S. Leo made continual prayers vnto ſaint Peter, beſeeching him to obtaine of God for him remiſſion, and pardon of his ſinnes, and S. Peter appeared vnto him and ſaid: I haue prayed for thee, and God hath pardoned thee, but take good head to whom thou giueſt holy orders, or any eccleſiaſtical dignity. In this he amended himſelf, ſo that when he ſhould giue any benefice, he would firſt make great trial of the quality of the perſon that ſhould haue it, & if any was to receiue orders, he was to be of an approued life.

If any principal perſon required to haue from him any relikes of Saints, he ſaid Maſſe and then he deuided the Corporal vpon which he had conſecrated the B. Sacrament, and gaue that vnto him for a Relike. And if he ſaw that they

they reſted not content, he took a knife, and pricked the Corporal, and bloud iſſued out of it. Among his other decrees, one is very notable, in which he commandeth, that the conſecrated veile should be giuen vnto noe Nonne, if firſt she had not liued a chaſt, and ſolitary life. 40. yeares, although that this was long before ordeined in the councel of Agatha. He alſo reſtored and adorned the Churchs and publik places, which the Vandals had ruinated and defaced. He perſuaded Demetria a moſt riche and holy woman, to build the Church of S. Stephen *in via latina* three miles out of Rome, and he builded at his owne coſts and charges a Church in, *Via appia* in the honour of S. Cornelius the Pope and martir. He made a particular place for the Relicks in the Church of S. Peter and S. Paule, & of the Church of S. Lateran. He ordeined the colledge of them that are now called Chamberlaines, and apointed them to keep the holy ſepulchers of the Apoſtles. He made another monaſtery neer vnto the Church of S. Peter. He gaue veſſels, challices, and ornaments, vnto ſundry Churchs.

Laſtly, this holy Pope hauing ſpent his time in moſt holy works, in defending the Chriſtian Religion with his holy doctrine, and being very old, and wearied out with the trauels he had taken after he had been Pope 20. yeares 10. months and 28. daies, he paſſed out of this trouble ſome life vnto the eternal. He died in Rome on the 11. day of the moneth of April, in the yeare of our Lord 463. Baronius ſaith 461. Leo being then Emperour of Conſtantinople. The church holdeth his Pope in the number of the holy confeſſours, & celebrateth his feaſt on the ſame day that he died, and becauſe he was an excellent Pope he merited to be called Great. He gaue holy orders many times and made 31. Deacons. 81. Prieſts and 85. Biſhops. His body was buried in the Vatican.

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## *The life of SS. Tiburtius, Valerianus, &c. April. 14.*

*SAint Paule the Apoſtle, writing vnto the Corinthians, and ſpeaking of them that were married ſaid: If a faithful woman shal be marryed with an vnbeliever, let her liue with him, and not forſake him, for it may come to paſſe that the vnbelieuing man, may be ſanctified, and become a Chriſtian by the meanes of the faithful woman. This is verified in Valerianus, a Nobleman, and a Senatour of Rome. Who being a Pagan hade ſpouſed S. Cecily, by whoſe meanes he was made Chriſtian, and afterwards a Martyr. The life of this holy Saint, and of one of his brothers called Tiburtius, and of another man called Maximus (who was martired with them) was written by Simeon Metaphraſtes in this manner.*

THe Father of S. Cecily gaue her for wife vnto Valerianus. He and she were of noble birth. He rich, and she rich. He of a commely perſonage, & ſo was she. He was a Pagan, but she was a Chriſtiã, the firſt nigh that they kept company together after the eſpouſals, Cecily ſpake vnto her husbãd in this manner. Moſt deere ſpouſe, I wil diſcouer vnto you a ſecret thing, if you promiſe me not to publish it to any liuing perſon. I ſweare vnto you (ſaid S. Valerianus) neuer to ſpeak word of it, but at your pleaſure. Then ſaid Cecily,

the ſecret is this. I haue an Angel of God who is the guardaine of my body, and he is ſo Ielous, that if he ſee thee to come neer vnto me in carnal loue, he wil shew his fury and kil thee, and thou shalt not enioy thy pleaſant youth. Valerianus confounded, and ſomewhat chafing with anger at theis words, ſaid: Cecily, if thou would ſt haue me belieue that which thou ſaieſt, let me ſee that Angel, and if I ſee it be true, I wil not doe any preiudice vnto thy virginity. But if I doo not ſee him, I beliue thou loueſt ſome other perſon, and I wil kil thee, and him together. If thou wil haue power to ſee him (ſaid Cecily) it is neceſſary for thee to be made a Chriſtian and belieue in Ieſus Chriſt, Valerianus ſaid: what thing muſt I doo to perform this? Goe, ſaid Cecily, to talke with Pope Vrban, whom thou shalt find in the Via Appia, not farre from Rome, hidden among the ſepulchres in certaine caues, and he shal inſtruct thee in the faith, and when thou ſaieſt that I ſent thee, hee wil baptiſe thee, and forthwith thou shalt ſee the Angel.

Valerianus ſtaied not to doo al that was ſaid vnto him. Hee found out the Pope, and told him that Cecily ſent him, & vnto what end. S. Vrban inſtructed him in the faith, and baptized him. Valerianus retorned vnto his Spouſe and found her at her praiers in her chamber, and ſaw an Angel in her company, from whoſe face came shining beames, and his garments and other ornaments she wed him to be heauenly. He had in his hands two beautiful garlands of roſes & lillies, the one he gaue vnto Cecily, the other vnto Valerianus, ſaying I haue brought you theſe out of paradice; Set them vpon your heads, in ſigne that you muſt from henceforth loue each other with chaſt, and pure loue; theſe flowres wil neuer wither, they shal neuer looſe their ſweet fauour, and shal not be ſeen but only of them, vnto whom chaſtity (which pleaſeth you) shal pleaſe; And becauſe thou Valerianus haſt giuen credit vnto thy Spouſe Cecily, and haſt receiued her holy councel, God hath ſent me to ſay vnto thee, that aske thou what it shal pleaſe thee, and hee wil graunt it thee.

Great ioy conceiued the two Spouſes at the words of the Angel; Valerianus ſtood ashamed, and ſcarce could ſpeak for the ioy he felt at his hart; Aſſoone as he could vtter his words he ſaid, The thing I chiefly deſire is this; That ſince God hath deliuered me frō the blindnes in the which I was when I adored the diuels, that God would likewiſe deliuer a brother which I haue, whom I loue as mine owne life. For as I think, it were cruelty and vncharity toward him, if I did not labour to draw him out of errour, frō the which I my ſelf haue been alſo deliuered. In ſumme, I requeſt that Tiburtius my brother may be made a Chriſtian. The Angel ſaid: his requeſt was iuſt, wiſe and pitiful, therfore God graunted him that fauour, that as he had been deliuered from the diuel by the meanes of Cecily, euen ſoe his brother should be deliuered by his meanes, and be ſaued; This being ſaid: the Angel vanished away.

Tiburtius comming into the chamber, went to embrace his brother, and kiſſed Cecily in the fore-head, in ſigne of kindnes and good wil; Which being done he ſaid, I wonder that at this time (when for the coldnes and the winter there is not in the fields any green leaues) there be heer lilies and roſes. And though I ſee them not, yet me thinks they are hard at my face, and that I haue them in my hands, I feele ſuch a delicate ſmel. The two Spouſes opened vnto him

him the mystery therof, and persuaded him to be a Christian, & that he would forsake the adoration of the Idols, to the end he might merit such a crowne as they had. Tiburtius followed their good councel, and was baptised by Pope Vrban, being first instructed in the faith. Then he returned to see his brother & his kinswoman; They al three together made most sweet conferences of spiritual matters, and God gaue such grace vnto Tiburtius, that not only he merited to see the Angel aswel as Valerianus and Cecily, but also obteined of the heauenly Maiesty, whatsoeuer he requested, and with his prayers healed the sick; The two good brethren exercised much the works of mercy, and deuided their goods vnto the poore and other pious vses; And for that by the appointment of Marcus Æmilius Antoninus, who then was Romaine Emperour, some Christians were Martyred, they tooke their bodies by night and buried them.

There wanted not enuyous people whose exercise is to persecute the good, and to shew their malice against the holy Saints; They were accused publickly before the Pretor Almachius, who reproued them very sharply, as wel for that they had giuen a great part of their patrimony vnto the poore, as also for that they had buried many Christians, put to death by order of their law, giuing therby certaine notice that they also were Christians. The two brethren answered him boldly, and constantly, saying: that they made more accompt that they were Christians, then to be called noblemen of Rome: And that they desired more to obey and please the Emperour of heauen, then the Emperour of the earth, and therfore they had no dread to doe contrary into the law of Marcus Æmilius, for that they obserued the lawes of Iesus Christ. Then Almachius caused them to be beaten cruelly with staues. And becaufe they were constant in their purpose, he gaue sentence against them that they should be beheaded: He gaue the charge of the execution of the iudgment vnto one Maximus, the chiefest man in the said gouernours house: commanding him, that if they adored not the Idols, they should be put to death on the next day.

This Maximus was of a milde nature, and it grieued him much: He had great compassion of the two brethren, soe Nobly borne, and of so rare qualities: He began to persuade them with mild words to moue them to doo the wil of Almachius, to the end they might saue their liues; They answered him: that to follow his councel was not the way to saue their liues, but rather to loose their liues and soules for euer. It appeared that Maximus was some what moued at these words, considering, that if for the mortal life men vse such diligence to preserue and prolong it euery yeare with much trouble and griefs which in this life are endured, it is a thing more conuenient to vse greater diligence to enioy euerlasting life; And al troubles and toile that is taken for that end is wel bestowed. Maximus lead them vnto his house (for so the holy Martirs requested) there they beganne to preach the faith vnto him. Whereupon Maximus and al his family were conuerted.

At midnight came Cecily, accompanied with some Priest to see her Spouse; By the ordinance of God: by her comming Maximus was not only cõfirmed in the faith and in his holy purpose, but also was baptized: when day brak, Cecily bad them to prepare themselues (as the good soldiers of Christ Iesus) for the

the day was come wherein they should fight for his seruice, euen vnto the losse of their liues, but yet to gaine the same againe. Then with many teares which both of them shed, knowing they should not see one another in this mortal life, she tooke leaue of her Spouse and departed. She being departed with the Priests which accompanied her, Almachius sent to see if Tiburtius and Valerianus were in the same opinion of not adoring the Idols, then that they should be led forthwith vnto their execution. The holy Saints were led out of the citty vnto the Temple of Iupiter, and when they would not adore the Idols, both of them were behedded in the presence of Maximus; Who said with a lowd voice: that he had seen two Angels as resplendent as the sonne, which carried the soules of the holy Saints into heauen. Some gentils were made Christians by his words. When Almachus heard that, he was in such a rage, that he caused Maximus to be beaten with staues that had plommets of lead tyed to them (in his owne house) that they made him yeelded vp his spirit vnto God. Saint Cecily had care to get the body of her Spouse Valerianus, and of his brother Tiburtius, and to bury them. Their death was on the 14. of April, and on the same day the Church celebrateth their feasts.

*See Bar. tom. 2. an. Domini. 232.* These three Saints Tiburtius, Valerianus and Maximus, liued in the yeare of our Lord 225. after the opinion of Onufrius and Canisius. And it seemeth that Ado Vienensis is of the same mind, but according to Bar. 232. Alexander Seuerus being then Emperour of Rome.

## *The life of S. Anicetus Pope, and Martyr. April. 16.*

*SAint Paul writting vnto the Corinthians saith vnto them: It is a shame for a man to haue long haire on his head. Pope Anicetus was a most holy man (and gaue proofe thereof) in that he lost his life for Iesus Christ his sake. Of him it not read in eleuen yeares and more that he was Pope, that he made any other decree but one, in which he commanded, that no Priest, or religious man should haue long haire. S. Paul would haue al men goe without long haire saying: It is a shame to weare it. S. Anicetus was ẽnt that at the least the Priests should not weare lõg haire. The haires be a superfluous thing in a mã, who may be in good estate without them. In such sort, that by the haires are vnderstood the goods temporal, superfluous, or ouerplus to euery one in his estate. S. Paul saith the superfluity and ouerplus of a mans goods, must be cut off, & giuẽ vnto the poore. S. Anicetus saith: I wil that at the least, the Priests, and other Churchmen, be content to take so much of their reuenewes, as is with honesty sufficient for their life, and the rest they should giue vnto the poore. We must giue this moral sense vpon the words of the Apostle, and vnto the decree of the Pope. His life collected out of Damasus, and other Authors, that wrote the lines of Popes, was in this manner.*

BY the death of Pope Pius the first of that name, there was placed in the seat of S. Peter, Anicetus, who was borne in Humisia, a little citty of Syria, and was the sonne of Iohn. There raigned at that time in Rome, the great Philosopher, and learned Prince, Marcus, Aurelius, Antoninus. There are few things found written of Pope Anicetus, though it be very certaine that he endured much

much trouble, in the gouernement of the Catholike Church; which was enlarged, and spred into sondry parts of the world, & in euery place, it was either persecuted by the Emperours, or molested by Heretikes. Eusebius Cæsariensis saith: That Policarpus Bishop of Smirna in Asia, and disciple of S. Iohn, came to Anicetus being in Rome, and conferred with him vpon the manner, how the Christians should keep the feast of Easter, to the end, they might not agree therin with the Iewes. This thing being ordered, Policarpus being already very old, and of great authority, and learning, conuerted many heretikes of the Valentinians, and Marcionists (residing in Rome) to the true faith. Then retorning into Asia, he was martyred, for the persecutions of the Christians was grieuous in those parts, but shortly after it ceased a litle by the Emperour commandment. He being there vnto persuaded by some who affirmed, that the more the Christians were put to death, the more they increased. And it was apparantly seen that God fauoured them, and sent calamities and destruction vpon the paynims, that persecuted them. By this meanes the persecution in Asia was some what mitigated, and at Rome also, and in other prouinces of the West, yet was the good Pope Anicetus martyred. It is found in his decree aboue mentioned that Priests should not weare long haire. He gaue holy Orders fiue times in the moneth of December, and made 17. Priests, 4. Deacons, and 9. Bishops. He was martyred in the yeare of our Lord, 173. Baronius saith: 175. on the 17. of April, on which daie the Church celebrateth his feast, Marcus, Aurelius, Antonius, being Emperour. The bodie of S. Anicetus was buried in *via appia*, in the place which afterward was called *Cemiterium Calisti*. He was Pope 11. yeares, and 4. months. Baronius saith. 8. yeares, 8. months, & 24. daies.

## *The life of* SS. *Sother and Caius, Popes and Martyr. April.* 22.

*SAint Paul the Apostle writing vnto his beloued disciple Tymothy, & rehearsing the qualities and conditions that a Bishop ought to haue, recyteth also the parts which he ought not to haue, one of the which is; that he be not a Neophite, that is to say: a yong plant. The Apostle in saying that the Bishop ought not to be a yong plat, would therby inferre, that he ought not to make any a Bishop ouer hastily. The office of a Bishop is to preach, to heare confessions, to say Masse, and such other things. What a thing were it to see a man say Masse to daye, which yesterday we saw iustle, and ryde with a launce on horsback? what were it to see one heare confessions to day, who yesterday was wholly occupied in worldly matters, & to see a man this day to preach, who yesterday was a souldier in the warre. The Apostle saith: you ought not to giue these dignities to them that be of so different estats. This being considered by the holy Martyr and Pope, Caius, it moued him to ordeine that he which should be a Bishop should first be ordeined Ostiary, Reader, Exorcist, Acolyte, Subdeacon, Deacon & Priest. And this was not for that he first instituted these orders which were before vsed in the Church, much lesse that it was a custome, that one should be first a Bishop, and then a Priest, but that which Caius intended in that decree was, that first they should be exercised for a space in the inferiour degrees, if they desired to attaine to the higher.*

*This is the same which the holy Councel of Trent did very wel command, that there should be some time, between the lower and the higher orders, to the end, euery one should be exer-*

*ciſed in the degree and order receiued. This exercise and administration of holy orders, can euery one doe it? Shal it be lawful to one that is not ordered a Deacon, to red the Goſpel ſomennely? To this anſwered the holy Pope Soter: that they which be not ordered, ought not to exercise thoſe offices. Alſo that euery one was not to exercise other holy functions, appertaining vnto the ſeruice of God Though a woman be a conſecrated a Nonne, & delicated vnto the ſeruice of God, neuertheles, it is not lawful for her, to offer incenſe vpon the Altar, nor to touch the hallowed things, as the Corporalls, Senſers, and ſuch like, and of this holy Pope. To the end none ſhould grieue at this, he made another decree in which he commandeth that al Chriſtians ſhould communicate on Cena thurſday, except thoſe that were in mortal ſinne, and were therfore vnworthy to receiue the B. Sacrament. Al the Chriſtians hauing this leaue in a caſe that ſo much importeth them, we muſt not complaine, if ſome things of leſſer importance be denied, and forbidden vs. Let vs now ſee the liues of theſe two holy Popes, though for that they liued in the time that the Church ſuffered very great perſecution, and the faithful belieuers expecting euery day from houre to houre to be ſlaine, they wanted time to write the liues others. Neuertheles Damaſus, and other Authours gathering them, wrot the life of Soter in this manner.*



SOTER was borne in Campania a Prouince of the Kingdome of Naples in the citty of Fundi, and his father was called Concordius; He was a man of a right vertuous life, & made the decree ſpoken of before, to wit; that the Nonne ſhould not be ſo bold as to touch the Corporalls, or other hallowed things, nor put incenſe on the Altar. By this may be ſeen how ancient & old a thing it is in the Church of God, to vſe incenſe in the Sacrifice of the Maſſe, and likewiſe to be Nonnes, and the vſe of perpetual vow of Virginity, and alſo of Altars and holy places, altar clothes, Corporalls, and other hallowed things, which were ſo highly reuerenced that the Nonnes might not touch them with their hands.

Some ſay Soter appointed the benediction of married people, which he did to giue remedy againſt witchcrafts, and diuelish inchantments, by which lewd perſons ſometimes vſe to be-witch married couples, to hinder generation in them. He commanded alſo that matrimony ſhould be publickly ſolemniſed, but Gratian doth attribute it to Pope Euariſtus, and not to Pope Soter, He commanded the Chriſtians to communicate on Maunday thurſday, a I haue ſaid before. In the time of this Pope, the Church of God had ſome repoſe and reſt, for Commodus who was the Emperour though he was a moſt wicked Prince, did not perſecute the Church, and that wanted only to make him the worſt of al other. This is the cauſe that ſome thincke that Soter was not martyred, but that he dyed a natural death, but the contrary is true, for he was a martyr, as al his other predeceſſours were. The pretors, lieftenants, Iudges, and other officers, were ſo fleſhed in cruelty, by the former perſecutions, that either inſtigated by the deuil, or els incited therto by hope of their priuate gaine, & to get the goods that ſhould be confiſcate, they ſtil obſerued the decrees of the former perſecuting Emperours, though the Emperours raigning at that time, had not decreed any thing againſt the Chriſtians.

Many

Many faithful belieuers were martyred, which lot fel alſo vpon S. Soter, after he had giuen orders three times, in the moneth of December, and made. 18. Prieſts. 9. Deacons and 11. Bishops. He gouerned the Church of God 9. yeares and .. moneths. Baronius ſaith 3. yeares 11. moneths 18. dayes, and was put to death in the yeare of our Lord 182. Baronius ſaith 179. in the raigne of the aboue named Commodus. He was buried in via Appia in the Churchyard of Calliſtus. The Church celebrateth his feaſt on the 22. of April which was the day of his death. In the veſtery of the holy Church of Toledo, there is the body of a ſaint in a cheſt of ſiluer, and it is ſaid to be the body of S. Soter the Pope and Martyr. How or when it was tranſlated thither I ſay nothing, for that I know not the certainty.

*Baro. Marcus Aurelius.*

## S. Caius.

TOgether with the feaſt of S. Soter the Church celebrateth alſo the feaſt of S. Caius, who was alſo Pope and Martyr, of whom Damaſus ſaith: that he was the ſonne of one Caius or Gaius, and borne in the Prouince of Dalmatia, which is now called Sclauonia, he was neer kinſman vnto the Emperour Diocleſianus, whoſe perſecution (which was the 10. that the Church of God had ſuffered) began in the time of this Pope, of al the other this was the crueleſt, for it laſted many yeares, and in it the paynims neuer creaſed to burne Chuches, and with exquiſite torments to kil the Chriſtians, men and women, yong, and old, of euery ſort and condition, taking from them their goods with ſuch cruelty, that ſcarce any one had the boldnes to be called or knowne to be a Chriſtian. It ſeemed truly that the deuil deſired to shew al his force in thoſe few dayes that remained, for that he foreſaw the perſecutions againſt the Church were to end, and Chriſtendom was to enioy tranquillity, and peace by the fauour of the moſt mild Prince Conſtantinus the great.

The moſt cruel perſecution of Diocleſian made many to wauer & to shrinck: One of theſe was Pope Caius who was in great feare, and being importuned by ſome of his allies and friends, who aduiſed him to take regard vnto his life, reſolued to withdraw himſelf, and to ſtep a ſide into a caue in the ground, accompanied with Gabinius his brother and Suſanna his niece, and there he was a Confeſſour certain yeares, as Damaſus ſaith: who vſeth the manner of ſpeaking of thoſe times, which called them Confeſſours that were perſecuted by any Tyrant for Chriſts ſake, or had been in danger to looſe their life in any torment, and had eſcapet it. Theſe and ſuch like were called Confeſſours, for that they had confeſſed the name of Chriſt before his enemies. Pope Caius remained hidden 8. yeares in this manner, at which time the perſecutours had notice of him and took him, together with his brother and niece, al which three ſuffered martyrdom very couragiouſly.

Pope Caius made the decree which I haue recited, that is ſo ſay: that he which is to be a Bishop muſt ariſe by degrees, and the orders of Oſtiary, Reader, Exorciſt, Acolyte, Subdeacon, Deacon, & Prieſt. Damaſus ſaith that Caius at foure times in the months of December ordered 15. Prieſt, 8. Deacons and 5. Bishops. He was Pope 11. yeares 4. months, and 12. dayes. Baronius ſaith, 12. yeares, 4.

months. 5. dayes. He wrote a very elegant epistle vnto Felix a Bishop, in which he treateth of the verity of the Incarnation of the world. He was martyred in the yeare of our Lord. 296. in the time of Diocleſian. His body was buryed in the Churchyard of Calliſtus. The Church celebrateth his feaſt on the 22. of April together with S. Soter Pope and Martyr, as he was. Theſe two. Saints were equal in dignity, equal in celebration of their feaſts by the Church: and we may likewiſe beliene that they be equal in the celeſtial glory, of the which God make vs partakers for his heauenly mercies ſake, *Amen.*

## *The life of S. George the Martyr. April 23.*

*IEſus Chriſt promiſe in S. Mathew, that he that shal confeſſe him, and shal not be ashamed of him in earth, he in like manner wil not be ashamed of him in heauen, but wil confeſſe him before the holy Angels, and wil commend him before his eternal father for his ſeruices receaued, and wil beſeech him to render his merit vnto him. This agreeth wel vnto al the Martyrs. They al confeſſed Ieſus Chriſt in the earth, and were not ashamed to confeſſe him dying on the Croſſe for true God. But in eſpecial it agreeth fitly vnto S. George that moſt noble knight, who being in the preſence of Diocleſianus, and of al the Romane ſenate, where they conſulted to perſecut the Chriſtians, and to blot out and take away that name from the face of the earth, they al conſenting that ſo it should be done, he only vndertook the deffence of the honour of God againſt them al, and confeſſed that Ieſus Chriſt was the true God, and openly reprooued the conſultation and decree, which had been there holden and made. For which cauſe he loſt his life, with ſore and cruel torments. The life and Martyrdom of this holy Saint, was written by Symeon Metaphraſtes and by Paſycrates a familiar friend of the ſame holy Saint, who was preſent at al theſe things. Of that which theſe two ſay, we wil weaue a garland, to the end that they which deſire to ſuffer for Ieſus Chriſt, may haue it often in mind, by ſeeing the many paſſions, and moſt cruel torments, which S. George ſuffered.*

DIocleſianus Emperour of Rome, being ſubtile & politik, deſirous to aduance his preſent eſtate, & to be famous to al poſterity, thought the famour of his gods to be the chief & greateſt meanes, of whom he took counſel ordinarily, and offred vnto them great and ſolemne ſacrifices. On a time vpon a matter of great importance, he demanded counſel of an Idol, who ſtaied a long while in giuing vnto him an anſwere, & at the end ſaid to him: That the cauſe why he anſwered not ſometimes, & that ſome of his anſwers were falſe, was the iuſt men that were in the Romaine Empire. This ſaid the Idol by his Prieſt, & then held his peace. The Emperour laboured to know who thoſe iuſt men were, & it was told him that they were the Chriſtians. For it was certaine, that whereſoeuer they liued, they did no wrong, nor agrieuance vnto any, but did good vnto al men, this was to be iuſt men, and ſuch were the Chriſtians of that time.

Hereof Diocleſianus took occaſion to raiſe the tenth perſecution of the Church, with ſuch cruelty. On a ſodaine al the priſons in the Empire, were filled with Chriſtians, and cleared of theeues, murtherers and adulterers. Life

was

was taken from him that deſerued to liue, & they were pardoned, that had deſerued a thouſand deaths. Yet although an infinite ſort of Chriſtians were put to death in al contraries, as many more did ſtil remaine, yea, the more were put to death, the more were ſtil diſcouered. This cauſed Diocletianus, to gather together a general aſſembly, in the which were al the Senatours, al the principal men of the comminalty, and al the captaines which had office and command in the army. There he propounded the cauſe why he had congregated them, namely: to conſult what was beſt to doe with the Chriſtians, and whether he ſhould permit, and ſuffer them to liue in freedom, or els ſhould perſecute them, and then he requeſted euery one to ſpeak his opinion. So euery one ſaid his mind. The Emperour at the laſt diſcouered the poiſon that lay hidde in his hart, ſaying: that the Romane Empire could not but be in danger, except the Chriſtians were expelled, or put to death, or by ſome other meanes ridde out of the ſame. I (ſaid he) am of this opinion for that the Oracle ſaid ſo, therefore let vs ioine, and vnite our ſelues together, and either expel them al out of the Empire, or put them al to death.

There was none ſo hardy to gaine ſay the Emperour, ſeing his ſterne and fierce look, which was a ſigne of his inward indignation againſt them, ſo euery one allowed, & aſſented to his ſpeach. At this conſultation was preſent George the moſt noble knight, borne in Cappadocia. He had lod his father in the warre, fighting in the behalfe of the Romaine Empire, & therefore George was departed from thence with his mother, to dwel in a citty of Paleſtina, where he had manie poſſeſſions and reuenues. He was a Chriſtian euen from his infancy. When he came to yeares that he was able to beare armes (his mother being dead) he reſolued to be a ſouldier, as his father had been. He gaue the charge of his houſe and his goods, vnto a faithful friend, and he being wel appointed and accompanied, went and preſented himſelf vnto the Emperour Diocleſianus, vnto whom he declared who he was, and what his deſire was. The Emperour ſeeing him comely, and of a good ſtature, diſcreet, and courteous, made him Coronel of a company of horſe. George had before this time shewed his valour and great courage, for as he paſſed by the citty of Berius, he had killed a terrible dragon, that did much harme in the countrey, and by this he obtained immortal fame.

In regard of the charge which he had, he was preſent at the conſultation againſt the Chriſtians (as I haue ſaid before.) Hauing then vnderſtood what thing had been departed, & that the third day after they muſt meet againe, for euery one to ſubſcribe their names to the conſultation had, & to determine in what order the perſecution ſhould be made. In the meane while George gaue freedom vnto al his ſlaues, and diſtributed al that he had, part vnto his ſeruants and part vnto the poore. Of the goods he had in Paleſtina he made a Bailiffe, & ouerſeer, that might ſel al, and employ the monie in pious and godly dreeds. Theſe things being done with diligence, he on the third day preſented himſelf in the Counſel chamber, & ſeing that the ſenate did confirme al that had been ordeined in the conſultation paſſed, and that they now treated in what for the perſecution of the faithful ſhould be performed, he ſtood vpon his feet, and with a cheerful contenance, and an high voice, he ſpake in this ſort.

Moſt victorious Emperour, moſt honorable Senatours, right noble and generous knightes, for what reaſon doe you chãge your vſage to obſerue & vphold iuſt lawes, that you now eſtablishe a law ſo vniuſt and pernicious againſt the Chriſtians, who be people iuſt, vertuous, holy, and worthy of al veneration, and regarde? perhaps you would haue them to adore your gods? And if they be not gods, wherefore would you haue them to adore them? They that adore them be blind, they know not that Ieſus Chriſt with his eternal Father and with the holy Ghoſt, is the true God that ought to be adored, by whom al things be made, & gouerned. It would be much better for you to forſake your blindnes, to open your eyes, and to adore Ieſus Chriſt, then to perſecute the Chriſtians, and to compel them by force to adore your falſe gods.

Euery one it the councel chamber remained amaſed, and aſtonied, at the bold ſpeachs of George, they looked on the good knight, and beheld the Emperour, expecting the anſwere he would giue. He incenſed with choller and indignation, gaue a ſigne to Magnetius to make him anſwere, who was his fauority and Conſul. He called the holy Saint neerer vnto him, and ſaid: who art thou? And what is thy name? George anſwered: My firſt and principal name, is a Chriſtian, and they which know me cal me George, borne in Cappadocia, a noble man, and by office a Coronel of horſe in the Emperours hoſt. Magnetius asked more of him, who hath deluded thee, that thou talkeſt ſo boldly and audatiouſly? The truth, anſwered George. What is the truth ſaid the Conſul? The holy ſaint anſwered: the truth is Chriſt whom you Idolaters doe perſecute. Then thou art a Chriſtian ſaid Magnetius. George anſwered; I am a ſeruant of Ieſus Chriſt, and I truſting in him, would beare witnes of the truth, in the midſt of this famous aſſembly. Forth with aroſe a great murmuring among al thoſe that were preſent, ſo that one ſaid one thing, & others ſaid another. The Emperour commanded that euery one should keep ſilence, then turing him vnto George, knowing wel who, and what he was, he ſpoke to him in this manner.

I know not (O George) what thy madnes should be to gainſay me, knowing what I haue done for thee: for I knowing thee to be of a noble blod, and ſeing thy good quallities and valour, haue honored thee, and made thee Coronel and thought to haue beſtowed on thee greater offices: which things thou by thy doings at this preſent haſt altered: I councel thee as a father, and command thee as thy Lord, to forſake this thy wicked opinion and adore our gods, if thou wilt not, thou shalt looſe that which to this time thou haſt gained, and thy life withal. George anſwered, I would to God that thou (ô Emperour) wouldſt take the counſel which for thy good thy faithful ſeruant giueth thee, which is: that thou forſake the adoration of thy falſe gods, and adore Ieſus Chriſt the true and liuing God, which shal be the ſafty of thy Empire, and ſaluation vnto thy ſoule.

The Emperour would not ſuffer him to ſpeake any more words, but commanded he should be led into priſon, ſet in the ſtocks, and a great ſtone to be laid vpon him, which althought it did not depriue him of his life, yet it tormented him exceedingly. The ſouldier of Chriſt continued in this torment vntil the next day, and then was preſented before the Emperour: who ſeing the holy

ſaint:

Saint some what quailed by the former affliction, said to him. Tel me George, art thou better aduised then thou wast yesterday? torments doe bring fooles againe to their wits. Thincke not said the holy Saint, that this smale paine can make me change my mind, though you deuise other that be greater, you shal see I haue a desire to support them. It was not needful to incite the Emperour thereunto, and so there was a terrible torment deuised, vpon which he caused George to be put, intēding by his example, to terrify others which purposed to be of his opinion. The engine was a great wheele, which round about was ful of the points of sharp needles. Vpon this wheele he caused George to be tyed with smale cords, which were drawne very strait, so that they entred and perced to the bornes, then he caused certaine bords to be set in the earth which were ful of knyues, and some turned vp with certaines hooks of iron, and points of needles. Then the whele was turned, whereon the martyr was bound, and when he came where the aforenamed bords were, the kniues did cut him, the hookes did teare him, and the points did pricke him in a thousand places. There issued so much bloud out of the body of the martyr, that it ran & stained them that were present. This torment was so crewel, that in the fewtimes the wheele turned about, the holy Saint remained senceles, and in a trance, and it seemed he had been wholly dead. The Emperour also thought the same. Wherefore he cryed with a loud voice, George where is now thy God? which was as much as to say, that he hath not deliuered thee from this torment. Hauing said thus he went away iocund, to doe sacrifice vnto the God Apollo, for he thought he had done a worthy act.

After the departure of the Emperour, there was heard in the sky a great thunder, and there came a voice which said: Shrinck not my seruant, remaine constant, because many by thy meane shal receaue my faith. Then appeared an Angel, who in sight of them al vnlooſed him from the wheele, and cured his wounds, so that he remained hole and sound, and ready to endure more torments. Then the people raised a great tumult and vproare, euery one crying with a loud voice: Great and potent is the God of the Christians. George seeing himself free, & whole also, not so much guided by the officers as by his own wil, he went vnto the place where the Emperour was, and in the street sang this verse of Dauid, *Exaltabo te Deus meus rex, & benedicam nomini tuo, in seculum, & in seculum seculi.* Being come vnto the temple of Apollo, the Emperour seing him, was quite confounded and dismaied, not belieuing that it should be George, but the glorious Saint said vnto him: Doe not wonder, for I am George, whom Iesus Christ hath defended from death, and deliuered from this my torment. Two other Coronels, the one called Anatholius, and the other Protoleus, who were Christians once, and shronck basely for feare of the torments, hearing this, confessed Christ to be true God with a loud voice. The Emperour vnderstanding and hearing these speachs vnexpected, commanded them to be sent away forth with, and to be beheaded.

Al these things aforesaid, came to the eares of the Empresse Alexandra, wife vnto the Emperour, who in like manner confessed Christ to be the true God publikly. This set the Emperour in such a rage, that he commanded a Cōful to carry her vnto his pallace, that after he might determine what should be done with

with he. Then cauſed he George to be caſt into a lime kil burning continually, where he remained three daies, and at the end thereof, he came out as the gold out of the fire more cleane and purified, euen ſo George came out of the fire without hurt, and with a better countenance then he had before, not without the confuſion of the Idolaters, and the raging diſquiet of Diocletian, who not ſatiate with vexing the ſainte with new torments, cauſed certaine shoes of iron to be brought, which within were ful of sharp points of needles; he cauſed the shoes to be made red hoat, and put vpon the Martyrs feet, who made a deuout prayer vnto God, that he would giue him ſtrength to ſupport that torment (which he imagined would be very terrible.) When the officers had put on thoſe shoes, they vrged him to walke with them, & kicked and beat him on The holy martyr ſaid vnto himſelfe. Be couragious George, goe on luſtily, that thou maiſt get the crowne of bleſſednes. The holy ſaint was miraculouſly deliuered from this torment, becauſe the shooes cooled his feet, he had no hurt by the fire, & the points pricked him nor. The pagans attributed al this to art Magike, ſaying he was an enchanter. Then the Emperour cauſed him to be beaten with ſtaues in cruel ſort, but the holy Saint ſong, and praiſed God chearefully, and shewed no token of grief at al.

After this the Emperour ſent a magitian called Athanaſius, to giue him a deadly potion, which should kil him forthwith (with moſt cruel paines) for ſo ſaid the magitian it would doe. The drinck was giuen vnto the holy ſaint, & he dranck it al, without hurt or harme. And becauſe the glorious martyr affirmed, that Ieſus Chriſt deliuered him from theſe dangers of death, & that this was a ſmale matter to that he could doe, ſince his ſeruants alſo did the ſame & raiſed the dead by his power, the Emperour (counſailed by the magitian) bad him to raiſe one to life, & they would belieue that he ſaid the truth. The holy ſaint though he ſomewhat ſtayed thereat ſaying: that they were not worthy to ſee ſuch miracles for their vnbelief, yet he thought that by this ſome might be conuerted vnto God: therefore he came vnto a caue which was neer vnto them, in the which were many dead bodies. He made a prayer vnto God, beſeeching him that for his glory and honour, he would raiſe againe one of thoſe dead men, and ſo it was done, for in the ſight of them there came out of the caue one man aliue, crying with a loud voice: Ieſus Chriſt is the true God. Then fel he at the feet of S. George, and gaue him thancks that his life was reſtored by his meanes.

This miracle preuailed litle with the Emperour, who became more obſtinat taking euery thing in the worſt ſence, and ſaying; that George did al by negromancy. But ſo did not the magitian Athanaſius, for he confeſſed himſelf to be a Chriſtian, and went to the man that the holy Saint had raiſed from death, and beſought him to pray vnto God for him. Then he cauſed S. George to be led againe into priſon, vnto which place many perſons of diuers conditions reſorted, euery one deſiring a remedy for his ſoule, confeſſing themſelues to be Chriſtians, & requeſting him to pray vnto God for them. Thither came in like māner many ſick folk, & he healed thē by making the ſigne of the Croſſe vpon thē. Thither came alſo a country farmer called Glicerius that had an oxe dead. The holy ſaint abounding in charity, deſired to help the poore in ſmale thin-

gs

ges as wel as in great. He bad the country former to returne home vnto his houſe for his oxe was aliue. The good man beliéued his words, and being come home and ſeeing the miracle (which was agreable vnto his low vnderſtanding) retorned vnto the priſon, crying aloud and ſaying: that he was, & would be a Chriſtian: which being vnderſtood of the Emperour, he forthwith commanded he ſhould be put to death, and he ended his life willingly for Ieſus Chriſt his ſake.

On the next day the Emperour cauſed George to be brought before him: and faining to be his friend, ſhewed vnto him great curteſy, requeſting him to be content to ſacrifice vnto the God Apollo, and he promiſed to make him the moſt principal man of his army. He ſaid, he did not this for that he had need of him, but becauſe he loued him, and it grieued him much that he ſhould looſe his life in the floure of his age. To this the martyr anſwered: wherefore haſt thou (ô Emperour) put me vnto ſo many torments? and now doeſt thou vſe me ſo kindly and courteouſly? wherefore dideſt thou not ſhew me this kindenes vntil now? Oh pardon me ſaid Diocleſianus, that indignation hath made me to be ſo cruel, I ſhal reſtore thee to al thy former dignities, if thou wilt come with me vnto the Temple of Apollo, and make ſacrifice vnto him. Let vs goe vnto the temple ſaid George. The Emperour thought he would haue ſacrificed, wherefore he deſcended from his royal ſeate, embracing him with great ſhew of kindnes. Then he cauſed it to be published thorough al the city, that George was conuerted vnto his ſecte, and had forſaken his Chriſtian religion, to the end al men might haue notice, and make ioy for gaining ſo valiant a captaine for defence of the Empire. The Idolaters commended the Emperour, who had caried matters ſo with George, and had brought him to ſo good a paſſe, crying out with a loud voice. Thanks be to Apollo conquerour of Chriſt, Apollo victorious, againſt the Crucifyed.

The ſenate was aſſembled with the Emperour, and they altogether went vnto the temple of Apollo, and forthwith was prepared and laid the Cushion to kneele vpon, and a fire where the incenſe ſhould be put. Euery one expected that George ſhould doe ſacrifice and adore alſo, but he ſtanding on his feet without any show of reuerence, ſpoke vnto the Idol of Apollo in this manner: Apollo, tel me, art thou God? wouldeſt thou be adored by man? The fiend who was neer vnto the ſtatue, ſpoke that al might heare, and ſaid: I am not God, and much leſſe they that be with me. There is one true God that created al things whoſe Son is Ieſus Chriſt, we were before time his Angels, and becauſe we offended him, he caſt vs out of heauen, and we became deuils. Then George ſaid: If you be not gods, why doe you deceaue men, in that you deſire to be adored by them? why art thou ſo bold to tarry in my preſence, knowing that I am the ſeruant of him, whom as thou ſaiſt is God. This being ſaid, the holy ſainct made the ſigne of the Croſſe againſt the Idol, and withal was heard a great roaring and tumult of deuils, who houled and made great lamentation, and the Idol of Apollo fel vnto the ground and became poulder, and ſo did many other that were in that temple. The Prieſts who before were iocund and merry, aſſembled to ſee this ſacrifice, ſeeing the contrary ſucceſſe, ran toward George with great fury, and laid hands vpon him, willing the Emperour to

put him to death forth with, vnleſſe he would haue Rome deſtroyed before his face.

The Emperor who was inflamed like fire, ſaid vnto the holy martyr. O curſed deceauer, is this the ſacrifice that thou wouldeſt make vnto the god Apollo! George anſwered: why? wouldeſt thou haue me to doe ſacrifice vnto him, he himſelfe confeſſing that he is not God but a deuil? Thou art a magician and enchanter (ſaid the Emperour) and for ſuch a one I wil put thee to death forthwith. At this inſtant the Empreſſe Alexandria took with her the guard that Diocletianus had ſet ouer her, who ſuffred her to depart out of the Pallace, vnto the temple of Apollo, and being come vnto the place where George was, she fel downe at his feet, humbly beſeeching him, to pray vnto Ieſus Chriſt for her; for him she confeſſed to be true God. This cauſed Diocletianus to be more furious, whereupon he ſaid that George had deceiued the Empreſſe, & cõmanded that both of them should be beheaded. Then were they led forthwith vnto the place of martyrdome, and George fel to prayer on the one ſide, and the Empreſſe on the other. The holy Saint deſired God to pardon al them which had taken paine to torment him, and vnto him that should kil him.

The Empreſſe (as might appeare by that which followed after) deſired God to aſſiſt her, that she might not be diſmayed in the time of her martyrdome, and ſo God shewed her the fauour, that she paſſed out of this life in the time of her prayer, which was a matter of great content vnto S. George, ſeing that Lady already in ſecurity, and that God would giue her to be compagnion vnto him in death, becauſe he was aſſured, that when she ſaw the ſword drawen againſt her, she was not danted in mind, nor changed in opinion. In like manner the prayer of the Saint was heard; for ſome of them that entended and deuiſed his death, were conuerted, and dyed Catholike Chriſtians. S. George was beheaded on the 29. day of April, a litle after midday, which at that time was good-friday, on the which the Church doth ſolemnize the Paſſion of Ieſus Chriſt. Vnto whom let vs pray, to giue vs his holy glory: by the interceſſion of this glorious Saint.

You muſt vnderſtand, that among the liues of holy Saints that Pope Pelagius appointed for Apocripha, the life of S. George was one: but it is not this which is here written (as the moſt learned Lipomãnus ſaith:) becauſe in al the Orient (where for that it was the natiue contry of the holy Saint) exact reconing is had of his martyrdome, and in al the Church his life is read, in the manner that is here written, of the which they had certaine information as wel by Paſicrates, who wrote the life of this holy Saint, as by other ſeruants which were preſent at that time; who afterwards returning into Cappadocia and Paleſtina their country, recounted al theſe things. The death of S. George was about the yeare of our Lord 290. in the time of the aforenamed Diocletianus: The citty where S. George ſuffred is not named by authours, but Vſuardus ſaith it is called Dioſpolis, which is in Perſia.

## *The life of S. Mark Euangeliſt. April. 25.*

FOR *that the loue which God beareth to his people is very great, he ſayeth by the Prophet Oſeas: that ſometimes he cheriſheth and talketh with them mildely. He would doe alwayes in this manner, if that men would ſerue him alwayes, but for that the people were ſometimes vnthankful, and rebelled againſt him, he lifted vp his hand and chaſticed them, permitting, the barbarous nations to come and make warre againſt them, and to ouercome, and leade them away as ſlaues, into diuers parts of the world. This is the cauſe (ſaid the Prophet) that the Aſſyrians led them captiues into Babylon, but God is ſo merciful, that forthwith his hart tendereth and hath pity, eſpecially when he beholdeth any perſon of that ſame people who is a good and vertuous man, for whoſe ſake he doth pardon al the reſt, and doth them good. The happened at this time to this people. Then the prophet ſaith, There ſhal be in them a man that ſhal warre like a Lyon, and the ſonnes of the ſea ſhal tremble. Some doctours ſay the prophet ſpoke theſe words by Ieſus Chriſt. And although it be ſo, yet ſeemeth it to agree very aptly vnto ſaint Mark. The prophet ſaith he ſhal be a man much beloued of God, and that for his ſake he ſhal doe good to many, and he ſhal warre as a Lyon.* Cap. 11. Cap. 11.

*Al this agreeth wel to ſaint Mark. He was beloued of God, in ſuch ſort that he gaue him in his Church a right worthy office, which was: to make him a chronicler and writer of his doings. He was a Lyon, for that of the foure beaſts the Prophet Ezechiel ſaw, which ſignified the foure Euangeliſts, by one of them which was a Lyon, is vnderſtood ſaint Mark. He roared and made the ſonnes of the ſea to tremble. Among other things which the waters ſignifieth in the holy ſcripture, they ſignify riches. The water returneth and ſtayeth not in any place, if it can find a place to get out. So riches make no long ſtay with any man, but be ſometimes with this man, and then with another: you cannot take the water with your hand, ſo alſo you cannot keep riches, they wil ſlip from the hands when we leaſt think it. The water which in the riuer is ſweet, in the ſea becommeth bitter, for if we leaue them in our life it is very diſpleaſant, and to leaue them at our death it is very bitter. So that if we meane by the ſea, riches, richmen ſhalbe the ſonnes of the ſea, theſe be they whom the Lyon, to wit: ſaint Mark, cauſed to tremble with his roaring which he made, being the moſt dreadful that is found in the Goſpel, and it is this: That it is more eaſy for a Camel to paſſe thorough the eye of an needle, then a riche man to enter into heauen. This is the roaring that ſhould by great reaſon make the riche to tremble, ſince it is ſo hard for them to be ſaued. The life of this holy Euangeliſt, was written by ſaint Ierome, and that which we ſhal now ſay of him, is collected out of him, and other graue Authours.* Ezech. 1. Marc. c. 10. 25.

SAint Mark was an Hebrew, and was Coſin to Saint Barnaby the Apoſtle. OEcumenius, Theophilactus, Metaphraſtes, Alexander Monacus, Nicephorus, Calliſtus, Placentius, and other Authours ſay that ſaint Mark was the ſame whom ſaint Luke calleth Iohn. Whoſe ſurname he ſaith was Mark, and by conſequence we muſt ſay, that he was maſter of the houſe where Chriſt and his Apoſtles ſupped, and where the Holy Ghoſt diſcended, and whither Act. 13. v. 7. Marc. 14. Luc 22.

Mar.16. Act.11. Act.11. v.12. Act.15 v.37. saint Peter went when he was deliuered out of prison, and comonly it is called Cenaculum. Saint Mark went in the company of saint Barnaby and of saint Paule, and they left him in Pamphilia to the end he might strengthen the Christians newely conuerted to the faith: or as the glosse saith, theach and instruct them sufficiently in the faith: And for feare of a persecution which arose, he went away & returned to Ierusalem. Then S. Barnaby would haue taken him with them, & saint Paul would not for that he was faint harted.

Vpon this the two Apostles fel at varyance, and separated themselues a sunder (this being the permission of God, to the end these Apostles diuided the one from the other should doe more good, which they could not doe being in one company.) S. Barnaby took S. Mark with him, into the Isle of Cypres, where he was martyred, and S. Mark departed and went to saint Paul, to beare him the newes of his martyrdom. Then he went to seek saint Peter, with whom he had strict friendship, and of whose kindred he was, by the meanes of S. Peters wife, and moreouer, S. Peter had baptised him. At last he found him, and went with him vnto Rome, and whilest the Apostle preached there the faith & Gospel of Iesus Christ, many not satisfied to heare so high and celestial doctrine at his mouth only, assembling together requested him instantly, to set downe that which he preached in wryting. The Apostle seeing their demand to be iust and good, gaue vnto Mark the charge therof, who wrote the Gospel, agreable to that which he had heard the Apostle to say, and preach oftentimes. Saint Peter as the head of the Church hauing seen & read it, approued it, to the end the faithful people might reade and hold it for holy scripture.

Saint Mark departed out of Rome with the Book of his Gospel, and went to preache to the people of Cyrene and Pentapolis, in Africa. Where doing some myracles, he conuerted many vnto the faith, & builded some Churches in those places. He also ordered Priests, consecrated Bishops, and leauing euery thing in good order, went vnto Alexandria in Ægypt, where in like manner he conuerted some, appointing them rules, that is to say. That their goods should be in common, that they should help one another, that they should maintaine brotherly loue, and to conclude, they should be a patterne of that which the Apostles had constituted in Ierusalem. Eusebius saith, that saint Mark founded the first Christian schoole of the holy Scripture in Alexandria. It is said also that in this city saint Mark counselled some whom he thought to be of hability for it, to goe vnto the deserts and to liue in caues, and in them to lead a solitary life: and that they which did so were so many, that Philo the Iew a writer of that time, recounteth for a wonder, the number of them that liued so, and also their austere kind of life: moreouer, he commendeth and praiseth them as a people deuout, charitable, and exercised in al kind of vertue.

S. Mark vsed to goe euery day out of the city to a place called Bucelos, where ordinarily were assembled many, to heare Masse and sermons, and sometimes also for other helps for their soules. The holy Euangelist saying Masse in that place, many Pagans came thither on a sodaine, and euen as he was reuested at the Altar, they cast a cord about his neck, & without making any reconing of the other, for they thought him only to be their professed enemy, drew him toward the city. They dragged him thorough al the wayes, with great noise

and

and shouting, ſpeaking blaſphemous words againſt Ieſus Chriſt, and roprochful words againſt the holy Euangeliſt. They were ſo eager that they would not ſtay with him in any place, ſo that the glorious ſaint and now a Martir of Ieſus Chriſt, left behind him the holy veſtments rent & torne in pieces, in the ſtreet, yea, & his euery flesh alſo, his body being grieuouſly wonded againſt the ſtones. In euery place where they drew and haled him, remained bloud, which powred out abundantly from euery part of his body; But his ſacred head being not able to abide any longer the knocks which the ſtones gaue, was ſo bruiſed and broken, that the braines lay ſcattered on the ground: and in this ſort the holy Euangeliſt yealded vp his ſoule into the hands of God.

When the painimes ſaw him to be dead, they let him lye and departed, and ſome Chriſtians which were his diſciples, took his body and buried it. Afterward in proceſſe of time (the Saraſen Mehometans being Lords of the citty) certaine citiſens of Venice who were fled from their countrey vnto Alexādria, got ſecretly the body of S. Marke out of the Church where it lay, without any knowledge of the Saracens. Ther laid it in a great cheſt, and couered it with ſwines flesh, which the Saracens abhorre as death. By this ſleight they got it on ship-bord, and ſetting vp their ſailes, brought it in ſafty vnto Venice, where it was alwaies ſince, and euen to this preſent, is kept in eſpecial reuerence & veneratiō, in ſuch ſort, that the citty of Venice is by another name called the city of S. Marke. God make vs al citiſens of heauen by the merits of this holy Euangeliſt. Amen. The Catholick Church celebrateth his feaſt, the day of his martirdom, which was on the 25. of April, in the yeare of our Lord. 63. in the time of Nero. (as Onuphrius ſaith:) Vpon the ſame day are kept the great Litanies, in which the proceſſions be vſed, to the end that God would glue vs health of body, and ſend and conſerue the fruits & encreaſe of the earth. Of S. Marke the Euangeliſt many Authours make mention: as S. Dorotheus Bishop of Tirus in the Book of the liues of the Apoſtles and Prophets. Clemens of Alexandria in the ſixt book. Euſebius Ceſarienſis in his eccleſiaſtical hiſtory. l. 2. c. 16. and lib. 4. cap. 11. S. Ireneus. lib. 5. cap. 8. Nicephorus. lib. 4. cap. 43. Iſidorus in the life of the fathers. cap. 83. Beda, and Vſuardus. in their Martirologue. Baronius following S. Hierome, ſaith he died in the yeare 64.

## *The liues of S. Cletus and Marcellinus Popes, and Martyrs.* *April.* 26.

*THE difference that is between one predeſtinate to be ſaued, and a reprobate, when both of them ſinne mortally, may be in part vnderſtood by the example of a fauconer who hath two hauks on his fiſte, the one without ieſſes or belles, and the other with them. Theſe foules both of them take their flight, and it commeth to paſſe, that the faucon that hath not the ieſſes flies farre, without hope to retorne vnto the hand of the fauconer, the faucon that hath the ieſſes taketh but a short flight, wherupon being taken by the ieſſes, he returneth eaſily vnto the hand.*

*So hapneth it vnto reprobate which is excluded out of heauen by God, for when he ſinneth mortally, he paſſeth farre from God, and euery day addeth ſome ſinne to his ſinne, and commit-*

*teth them without regard, euen as it were by custome. But the man predestinate, though some times he taketh his flight, and departeth from God by committing some mortal sinne or other, it seemeth he is forthwith caught by the Iesses, in that he sorroweth for his sinnes committed, and hath not any delight therein, that which he hath done lotheth him, he is angry with it, he sorroweth and lamenteth that he hath offended, there happeneth vnto him a thousand afflictions. He hath forthwith chastisement, his superiours and kinsfolk stand against him, & so doe his other friends, heauen, earth, and euery thing seemeth to arise against him, to the end he proceed no further in his sinnes. All these things be a taking by the Iesses, in such sort, that being holpen by God, he commeth to depart soone from sinne, and returne vnto penance.*

*A true example hereof may be seen in Pope Marcellinus, who for feare of death, offered incense vnto an Idol, and sinned heynously, but because he was predestinate, he was in a certaine sort taken by the Iesses, when he returned to consideration of himself, and offered himself to death for the loue of Iesus Christ. The life of this Pope and of another called Cletus, whose feast is celebrated by the Church on the same day, was written by Damasus and other Authours in this manner: Let vs begin with Cletus, because he was Pope before Marcellinus.*

CLetus was borne in Rome of noble parents, and of an ancient stock. His father was called Emilianus. He was disciple vnto S. Peter & receaued his doctrine, & by him was made a Christian. He gaue such towardly signes of himself that the Apostle being busied in preaching & instructing the people, resolued to take two coadiutours and companions, to help him in the affaires belonging to the Papacy, and these were Linus and Cletus. These were by him made Priests, and consecrated Bishops, and vnto Linus he gaue the charge of the affaires within Rome, and vnto Cletus the care of busines abroad.

Herof it commeth that some Authours say that they were not Popes, & other say they were: but whileſt S. Peter liued they were not, nor could not be Popes, because that in the Church there can be but one only head, one highest Bishop, one Pope and vniuersal father. They were Popes indeed after the death of S. Peter, the one after the other: When the Apostle was dead, though Clement should haue succeeded in that dignity, yet he for humility (it being so ordeined by the holy Ghost, to the end that this dignity should not passe by succession and heritage) willed that Linus should be Pope first, and then Cletus after his death who holily gouerned the Church vntil that the cruel and detestable Domitian, sonne vnto Vespasian and brother vnto Titus, succeded in the Empire. This Domitian was doubly so lewd and wicked, as his father and brother were good for moral life, so far forth as we may cal Idolaters good men. Domitian moued the second persecution against the Christians, semblable vnto that which Nero raised, and that he did by the persuasion of some of his officers. Among the other that were martired, Cletus was one, and with him many holy Virgins.

S. Cletus diuided the city of Rome into 25. parishes, by order receiued from S. Peter, and in euery one of them he ser a Priest to gouerne it, & these be they which afterwards were called Cardinals. Cletus held the seat of S. Peter 12. years. 7. months & 2. daies, He is one of the saints of whom mencion is made in the

the Canon of the Masse. Some writers say: that this Pope in Canon approueth the pilgrimages and visitation of Churches, and reliks of saints, in saying it is a worke meritorious. The body of S. Cletus was buryed beside the body of S. Peter, and his death was on the 26. day of April, in the yeare of our Lord. 93. in the raigne of Domitian the Emperour.

## *The life of S. Marcellinus Pope and Martyr. April. 26.*

OF S. Marcellinus the same Damasus saith, that he was borne in Rome, and was the sonne of Proiectus. He had the Papacy by the death of Caius the Pope in the time of the Emperour Diocleſian, who moued the tenth persecution against the Church, which was so cruel, that who so readeth the troubles, afflictions & torments which in ten yeares space & more the Christians endured, cannot but be mooued to great compassion. It is very true that some writers of that time say that it is thought, this persecution was a scourge and chastisment of God, for the dissolute life & manners that encreased among the Christians, and that our Lord terrify his seruants, permitted them to be persecuted by their enemies, in that terrible sort. There being not any manner of cruelty, but with al despight it was put in execution. Some were cast downe headlong, others burned, others flayed aliue, afterward thy cast salt vpon them, and lastly, they washed them ouer with vineger, to torment them the more.

The nomber of them that were put to death was very great, for Damasus writing the life of Pope Marcellinus saith: in one moneth there were slaine more then 17000. Christians in soundry Prouinces, beside many other that they would not put to death, because they would not doe them that honour: being content to depriue them of the publik offices they bore, sending them into exile out of their country, and confiscating their goods. If any Christian was a souldier, they put him out of pay, with reproach and ignominy, and oftentimes beheaded them. Because there should be no cruelty wanting, so great was the hate the Paynimes had conceiued, and harbored against the Christians, that with hellishe fury and rage, they searched out al the Books of the holy scripture in al parts, and as many as they could find, they burned publikly. Matters were brought to such passe, that in Phrigia fire was set to a whole city, and there was burned within it an infinite nomber of men women and children, neuertheles, so many were baptised, or more then those that were slaine.

The Church being in this grieuous tribulation, Pope Marcellinus was apprehended also, & by the Painimes, led to a temple, to the end he should there offer incense vnto an Idol. So great was the feare & dread, that the Pope Marcellinus (being weak minded) had, and they threatned him with such terrible torments that for feare of them, he offered a little Incense, and did sacrifice, wherfore he was set at liberty. The Painimes and Diocleſian himself, reioiced exceedingly hereat, for it seemed to them that this his fact, would be a great inducement to very many Christians to doe the same, by the example of their highest Bishop, being amongst them a person of such dignity and account, and therfore they thought they had gained much by his fal.

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This fact of Marcellinus was diuulged forthwith among the Bishops of Italy, and so great was the scandal that euery one took thereat, that to aduise, and see what was to doe in this case, there was assembled in Councel. 300. Bishops and 30. Priests, in the citty of Sinuessa (which is a city now within the Kingdom of Naples.) To that place went Marcellinus also, and came into the Councel, couered in sackcloth, but girt with haircloth and ashes on his head, with teares he accused himself publikely, and craued pardon of God and of them, for the great fault he had committed, and said these words: I deserue to be depriued and deposed of the Papacy, for the sinne I haue committed, and vnto this punishment I adde another vnto my self, that after my death none be so bold as to bury my body.

The fathers of the Councel seeing the penance and great humility of Marcellinus, and considering that the Pope of Rome is the examplar of al humaine Iurisdiction, said al with one voice (as affirmeth Pope Nicholas in a decree (these words: iudge thou thine owne cause with thine owne mouth, and not with our iudgement. Of thy self shalt thou be freed or condemned, none may or can iudge the supreme and highest Bishoply throne. If thou hast denied, Peter also denied his maister, he went forth and wept bitterly, and was not iudged by any of the Apostles, which being so, iudge thou also thine owne cause thy self. Diocles ianus though he were in Persia, where he made warre at that time, had notice giuen him of the Councel held in Sinuassa, and forthwith he sent officers to apprehēd al those that were in that Councel, wherof many were taken and martired. When the Emperour was retorned vnto Rome, Marcellinus being there, (repleate with zeale and feruour) went vnto him, with double the constancy that he had feare before, & very boldly reproued him of his horrible cruelties, vsed against the Christians. And then recanted and reuoked, and boldly to his face told him, that for him he had denied Christ the true God in offering incense vnto the deuil, for such be the Idols the Panimes adored. At this the Emperour stormed, and took such indignation, that he forthwith commanded his head to be cut off.

As Marcellinus was led vnto martirdom, he saw Marcellus his Priest, and turning to him aduised him not to obey the Emperour in matters of religion (as he had done) and moreouer said: Since I was so base minded, that for feare I was obedient vnto them whom I should not haue obeied, and was not ashamed to adore the false gods, see Marcellus that thou bury not my body, for that it hath committed an abhominable base fact, and deserueth not to be enterred. The holy Pope was beheaded, and with him died Claudius, Cirinus, and Antonius. Al these foure dead bodies, lay. 36. daies in the high street of Rome, before they were buried. But at the euen of that day S. Peter appeared in sleep to Marcellus (vnto whom Pope Marcellinus had committed and charged not to bury his body) and commanded him to bury the Saint. Then Marcellus accompanied with other Priests and deacons, took vp the dead bodies, and carried them to burial in the Churchiard of Priscilla in *via salaria*, and song Psalmes and Himnes.

Marcellinus gaue orders twise, and made. 4. Priests and 5. Bishops. He was Pope. 7. yeares. 11. moneths and 23. daies. There are extant two epistles of his,

his, in the one he treateth of the mistery, and equallity of the holy Trinity. In the other which he wrote vnto the Oriental Bishops, he exhorteth them to liue Christianly, and to exercise themselues in the works of mercy. This was a holy counsel and blessed aduise. Let vs take it, to the end we may be deliuered from eternal damnation, and that we may merite the eternal glory. The Catholick Church celebrateth the feast of this holy Saint, on the day of his Martyrdome, which was on the 26. of April, in the yeare of our Lord. 304. in the raigne of the aboue mentioned Diocleſian.

## *The life of S. Vitalis Martyr. April. 28.*

*GOD threatned his people by the Prophet Isayas saying; that they were giuen vnto Idolatry, and had abandoned and forsaken him, to serue and adore Idols. This was his threat; that he would take away from Ierusalem the strong, and the valiant, the Prophets, and the ancient discreet consellors: and that he would giue them those that knew not to giue counsel, by whom should aryse the destruction of the people. If Roboam had taken the counsel, of the old men, which aduised him not to aggrieue the people with excessiue loades and tributes, he had not lost the greater part of his state which was ten tribes, there being but twelue in al. But he would needs follow the counsel of the yong men, which turned to his losse and damage, and so did it also, that he gaue not eare vnto the counsel of the old men. Good counsel is much worth, and he to whom it is giuen, ought to make great estimation of the giuer. An example hereof may be seen, in the glorious Martyr S. Vitalis, husband vnto S. Valeria, who was likewise a Martyr. They were father & mother vnto the holy SS. Gernasius & Protasius, Martyrs also. This is seen more clearly in his life, written by S. Ambrose in this manner.*

VItalis was a citisen of Rauenna, a knight, and person of great authority. In the persecution that Nero made against the Christiãs, his ministers which were in the citty of Rauenna, would haue beheaded a Christian phisition called Vrsinus, who vntil that time had been constant in the faith. But seing himself led vnto the death, his neck naked, his eyes hidden with a napkin, the sword vnsheathed, and the executioner ready to strike, he began to feare, and make a signe of a wil to, sacrifice vnto the Idols.

S. Vitalis was present at this, who was secretly a Christian, and this seemed vnto him a good occasion to discouer himself, for the saluation of this soule which was in danger to be lost. He got before the people, and aduised Vrsicinus saying; what entendest thou to doe? thou hast giuẽ health vnto many by reason of thy skil in Phisick, and wilt thou now giue death vnto thy self? Thou hast cured others, cure thy self also of this base and abiect feareful mind. Thou hast supported many torments to come vnto this state in which thou art, be careful that for a litle thou dost not loose the crowne, which thou art ready to gaine, consider that thou doest exchange one houre of tormẽt, for an eternity of content. Vrsicinus followed this good Counsel, and taking courage died ioyfully for Christ his sake. S. Vitalis reioyced much to see the good fruit that came by his words, and meaning to ioine thereto some good deed, he took vp the body of Vrsicinus and enterred it honorably.

It came vnto the eares of the iudge, that Vitalis had perſuaded Vrſicinus not to doe ſacrifice, and after, that he had buried his body: whereupon he iudging him to be a Chriſtian, cauſed him to be apprehended, and perſuaded him to abandon the adoration of Chriſt, and to adore the Idols. S. Vitalis laughed, and made a ſcoffe of theſe words, ſaying vnto the iudge, who was called Paulinus: Thou ſhouldeſt doe better to forſake theſe thy gods which are good for nothing, but neſtes for ſcorpions, for ſpiders to make their webs in, and rats to dance about continually: thou ſhouldeſt doe better to adore Ieſus Chriſt, Creatour of heauen and earth. Then Paulinus commanded that Vitalis ſhould be tormented vpon the rack. The miniſters forthwith ſtripped him, bound his hands, and drew him aloft with ſuch cruelty, that they broke in ſunder al his ioints: but al they could doe, would not preuaile to make him change his faith. Then the iudge cauſed a great pit to be digged, & S. Vitalis to be put therein, and ſtones to be caſt vpon him til he was couered, and in this manner the martyr paſſed out of this, vnto the bleſſed and heauenly life.

There was a Prieſt of the Idols, who had giuen this counſel vnto Paulinus: aſſoone as the holy Saint was dead, there entred a deuil into him which tormented him, & he cried out aloud ſaying; Vitalis thou burneſt me. Vitalis, thou conſumeſt me with fier. He continued in this torment ſeauen daies, and at the end, not able to endure the heat which he felt in his body, he threw himſelf into a ryuer, and was drowned. In ſuch ſort had he the reward of his euil counſel, whereas S. Vitalis had the contrarie. For he gaue good counſel vnto Vrſicinus, and God gaue him the grace to be his martyr, to the end, that looſing his temporal life for his loue, he might obtaine the euerlaſting life in heauen. The Church celebrateth the feaſt of S. Vitalis on the daie of his martyrdome, which was on the 28. of April, in the yeare of our Lord 60. or thereabout. Of Vitalis wrot Pertus Domianus, Beda, Vſuardus, and others.

## *The life of S. Peter the Martyr. April. 29.*

*WE read in the Book of Geneſis, that God ſet a Cherubin with a fiery ſword in his hand, at the gate of the terreſtrial Paradiſe, to the end he ſhould not ſuffer anie one to enter therein, nor any man ſhould be able to goe thither, to gather of the fruits of the tree of life, of which if they eate, they ſhould liue for euer. This Cherubin repreſenteth the holy office of the Inquiſition, placed in the Church by God, to let and hinder any hereticks to enter, leaſt they ſhould ſow therein their curſed and venimous ſeed, and ſhould be the occaſion of the perdition of many ſoules of Catholicks. S. Peter the martir, a religious man of the order of S. Dominick had this office: and exerciſed the ſame with ſuch diligence, that by ſeeking the help and remedy of many mens ſouls, and deliuering them from hereſies, he loſt his life, and found death, for he was martired by the hereticks. The life and martirdom of this holy Saint, was written by Thomas Lentinus, patriarch of Ieruſalem in the manner following.*

THe bleſſed S. Peter (honnour of the order of the preachers, mirour of Italy, and defender of the faith) was borne in Gallia Ciſalpina which now is called

called Lombardy, in the city of Verona (though ſome ſay he was of Como.) His father and mother were heretiks, ſo that in him you may ſee the light to ariſe out of the darkeneſſe, & the roſe to ſpring out of the thornes. Peter being yet a litle child, his parents endeauoured to draw him vnto their ſect, and to teach him their falſe doctrine, and that they wrought one while with threats, another while with deceits: but they could neuer induce him to come neer any heretiks, much leſſe to be preſent at any of their aſſemblies: Verily, it ſeemed that in that tender age, he vnderſtood the prouerbe (though he had not yet red it) which ſaith: He that toucheth pitch, shalbe defyled therewith: & that alſo which S. Paul ſaith: euil words corrupt good manners.

When Peter was ſeuen yeares old, being asked by one of his vncles (who was a notable heretik) what he had learned at ſchoole, he anſwered: that he had learned the Creed of the Chriſtian faith, and ſaid it al without Book, which beginneth thus. *I beliue in God the father almighty, maker of heauen and earth, &c.* and ſo he went to the end thereof. This curſed man would haue perſuaded him, and made him belieue an errour, not only contrary vnto the law of God, but alſo vnto natural reaſon, to wit: that the deuil was the maker of viſible things. The bleſſed child anſwered him, that he had not heard of any ſuch thing at ſchoole, much leſſe that he had ſeen it written in his litle Book in which he learned, and therefore he would not belieue it by any meanes. The wretched heretik went with ſpeed vnto his father (who was his brother) and ſaid vnto him in this manner (as Cayphas ſaid before time, when he prophecied that Chriſt should dye of neceſſity to ſaue the world) I feare that when this thy ſonne shal come to yeares, he wilbe our mortal foe. Then he told him what the child had anſwered vnto him, and further he perſuaded him to take him from ſchoole and to ſet him to ſome mechanical art, or handicraft. But there is no counſaile againſt our Lord, and mans induſtry cannot hinder or diſturbe the prouidence of God.

The father of Peter did not remooue him from the ſchoole, hoping that when he had ſtudied Grammer, and Retorik, he might draw him then into his opinion. And to the end he might haue more fitnes and meanes, to learne the aboue named faculties, he was ſent into Bolognia, where although he was not moleſted with hereticks (for in that city there was none of them, as there was in their owne) yet there wanted not vnto him other conflicts and tentations of ſenſuality and carnallity, which are wont to doe much hurt vnto youth. This good Peter yealded not to theſe conflicts of tentations, for that he took head of them: yet ſuch happened, by the meanes of the other ſtudients being yong men, with whom of neceſſity he was to liue and couerſe. The yong man conſidering the danger wherin he ſtood, he reſolued like another Ioſeph, to leaue his garments in the hands of the adultereſſe, and to be deliuered out of this trouble, by flying the occaſions. This determination being made, he abandoned the world and al the pleaſures thereof, his father, mother, and kinſefolk with al their errours, and took the habite of the order of S. Dominick.

In the beginning of his conuerſion, he shewed very great ſignes of humility, and becauſe he had a deſire wholly to quench and ouercome, the aſſaults and thoughts of carnallity, by which he had been troubled in the world, he

chaſticed his flesh with faſting, and with double auſterity, ſo that he fel into an infirmity, which brought him in a manner to deaths dore: for his mouth was ſo shut, that they had much adoe to open it with Irons made a purpoſe, whē they gaue him meat. Although he was deliuered from that infirmity more by gods prouidence then by any humaine induſtry, and though he altered and changed his former rigorous abſtinency, yet did he not therefore alter his former entent. Yea rather, he was holden for much more abſtinent, which was the cauſe, that he had victory againſt his particular aduerſaries, and al other which moleſted him, al the time of his life. And of this his confeſſour was a good witnes, who ſaid: that he neuer ſaw nor found any mortal ſinne in this bleſſed Saint. The ſame thing affirmed ſome religious men, with whom he had very priuate friendſhip, ſaying: that they neuer ſaw in him any thing worthy of reprehenſion, and that his life was very marueilous.

S. Peter was affable, courteous, and of good behauiour, and was moſt milde in conuerſation, & not offenſiue to any, he alwayes shewed himſelf to be the ſame man, withal manner of men, & at al times. Vnto al he shewed ſimplicity and ſincerity of heart, in which was apparant his ardent charity, and perfect loue he bore to God, and to his neighbour. Being made Prieſt, afterward he ſaid Maſſe euery day with great deuotion, and alwayes with the grauity which is fit to be vſed, in handling ſo ſoueraigne & ſo worthy a miſtery as that is: he was not very long therein, for he knew wel, that in this, and in euery other thing whatſoeuer, that extreemes be perillous. For to ſay Maſſe in great haſt, sheweth ſmale deuotion, and to ſay it alſo with long delay, the deuotion of him that ſaith it, and of him that heareth it, is ſometimes finished before Maſſe be done. Wherefore this holy man held the meane, as a thing laudable, in not being ouerlong, nor ouershort, and alwayes he continued that cuſtome.

When he was a yongman he ſpent his time in works of humility, as in attending the ſick, lodging pilgrimes, and trauellers, and had a care to shut and open the dores of the conuent: and though his yeares and age increaſed, he did not deſiſt from thoſe exerciſes. Though he was occupied in theſe external works, yet did he not forget the internal, for he had his houres appointed for prayer and meditation. He carried with him continually ſome ſpiritual Book, and hauing redde it, he went examining euery thing in his vnderſtanding, that he might the better conſerue it in his memory. The B. Saint had an eſpecial care to ſtudy againſt the errours of the heretiks of his time, to withſtand and gainesay them, and to confound them with preaching or diſputing, vpon any good occaſion. And he profited ſo much (by the fauour of God) that in a short time he became a rare and ſingular preacher, and his fame was ſpred, not only thorough Lombardy, but alſo in Toſcane, Romagnia, and Marca d'Ancona. He preached in al theſe Prouinces, and did much good among the people, and as wel in this as in hearing confeſſions, and confuting the errours of the heretiks, he ſpent thirty yeares. When S. Peter entred into ſome of the cities, the people went to meet him with trompets and banners, in token of triumph and ioye. And when he departed away, the multitude of people was ſuch, that he could hardly conuay himſelf from among them.

The city of Millaine aboue al the reſt, was moſt affectionate vnto this good

good father, the people shewed it in this: When the holy saint went to preach, the concourse of people which stroue to touch & kisse his habite was so great, that he was troubled and molested therewith exceedingly; whereupon they made him a chaire like a horse-litter, & so to saue and keep the holy Saint from this trouble, they carried him on their shoulders, and many stroue to be first to beare it. Exceeding great was the fruit of his preaching, for that euery day some heretick or other was conuerted. Some that bore malice came to atonement and many publick sinners made publick confession, and amended their liues. Our Lord thought good to graunt the grace vnto his holy saint to doe miracles, in respect that there were many hereticks amõgst the Catholicks. S. Peter preached one day within the citty of Millan, in the Church of S. Eustorgius, & hauing ended the sermon, some deuout people brought vnto him a domb man to haue his benedict. The holy saint blessed him, put his finger in his mouth, touched his tong, and the man spoke presently, that had been domb ten yeares; and al that were present wondred, giuing praises vnto God.

In the same citty of Millan, this blessed Father disput once in the middest of the high street, with an heretical Bishop, where many Catholicks and hereticks were present together, and for that it was sommer, the heat of the sonne anoyed them, where vpon the Bishop said to the holy saint thus: Peter, if thou be an holy man as al this people auoucheth: desire God to send a cloud between the sonne and vs that the heat doe not molest vs. The holy saint answered: I am content to doe it, if thou wilt promise me to forsake thy errours, and confesse and receaue the verity of our faith. This ouer liberal bargaine and match which S. Peter proposed, was displeasant vnto the Catholicks present, for they thought, if the holy saint performed not that he had vndertaken, the hereticks should haue had iust occasion to scoffe at them, and they doubted it the rather, for that the sky was cleare on al sides, and not a cloud to be seen. On the other side the hereticks bad their Bishop with a loud voice, to confirme al that the frier desired, being assured as they thought, that he whom they held for their deadly enemy would be a prooued as a lier, and so they might pretend occasion to persecute him. Yet the Bishop (with the obstinacy vsual to hereticks) would not bind himself to that match, which the holy saint perceiuing, and as wel to deliuer the Catholicks from al doubt, as to confound the hereticks, and in especial to make the blindnes and stubbornes of the false Bishop who was their head to be knowen, made his praier vnto God, and forthwith appeared a cloud, which shadowed between the sonne and the people like a Canapy, vntil the disputation was ended, defending them from the heat that had anoied them.

Another time disputing with an heritick, that was ful of babling words, he prayed vnto God, and made him domb, in such sort, that for a long time he could not speak a word. In Verona S. Peter healed a child that was at the point of death with giuing vnto her his benediction, and putting his Scapular vpon her. The father of the child requested S. Peter to bestow on him that Scapular, and in stead of it, he gaue vnto him a new one, and once himself being grieuously sick, and the Phisitions not knowing the sicknes, he caused the Scapular to be put about him, and forthwith he vomited vp a heary worme with two

heads, and was presently whole. In Millan he cured a man of the palsey, that had fiue yeares together kept his bed, not being able to vse any of his limmes, whose name was Acerbus. Of the same infirmity he healed another woman in a castle neer vnto Millan called Casatre, the woman herself was called Carafia, and had been sick of the palsey seuen yeares. In Mantua he healed another woman who was at the point to loose her soule by her obstinacy, in that she would not make her confession: and the praiers of the holy saint caused her at once to obtaine health both of body and soule. For she made a general confession of al her life, and declared her faultes and misdeeds with such affection and so strongly, that her speach was heard a good way out of the house.

In the time of this holy saint, there were many hereticks in Lombardy, and Pope Innocent the 4. being desirous to extirpate the cockle which was growne vp among the good corne, and to driue the wolf from among the sheep, created certaine inquisitours out of the order of S. Dominick, & sent them into sundry parts of that Prouince: and because he vnderstood that in Millan were men of high esteeme (as great Lords and other) who were infected with this venimous doctrine, he thought it necessary to send thither some person of courage, and one that should be learned as wel as deuout. Hauing had notice of the constancy of S. Peter, and also of his great wisedom and learning, he made him Inquisitour of Millan, and gaue him very large authority & power in the exersise of that office. The holy Father began to put in practise the office committed vnto him, and he vsed great care therein, and sought out the hereticks with al diligence, whom when he had found he punished seuerely, and would not suffer them to take any rest or repose. When he disputed with any of them, that were obstinate in they errour, and they alleadged the holy Scripture (which they vnderstood in a wrong sence) in their defence, he said vnto them: Take you to help you al the whole Bible, and I only with the Epistles of S. Paule, wil make you vnderstand that your opinion is false, and confute you vtterly. Also he told them often, that in proof and confirmation of the verity of the Catholick faith, if they would repent them of their errours, he was ready to enter into a burning fornace.

This holy and blessed saint said also: I am assured, that I shal loose my life, for defending the verity of the Catholick faith, but I am prepared, let death come when God shal please, for greater shal the fauour bee which I shal receaue of our Lord in letting me to dye, thē the seruice which I am to doe vnto his maiestie, in loosing my life for his sake. He said manie times vnto his brethren, that he should dye by the hands of the hereticks, and that he should be buried in Millan: and it is euident that he knew it by the spirit of prophecie. When the time of his Martirdom drew neer, he exersised his office with more diligence, for he sought out the hereticks, and molested them by al meanes possible. They seing themselues to haue such a seuere aduersarie, began to treat & deuise how to murther him. The holie saint knew the accords made against him, as he declared publiklie in a sermon at Millan on Palme-sondaie, fourtene daies before his glorious Martirdom, in these words. I know very wel that the hereticks haue determined to murther me, and haue laid downe the monie to them, whom they haue hired to that effect, but let them doe it when they

please,

pleaſe, for I think I shal be vnto them a greater enemy after I am dead, then I am now being aliue.

The good Father was Prior of the Monaſtery of Como, and departed from Millan, meaning to returne the ſatterday before the octaues of Eaſter, on the ſeauenth day of April, in the yeare of our Lord, 1252. and being on the midway, an heretike (a cruel and ſacrilegious fellow vnto whom the heretikes had promiſed a ſomme of mony) aſſaulted him on a ſodaine with naked ſword, and gaue him many wounds vpon his head, and yet the holy Saint shewed not any ſigne of feare, nor offer to runne away. The bleſſed Martyr had a frier with him, who began to cry aloud, and to cal vnto heauen and earth for ayde. The curſed murtheter drew neere vnto him, & gaue him ſome mortal wounds. In this while ſaint Peter the Martyr was falne vnto the earth, but he was not yet dead, he had begon to ſay the Credo and proceeded therein (other authours ſay that dipping his finger in his owne blood he wrote vpon a ſtone, or as other ſay vpon his Scapular, *Credo in Deum*, which is the beginning of the articles of our beliefe, which he confeſſed, and forthwith dyed) wherefore the cruel heretik turned toward him, and ſeeing him yet aliue, fel on him & wounded him againe vntil he ended his life. The glorious Martyr ſaying the words, which Chriſt ſpoke when he yealded vp his breath on the Croſſe. *Lord into thy hands I commend my ſpirit.* Al theſe things were confeſſed by him that murthered him, for he repenting, took the habite of S. Dominick, and did great penance.

Aſſoone as in Millan they vnderſtood the death of this glorious & new made Martyr, which was on the ſame day, his body was carried into the city with pomp, and the multitude of people which accompanied it, was ſo great, that on that day they could not bring it vnto his Monaſtery, ſo that his brethren laid him in the Church of S. Simplicianus, where a woman was healed of an incurable fiſtula (as the phiſitions eſteemed it) only by touching the body of the glorious Martyr.

Notice being giuen vnto Pope Innocent hereof, and he hauing had ſufficient information of the life and Martyrdom of S. Peter, thought it iuſt to doe him the honour which he deſerued, to wit: to put him in the Catologue of holy Martirs, which he did on the daie of the Annunciation of the bleſſed Virgin, there being not yet one whole yeare paſſed after his death. This canonization of S. Peter was ſolemnized in Perugia, where at that time the Pope and Cardinals were, and it was ordeined that thourough al the orders of the friers preachers in the Archbishoprick of Millan, and in euerie other place of Chriſtendom, where euerie man pleaſed, his feaſt should be ſolemniſed as of a holie Saint, but on the daie that he died, which was the 7. of April, for that ordinalie that daie fel within the holie week, or within the Octaues of Eaſter) but on the 29. daie of the ſame moneth of April. The bodie of the holie Saint was taken vp from where it had been enterred, and was laid decentlie in an high and eminent place, and when it was taken vp and opened, it was found entire and whole without anie euel fauour or ſmel, as if it had been buried but the ſame day.

MAIE.

# FESTA MAII.




*Iacobus et Philippus vna die veniunt,*
*Tertia verò inuenta est Crux,*
*Ioannes affligitur ad portam Latinam,*
*Et Ascendit in Coelum Christus.*

# MAIE.

## *The life of S. Philippe Apoſtle. May.* 1.

THere was a great diſputation amongſt the ancient Philoſophers, in what conſisted a mans Beatitude, or chief happines. Some conſidering the maieſty of a King in that he commandeth, and is obayed, ſaid: that a King may be called happy But conſidering withal, that ſome times an enemy riſeth, and maketh warre againſt him, and depriueth him of his eſtate, yea, and of his life alſo, they alter their ſpeach and ſay: he is not happy, but ſome other is. Fixing their eyes on the rich, which poſſeſſe the world, doe what they pleaſe, and are eſteemed, and much regarded, they ſay the rich be happy. But then viewing the aduerſities, and loſſes which happen, the trauailes and feares in the attayning, augmenting, and conſeruation of riches, & how by a miſchaunce they are eaſely loſt, they chaunge their mind and ſay: rich men are not happy. Who ſhal then be happy ſay they to them ſelues? The valiant, and ſtrong man may perhaps be called happie? No ſurely, for euery little infirmity or fitte of ſickenes, daunteth his valour, and maketh his body feeble and weake.

Perchance then a beautiful man, of a comely countenance, and feature, and of a good colour ſhal be happy; or a woman faire and gratious, may be happy? no truly; for one fitte of a feauer wil depriue them of al theſe things, who then ſhal be happy? perchance the Philoſopher, that wandreth aboue on the mountaines, and looketh on the worke-manship and motions of the heauens, to know the ſecrets of nature? noe, none of theſe things make a man happy, for the appetite, and the deſire of man cannot be ſatiated therwith, but it maketh him ſtil deſirous to know more, whom then ſhal we find to diſcouer this ſecret, and to giue vs certaine relation, in what thing conſiſteth the true beatitude. *Iob. 4. v. 8.*

Let vs ſee if S. Philippe can giue vs certaine demonſtration thereof. He talking with Ieſus Chriſt, and hauing heard him ſay much of this beatitude, ſaid to him, Lord, ſhew vs the Father for that ſufficeth vs, graunt vs that we may ſee God face to face, for that in ſeing him we ſhal be happy: for if we ſee him we can not but loue him, and the loue and ſight of God is beatitude it-ſelfe, ſeing that no other but this filleth & ſatiateth the appetite and deſire of man.

We are much bound to this holy Apoſtle, hauing diſcouerd vnto vs this ſecret, which men deſired ſo much, and longed to know. And although we ſay he did not intend to declare ſo much, and that he vnderſtood not wel what he ſaid, yet we muſt needs ſay, that, his opinion is very true, to wit, that the ſight of God only is ſufficient to make a

*man liue contented, to satisfy al his desires, and to make him truly happy: as Iesus Christ him selfe talking with his eternal Father, said: This is eternal life, to know thee my Father for true God, and mee Iesus Christ thy Sonne, whome thou sendest into the world. So that eternal life and beatitude, consisteth in knowing God, and to know and authors, is see him. The life of this holy Apostle gathered out of the Euangelists, and of other graue in this manner.*

Iohn. 1. v. 44. SAint Philippe was borne in Bethsayda, a towne in the prouince of Galilee, and S. Peter, & S. Andrew were of the same place. He was called by Iesus Christ to the Apostles hippe, after the calling of S. Peter and S. Andrew. He followed Christ by that he heard him say to the maisters of the Law, and had red in the Prophets of the comming of the Messias, he was therefore resolued and beleiued fully that he was the very Christ. He would not keepe this secret to himselfe, but hauing a freind called Nathaniel a man of account and iust (without any doublenes or deceit) he thought he should doe him great wrong, if he did not impart to him, part of that good himselfe had found; he looked for him, and finding him said. Brother, good newes, we haue found the Messias so much expected of this people. I haue seen him with these eyes, I haue spoken vnto him with this tongue: and with these my hands I haue touched him.

Oh brother, that you had seen what a heauenly man he is, and what grace he hath to steale the harts of men; The Prophets haue said many things of him, but al too litle, in respect of that I haue seen in him. He remained in the desert a while, and liued there a strange life: but now he is come forth, and as he trauelleth, he called and conuerted the people, and I am one of his disciples.

Iohn. 1. v. 46. Of what place is he, saith Nathanael; remained he alwayes in the desert, or els is it knowen of what country or house he is? S. Philippe said: he is of Nazareth & what good can come from Nazareth? said Nathaniel: come with me said S. Philippe, & see him. S. Philippe tooke Nathaniel, & went to shew him Iesus Christ, whō when Iesus saw a good distance of, he said to them that were with him; behold a true Israelite in whō is no guyle. Nathaniel hearing these words, said to our Sauiour: Sir, I giue you harty thanks, but where did you know me? Iesus answered: I know thee very wel, & in signe I say truth, I saw thee vnder the figge tree before thou spokest with Philippe. This was sufficient for Nathaniel to make him beleiue that Christ was the true Messias, seeing that he said the truth, and that this thing was more then of a man. By this meanes Nathaniel was assured, that the Messias was come, & S. Philippe was confirmed more in his good intention, and followed Christ al the time of his preaching.

Iohn. 12. v. 10 He was present at many of his miracles, and the report of Iesus being diuulged through al the countries adiacent especially by the raising againe of Lazarus; certaine Gentils had a desire to see him also. Being come where he was, they mette with S. Philippe, and asked him where Iesus was, saying: they had a desire to see and speake with him. S. Philippe tould it to S. Adrew, and both of them tould it to our Sauiour: who much reioycing thereat, gaue thanks to his eternal Father, for that the Gentils also desired to heare his doctrine. He requested him to glory his name, that the Gentils might giue him due honour and glory. Then came a voice from heauen, which said: I haue glorified it, and

it, and wil glorify it againe. Al they who were preſent, heard the voice, and were of ſundry opinions, ſome ſaid: an Angel ſpoke vnto him, other ſaid, that it thundered.

In the banquet that was made in the deſert is alſo mention made of S. Philippe, for our Lord knowing that he was that country man, where they were, asked him, where he should prouide bread ſufficient to feede fiue thouſand men that followed him. S. Philippe anſwered: that a great ſomme of many would not ſuffice to buy bread for ſo many people. Ieſus did this, that when he had filled them with fiue barly loaues, and two fiſhes, the miracle might be more apparent. *Ioh. 6. v. 5.*

S. Philippe alſo was preſent at the laſt ſupper with the other Apoſtles, & was made Prieſt and Bishop, & communicated at the hands of our Sauiour himſelf: In the Sermon Chriſt made after his laſt ſupper, S. Philippe made vnto him the demand aboue ſaid, where he declared that Beatitude conſiſted in the ſight of God. When Chriſt was taken, S. Philippe fledde as the other Apoſtles did. And to ſpeake in one word, alwayes when in the Goſpel mention is made of al the Apoſtles, mention is made of S. Philippe alſo, as being one of them. *Ioh. 14. v. 8.*

He ſaw Ieſus Chriſt raiſed againe when as al the Apoſtles being together (except ſaint Thomas) he came into the place where they were, the dores being shutte. When our Lord aſcended into heauen, when Mathias was elected, when the holy Ghoſt came, S. Philippe was alwayes preſent, S. Philippe had as wel as the Apoſtles, the guift to vnderſtand & ſpeake al languages, the guift of wiſdome, and of fortitude, and was confirmed in grace, that he might not ſinne mortally afterwards. Al this is collected out of the Euangeliſts. The reſt which is ſpoken of him, is confirmed by diuers graue authours, the truth of whoſe relation in reaſon we can not doubt of. *Ioh. 20. v. 14. Act. 1. v. 29.*

They ſay, that when the Apoſtles made the diuiſion of Prouinces amongſt them where they should preach, vnto S. Philippe fel by lotte the country of Scithia, where he preached twenty yeares, conuerting ſoules to God, throwing the Idols to the ground, building Churches, and Altars, ordering Prieſts, and giuing Rules to the people, how they might liue like Chriſtians and be ſaued. Now the time of his death drawing night, he withdrew himſelf to Hierapolis a city of Phrigia, in the Prouince of Aſia the leſſe. The Apoſtle doing in this as he did in other citties, conuerted ſoules to God.

Simeon Metaphraſtes ſaith: that in a Temple of that city there was a terrible ſerpent, who although it was a natural liuing creature, yet the diuel entred into him, and held him as bound, and perſuaded the people to adore, and doe ſacrifice to him as if he had been a God. That was the occaſion of the death of many, for it was appointed that the ſacrifice done to that beaſt, should be of men, ſuch as were malefactours, or men ſentenced to death, or els that al they of the country should caſt lottes, and they on whom the lotte fel, were to be deuoured of the beaſt: and by this meanes the diuel gained much. S. Philippe ſeeing this thing, came nigh to the beaſt, and began his prayer vnto God, and about him were infinite people to ſee the ſucceſſe of that deede, the end was: the beaſt was killed, and the people were freed.

The Apoſtle after this made and admirable ſermon, in which he gaue them

notice of Iesus Christ, of his life and miracles, and declared vnto them the cause why he came into this world, what he did therein, of his death and resurrection, and to conclude, he exhorted them to the true faith. The people considering the great benefit receaued by the Apostle, and seeing that he confirmed his words with so great a miracle (as the killing of that beast was, wich did such hurt) were for the most part conuerted, and baptised. The holy Apostle stayed there a while, and set things in order, and ordained some Priests. Euery day the number of the belieuers increased, which the diuel malycing, incited some of his ministers to dispatch the Apostle. So they took and emprisoned, beate, and wounded him, and not resting so, they set vp a Crosse, whereupon they crucified him.

They which had committed this cruelty were round about him, & scoffed at him, reioycing to see him suffer, and awayting his death: when behould on a sodaine, the earth began to tremble, and opening wide in many places, swalloued vp houses, buildings, and the inhabitants altogether, which had put S. Philippe on the Crosse. The vulgar people, & they which were Christians retired themselues to the place where the Apostle was, iudging it to be the chastisment of God, for the iniquity against the Saint. They al desired him to pray vnto God for them, and withal prepared to take him from the Crosse. The Apostle prayed vnto God for himself, and for them, for the earth-quak ceased, and he was heard for himself, for before they took him from the Crosse he rendred his soule to his Creatour, and his blessed body was taken downe, and buried with great honour. In processe of time it was translated to Rome.

The Church celebrateth the feast of S. Philippe, on the day of his martyrdom, which was on the first of May, in the time of Claudius the Emperour, in the yeare of our Lord (after Onuphrius) 53. Eusebius saith, 54. or there abouts, Of S. Philippe, writeth Isidorus in his Book of the Fathers of the old and new Testament cap. 75. S. Ierome in his Book *de viris illustribus* cap. 6. Eusebius in the 3. Book of his Ecclesiastical history cap. 30. and 31. Dorotheus Bishop of Tirus, Simeon Metaphrastes, Vsuardus, Venerable Bede, and others.

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## *The life of S. Iames the iust, and Apostle. May. 1.*

*Salomon saith in the Book of wisdome, that our Lord guideth the iust man by the right way, and sheweth him his glory. The holy man in this place speaketh of the Patriarch Iacob, who flying from the fury of Esau his brother, went into Mesopotamia. God guiding him by the right way, and shewing him his glory, as he did when he saw the ladder which reached to heauen, and at the top thereof God leaned, and the Angels went vp and downe by the same. This same sentence serueth wel to the purpose of Saint Iames the lesse, called the Iust, the Apostle of Iesus Christ. The wise man saith: God leadeth the iust man by the right way. The name of Iust fitteth saint Iames, for as when we heare the Prince of the Apostles named, we vnderstand saint Peter, when we heare them name the Apostle whom Iesus loued, we vnderstand saint Iohn, so if we say the Iust, we meane saint Iames the lesse, which is his surname. God guided him by the right way, for that he neuer committed any hainous sinne in al his life but*

Gen. 28. v. 12.

only

*only when he fledde out of the garden with the other Apoſtles, and abandonned our Lord.*

*Some authours ſay: that he was ſanctified in his mothers womb, as S. Iohn Baptiſt and Ieremias were. The truth is, he was a very holy man al his life, and although that ſome times it may be ſaid, that he declined from the way of heauen, yet was it ſo little, that it may be ſaid the right way. The shewing of God his glory vnto the iuſt, likewiſe agreeth to S. Iames, for as shal be ſaid in his life, being brought to the top of this pynacle of the Temple, that he might giue his opinion of Ieſus Chriſt whether he ſhould be taken for the Meſſias, or no: it came to paſſe by his anſwere, that they threw him headlong from that place vnto the ground. So that as Iacob ſaw the ladder, at the top whereof was God, and the Angels went vppe and downe by it, ſo S. Iames ſaw the Angels aſcend to beare him in their hands, that he ſhould not dye by that falle, albeit his aduerſaries ſlew him ſhortly after. The Angels alſo returned vppe to preſent his ſoule to God, who, was aboue, and ſtayed to ſee his champion fight. The life of this holy Apoſtle, is collected out of the writtings of the Euangeliſtes, and other authours.* Luc. 7. v. 16. Ierem. 1. v. 5. Gen. 18. v. 12.



Aint Iames the Apoſtle was ſonne of Alpheus & Mary Cleophas ſiſter vnto the mother of our Lord, as S. Iohn and S. Marke ſay, and brother of Simon and Iudas Thaddeus. Some greek authours ſay, that he was the ſonne of Ioſeph ſpouſe of the Virgin Mary (which they doe) for that the Goſpel calleth him the brother of our Lord: this opinion is vntrew, and yee may ſee that the Goſpel denyeth it plainly, in which is a manner of ſpeach, as calling S. Peter Simon of Iohn, we muſt vnderſtand the ſonne of Iohn, and calling S. Iames the greater, Zebedee, you muſt vnderſtand the ſonne of Zebedee: ſo calling this S. Iames the leſſe Alphei, you are giuen to vnderſtand the ſonne of Alpheus, and not of Ioſeph. Iob. 19. v. 29. Marc. 15. v. 40.

For it agreeth not, that Ioſeph ſhould haue to wife Mary Cleophas mother of Iames (of whom we ſpeak) for that ſhe being the ſiſter of the Virgin Mary ſpouſe of Ioſeph (as I haue ſaid, and as S. Marke and S. Iohn ſay) and being yet aliue, and when ſhe liued hauing had this Iames her ſonne, al which is apparant, by the words of the Goſpel, it muſt be that if ſhe had been wife to Ioſeph, that then he had diſmiſſed her before he eſpouſed the bleſſed Virgin, which he ought not to ſay, for that the holy Ghoſt calleth him a iuſt man, but to put his wife away among the Hebrews was by permiſſion onely to auoid a greater euil, and not as a thing lawful; or els we muſt ſay that he eſpouſed both the ſiſters at one time. Which we may not affirme, it being a thing forbidden by the Law, as it is written in Leuiticus 3. onely vnto the Patriarch Iacob it was permitted to marry two ſiſters, and both aliue at one time. So that Iames was not ſonne of Ioſeph who was a Virgin a was fit he ſhould be, that ſhould be the ſpouſe of the moſt pure Virgin Mary, if the Goſpel cal Iames the brother of Ieſus, vnderſtand that after the manner of the Hebrew phraſe, who called their next kinsfolk brethren, as Abraham called Lot brother, who was in deed his Nephew.

Euſebius Ceſarienſis recounteth, that Egeſippus an authour neer vnto the time of the Apoſtles, ſaith of S. Iames, that he was ſanctified in his mothers wõb, that in al his life he neuer drunke wine nor ſtrong drinke, nor eate any flesh,

nor euer cutte his haire, nor was washed nor anointed with ointments, as they vsed to doe at that time, to cheer or recreate their bodies, he was clothed with linnen and not with wollen, he vsed to goe of then to the Temple to pray, and that alwaies on his knees, in so much that they were as hard as the knees of Camels, his life was so holy & exemplar, that it was lawful for him to enter into the *Sancta sanctorum*, and he was called the iust of euery one that knew him. This is not read in the Books of Egesippus that we now haue, but it may be Eusebius read it in some of his works that are lost, and not now extant.

The Euangelists make no particular mention of any thing S. Iames said or did, but it is certaine that our Sauiour called him, and made him an Apostle, one of the twelue, and for one he is named by the Euangelists. He was present at those things, wherat the twelue Apostles were, as at the Sermon that Iesus made on the mount, at the feast in the desert, when Lazarus was raised from death, at the going into Ierusalem on Palme sunday, when the feet of the disciples were washed, the euening of the Supper he communicated with the other Apostles, and was made Priest among the other, and lastly, he abandonned his maister in the garden, and fledde away.

S. Paule maketh mention of him writing to the Corinthians, talking of the Resurrectiõ of our Sauiour Iesus Christ, where he saith: he appeared to certeine particular persons, among whom he nameth. S. Iames. This is the cause that a thing is reported, which seemeth to be a fable, and they assigne S. Ierome to be authour thereof. In deed S. Ierome saith it, but in such sorte as he recounteth other things, reporting other mens words, but himself neither affirming nor denying it. Their saying is: that S. Iames hauing seen Iesus dead on the crosse; made a vow not to eate any thing vntil he saw him raised to life againe, which vow he obserued, vntil that on the day of the Resurrection, Christ appeared vnto him particularly, and bad him eate for his vow was fulfilled: I doe not deny nor affirme it, but recount it only in like manner as S. Ierome recounteth it.

S. Paule also writing to the Gallathians maketh mention of S. Iames, saying: that he went vppe to Ierusalem the third yeare after his conuersion, & that he saw S. Peter S. Iohn, and S. Iames. In the same Epistle he sayeth, that in the fourteenth yeare he retorned thither, & there found the same men with whom he talked of the affaires of his preaching, and agreed with them that Barnabas and he should preach to the Gentils and the other to the Hebrews.

S. Luke in the Actes of the Apostles maketh mention of S. Iames writting of a councel the Apostles celebrated, for deciding of a certaine difficulty which none of them would determine in particular, which was this: whether they which newly receaued the faith, and were baptized, ought to be circumcised or not. The matter was proposed in the Councel, and S. Peter as head said first his opinion, to wit: That he thought they should not imposed that loade on them that were newly conuerted, for then the law of Iesus Christ would be as heauy and burdenous as the law of Moyses.

Act. 15. v. 13. Then S. Iames stood vppe and spoke his opinion, which was: to command the Gentils which were conuerted, that they should not eate those meats which scandalized the Iewes, which were conuerted from Iudaisme, as the flesh of beasts

of beasts offered in sacrifice to the Idols, that they should be honest auoiding al carnality, as fornication, and adultery, and that they should not eate the flesh with the bloud, which some interpreted and expounded, that they should not be Manquellours. Concerning Circumcision they should not obserue it; since it was to no vse, Baptisme being come in place thereof. This was the opinion of S. Iames (who was a man of great authority) and al confirmed it, so that by the decree of the Councel it was declared, that Circumcision was not necessary, and the beliewers were exhorted to fly from the forenamed sinnes, vnto which the Gentils seemed to be inclined.

Egesippus, Clemens Alexandrinus, Eusebius Cesariensis, S. Ierome, Pope Anacletus & other authours say: that after the comming of the holy Ghost, the other Apostles elected saint Iames Bishop of Ierusalem, and it is a great signe it was so, for that euery time that S. Paule went to Ierusalem he found saint Iames there. S. Iames hauing enioyed the Sea of Ierusalem thirty one yeares, and al that time gouerning it to the great profit of soules, and conuerting many by his preaching, & good aduises, the Pasche of the Iewes being at hand (at which time many people came to visite the Temple from al parts) the principal Priests diuised a way how the faith of Christ should not be augmented, for that they vnderstood (to their great griefe) it was now diuulged in euery country. They went to S. Iames and said to him: we account and esteeme thee for the most iust man in the world, we know that thou art the most zealous of the Law of Moyses, since thou doest frequent the Temple so often, and hast authority to enter in to the *sancta sanctorum*, therfore we request thee to haue care of a law so ancient giuen by God, and confirmed by so many miracles, doe not consent that it be abrogated by an other new law, giuen by a man that was crucified. To conclude, they laid the honour of God, and of his Temple in his hands. They thought to haue had him publish it on the day of Pasche among the strangers, he being esteemed the most iust man then liuing. Of such a man they had a desire to know what he thought of Iesus Christ, & whether he were the true Messias or no, for that euery one would beliewe what he determined, this they said hoping that he would speak against Iesus, and in the fauour of the law of Moyses: so the S. receaued the charge enioined him, and promised to doe as was fitting.

The day of their Pasche being come, the Apostle came vnto the Temple, and forthwith, infinite people were assembled. The Scribes & Priests began to commend and praise him, and to say much good of him, therewith to draw him to their wil, then ledde they him vpon the pinacle of the Temple, that euery one might see & heare him, and propounded him the question which he should determine; S. Iames answered them with a loud voice: why doe you aske me of the sonne of man Iesus Christ? know that he sitteth on the right hand of God the Father, and shal come to iudge the quick and the dead. The Apostle could proceed no further with his speach, because of the murmuring of the people. The beliewers praised God, and were confirmed in the faith, and the Priests raged like Lyons and said: they had not done wel to chose one for Iudge and vmpire for their part, which did condemne them.

As it happeneth to a man that goeth to law in a false quarel, that wil ouercome with words, when he can not otherwise, so they began with a loud voice to say,

to say, the iust man hath erred. And not content herewith, they in troupes got vp to the pinacle of the Temple, and for that they would punish the Apostle to terrify others, threw him downe head-long from that high place vnto the ground, yet he died not of that fal, although he was sore hurt & bruised. Then they that had throwne him downe, descended with speed to the ground, and seeing he was not yet dead, took vp stones and threw them at the holy Saint, who by the best meanes he could got on his knees, and prayed vnto God, to pardon them that killed him.

One Recabine a Priest, heard the prayer of the holy Saint, who said aloud: brethren, the iust man prayeth for them that kil him, it were wel done not to persecute him; It is not wel that a man so worthy of life should dy. These hellish people would not harken to the Priest, but one of them gaue him such a blow on his head with a clubbe, that he strucke out his braines: & in this manner the holy Saint rendred his soule to his Creatour. His body was buried neare vnto the place where he was killed, and remained there a short time, but afterwards it was translated to Rome, and buried with the body of S. Philippe. This holy Apostle wrote an Epistle replenished with godly doctrine, in which he showeth how much he was adorned with virtues, since he reasoneth of them so wel, and requesteth euery one to loue them. The like did his brother Thaddeus, otherwise called Iude, in an Epistle which he also wrote, in which is seen the great desire he had of the saluation of soules.

Simeon Metaphrastes also noteth, that in the title of the said Epistle he saith: Iude seruant of Iesus Christ, brother of Iames, to the beloued of the Father eternal, &c. Metaphrastes saith: proud men and vaine-glorious of the world, are not so esteemed to be entitled Monarches, Emperours, and Kings, as Iude is esteemed for being brother to Iames. How great then shal the glory of the same Iames be, since the Euangelist calleth him the brother of Iesus Christ: And although others were as neer of kinne vnto Christ, yet had they not this title: for that he was so holy & iust, & was so like in fauour to Iesus Christ he made him to haue that honorable title of his brother. He then that had such a brother take vs into his protection, & not chastise vs as a rigorous Iudge, but as a pittiful father, and make vs worthy of his grace. Amen. The Church celebrateth the feast of this Apostle iointly with S. Philippe, whose Martirdom was on the first of May, in the yeare of our Lord God (afther the opinion of Onuphrius) fifty three, in the time of Nero the Emperour.

Diuers authours haue said sundry things of S. Iames the lesse, some say he was not Bishop of Ierusalem, and that he dyed not in that manner as is before written. Others auouch that he was crucified in Ostracina, and of this opinion is Nicephorus Callistus. Others say that he was not the same whom the Euangelistes cal iuste, so that they make three Iameses, one the greater, sonne of Zebedee, the other the lesse, sonne of Alphee, and the other the Iust, which was disciple of Iesus Christ, and Bishop of Ierusalem. But at the end, they al say of him that which we haue said of S. Iames the lesse, and notwithstanding the reason, authority, and coniecture, of this or that authour, whom euery one alledgeth for their opinion, I continew and doe hould for certaine that which I haue said before.

Although

Although many authours alleadged as Egisippus, Clemens Alexandrinus, Eusebius Cesariensis, and S. Ierome, had not been of this opinion, the authority of Pope Anacletus were ynough to prooue it, for that he was Pope. And although his speach herein is not decreed as a matter of faith, but saith it writting as a particular person; yet his was words be of great authority. Moreouer, he was neer to the Apostles time, whereby he might better know the truth of this matter, so that there remaineth no doubt hereof, as also for that the Romaine Breuiary is of the opinion as I haue written.

The head of this holy Apostle is at S. Iames in Galitia in Spaine, the which is carried in procession on the festiual daies of the yeare. There is also some likelihood, that the translation of S. Iames, which is celebrated in Spaine on the 30. day of December, is the day the head was brough thither, for that the propriety of the office of this solemnity in the Breuiary of S. Isidorus, speaketh alwayes of S. Iames the lesse, and the translation of S. Iames the great, was on the 25. day of Iuly, to wit, the same day that his feast is celebrated.

## *The life of S. Athanasius Bishop and Confessour. May. 2.*

*Ing Saul enuying Dauid seing him to be so valiant, fauoured of God, and beloued of men, began to persecute him in such sort, that he neuer ceased but was his deadly enemy al the dayes of his life. The same we may say of another, as vnthankeful against God as Saul was, and this was Arius the cursed Apostata, who opened his sacrilegious mouth against Christ, denying that he was begotten from al eternity, and by consequence he denied that he was God. And seeing that S. Athanasius like another Dauid combated for the defence of the honour of God, and therfore being of him much fauoured, and beloued of al the faithful, the cursed Caytiue enuyed him, and began to persecute him, and so he began, that he neuer had end, but was vnto him a deadly enemy as long as he liued. The life of this good and holy Doctour, I haue gathered out of Gregorius Nazianzenus, and out of Theodoretus, Ruffinus, Cassiodorus, Sozomenus, Metaphrastes, and out of Nicephorus Callistus, in this manner.*

SAint Athanasius was of Alexandria in Egipt, and was borne of a noble and vertuous father. His sonne only surpassed him in vertue, and increased his renoune and credite, for euery one that knew the father & mother of S. Athanasius said; that from such a tree could not spring, but a fruit like vnto S. Athanasius. It happened when he was yet a child, the feast of S. Peter (who had been Bishop of that citty, and martyred in the time of the Emperour Diocletianus) was celebrated in Alexandria, and great triumphes were made. The Bishop of the citty at that time was called Alexander, who made a feast for his Priests in a dyning chamber of his house, that looked toward the Sea. When they were at the table, they saw out of a window many children playing on the Sea shore, and their sport was such, that the Bishop and al the rest forbore their meate, to looke vpon them.

These children had seen Bishops consecrate in the Cathedral Church of that citty, and after consecration, to baptise the Cathecumens. And because children ordinarily seeke to counterfaite al that they see, they made a Bishop

in sport among them, which was S. Athanasius: they al stood about him and laid their hands on his head, and did vnto him the other ceremonies, which they had seen done before by Bishops. This being done, S. Athanasius and the other children went vnto the Sea shore, and he took of the water, with the which he baptised them al, comming vnder his hand, saying the same words which are said when any are baptised.

The Bishop Alexander did wonder to see it, wherefore he commanded his seruants to bring to him al these children, when they came to him he bade them tel him, what sport was that they vsed. They as boies vse to doe began to deny, but when the Bishop threatned to whip them, they confessed, and told the sport they had made. Then he asked S. Athanasius what was his intention when he Baptised them, and he answered: that he was desirous to doe that which the Bishops doe, when they Baptise. The Bishop hearing this, iudged that it was true Baptisme, & ordained the other ceremonies to be supplied, which are vsed and accustomed in that Sacrament, and took them al for Christians. He caused the father of S. Athanasius to be called and exhorted him to send his sonne to schoole, and when he came to riper yeares to bring him vnto him, for he would haue him about and neere to himself. The Bishop vpon that which he saw, diuined what a man he was likely to be.

S. Athanasius was sent by his father to schoole, and when he was of good yeares, he brought him to the Bishop Alexander; who was now very old. He examined the yong man, and seing that he was not deceiued in his iudgement, he affected him much, for that he had profited in humanity, and also in diuinity, so that none in Alexandria of his age attained to the like, and none of his antients surpassed him in any science. Though he was thus addicted vnto the study of learning, yet forgot he not to exercite himself in vertuous and holy exercises, yea you could not perceaue, whether his learning surpassed his vertue, or his vertue exceeded his learning. Bishop Alexander made him Priest, & Arched eacon, being assured that he should be his successour in his Bishoprike, as he was indeed.

At that time there was a wicked Priest, in Alexandria called Arius, who being ambitious, and desiring to be renounced and famous in the world, (as heretikes vse to doe) fel into a peruerse and wicked errour, and denied the equallity of the persons of the most B. Trinity, and said: the Father had been before the Sonne. In confirmation of this his blasphemy, he brought certaine words of scripture falsely vnderstood. The deuil holpe him so much (by the permission of God) that like another Lucifer, he drew downe the third part of the starres, to wit: innumerable people of al estates and conditions, who confirmed that which he had said.

The Catholike Church at that time was at some rest from persecution of Tyrants, by meanes of the good Emperour Constantinus magnus, but the heresy of Arius afflicted it so, and raised such tumults in the same, that Pope Siluester, and the Emperour iointly, trauailled to extinguish it. They caused a Councel to be assembled in the citty of Nice in the prouince of Bythinia, of 318. Bishops & amongst them the Bishop of Alexandria was one. He brought with him S. Athanasius, who by his eloquent speach, and profound learning, stood in good

in good stead Against Arius and his followers, arguing & disputing with them, & continually conuincing them: In such sort, that S. Athanasius was knowen and beloued of al good men, and feared of the euil, and was called the stout defender of the faith. At the end of the Councel it was determined and decreed the Sonne to be consubstantial with the Father, and the opinion of Arius was declared, and condemned for Heresy. He was also denounced an heretike, & was banished with others, that would not be reduced to the truth, and to confirme that which the Councel had determined. Fiue moneths after, Alexander blessed of Alexandria seeing himself neare vnto death, procured that S. Athanasius should be elected in his place, which he refused, considering the heauy weight which he took vpon his shouldiers, and the difficulties and perils into which he should enter, yet at the end he accepted the election. Alexander being dead, he was consecrated, and gouerned his Church maruelously, both for life and for example.

As the wicked be fauored by many when any disgrace happeneth vnto them, so Arius had many that fauoured him: for they caused the Emperour Constantinus to be certified thereof (who had approoued that which had been defined, and determined in the Councel) yet he who by nature was puttiful, did reuoke him from banishment. So Arius returned vnto Alexandria, not amended, but eather more obstinate then before, though he proceeded in his heresies by deceipt, and vary dealing and said the same he said before, but vsing other words. Also some Bishops who were of the part of Arius, obtained letters of Constantinus, directed vnto S. Athanasius, in which he commanded him to vse Arius louingly, and not to prohibite him to enter the Church, and to communicate with the faithful, and threatned him if he did otherwise. It was apparant that Constantinus did this, to the end the Catholik Church might continew in peace, but he was much deceaued, for by this meanes the fier was more kindled, and greater discord was raised then before. Arius contended alwayes with S. Athanasius, who knowing wel his deceipts, wrote vnto the Emperour, and told him plainly, that Arius was not conuerted, but more peruerted, and that now he spake the same words in obscure termes, but signifying the same thing which he had already plainly, & clearely vttered before. When the Emperour heard that, he adressed other letters which said: that if it were so, Arius should be driuen from Alexandria.

The followers of Arius which were certified of euery thing, saw expresy, that as long as S. Athanasius remained in Alexandria, Arius and they could preuaile but litle, wherefore they took Councel together, and resolued to bring him into some euil conceite with the Emperour, accusing him of many things which were impossible to proue. Among others which they charged him withal, this was one: They showed vnto the Emperour a box, in the which was a mans arme, and they said: it was the arme of Arsenius, whom Athanasius had murdered, to make vse thereof in art Magike, for said they: he is a coniurer and a Negromancer. Constantinus thought they would not haue slaundered S. Athanasius with such a horrible thing as that was, without some foundation, wherfore for the better laying of the matter open, he caused a Councel to be congregated in the city of Tyre, and gaue in charge to Archelaus his

counsellour to goe for Athanasius, and to bring him vnto the councel that he might make his defence against those slanders. He gaue him also in charge to defend him from his enemies, if perhaps the accusations were false & vntrue.

The councel was assembled, and S. Athanasius appearing, his aduersaries appeared also. First, they accused him (as of a thing newly done) that he being lodged in that city in a womans house, had forced her to sinne with him, and had scandalized al that were there at that time, to heare the lamentations the woman made. This wicked woman they hired also, to make this false complaint before the councel. The fathers of the councel hauing heard the accusers and the woman hir self, stayed to heare what S. Athanasius would say in his defence He did no more but spok in a Priests eare that stood by him, who being instructed what to doe, turned his face to the woman as if he had been S. Athanasius, and said vnto her. Tel me woman did I force thee to sinne: when was I in thy house? Shee that knew not S. Athanasius, but thought in had been he which spoke, said with a loud voice: Thou hast been in my house, where I haue attended and made much of thee, but thou wicked man in requital, had dishonoured and forced mo to wickednes, therefore I request iustice at the hand of God, if men doe it not vnto me. Then al the fathers of the councel perceiued his malignity, and vnderstanding the deceipt, they thrust the whoman out of dores, and asked if there were any more accusations against S. Athanasius, for that which had been said, was found to be false and deuised.

Then the boxe with the arme which they said was the arme of Arsenius was taken out, accusing S. Athanasius that he had murdered him, with intention to vse it in Negromancy, and art Magike. This Arsenius was one of the readers in the Church vnto S. Athanasius, who was fled from Alexandria, & gone vnto Constantinople, because he feared that S. Athanasius would chastise him for a certaine offence he had committed (where he heard al that was reported concerning his arme) whether by inspiration of God, or whether because he thought he might recouer againe the fauour of S. Athanasius: being embarked he came vnto Tire, and the euening before S. Athanasius should be accused, he went to him secretly, and discouered vnto him the compact which was made against him, according as he had heard in Constantinople. S. Athanasius gaue him many thanks, and willed him to keep close in his house, til the time came he was to be discouered. When the complaint was rehearsed S. Athanasius was was bidden to answere, and he said: I would first demand if there be any heer that knoweth Arsenius whom I murdered (as these men accuse mee:) many said they knew him, and so said his accusers also for they had heard that Arsenius was dead, and thereupon they took this occasion to slander him.) Saint Athanasius sent one to cal Arsenius who came into the middest of the councel, and S. Athanasius said: Behold Arsenius aliue, this is his right hand, and this is his left arme, this arme which you now show, whose is it, for it is not the arme of Arsenius. His accusers were ashamed and foyled, and al the enemies of saint Athanasius reproched, but this enraged them more then before against him, & they said: he was a Magisian, and that by the meanes of enchantment, he made that appeare which indeed was not. They would then haue offered him violence, if Archelaus with his souldiers had not defended him.

S. Athanasius

S. Athanasius seeing how things went, and marking the contenance and behauiour of the greater part of the councel (to be inclined rather to doe him iniury, then to respect the iustnes of his cause) he resolued to goe vnto Constantinople, where he made relation vnto the Emperour of al things how they passed, and besought him, that if any would accuse him, they should doe it in his presence, and that he would be iudge himself, and not to suffer him to be subiected to the censures of such as were his deadly enemies. The Emperour thinking this a iust request, wrot forthwith vnto Tyre, and ordained that the councel should be translated vnto Constantinople. When the messengers of the Emperour arriued at Tire, they found the most part of the fathers of the councel departed, and none was left but the mortal enemies of S. Athanasius, who fulfilled the commandment of the Emperour, and being come to his presence, they told many things of Athanasius, and amongest others they accused him of Threason, in that he had hindred the executiō of some of the Emperours ordinances, and commandments. So that the Emperour believing them more then was fitting, was wroth with S. Athanasius, and banished him into France. There the holy saint remained a good space, being much made of, and furnished of al things necessary for himself, and for his family, by Constantinus sonne vnto the Emperour, who was gouernour of that Prouince. Within few dayes after it happened that the Emperour fel grieuously sick, and commanded S. Athanasius to returne into his Bishoprik of Alexandria. Though his aduersaries laboured al they could to the contrary, yet could they not hinder his returne. It is true that it was deferred vnto the death of the Emperour, and Constantinus afterward ledde him in his company to Alexandria, where he was receaued with great triumph and ioy.

After the death of the Emperour, the lands of the Empire were deuided between his three sonnes, the East fel to the lot of Constantinus, who being an Arian, caused a councel to be assembled in Antioch, notwithstanding, that the Pope withstood, and gaine-said it, by which it is euident, that this was not a councel but a Conuenticle. Herein S. Athanasius was condemned, and in his place, Eusebius Emissenus was elected Bishop of Alexandria, but he would not take it vpon him. Then was another chosen called Gregory, who took it, and went to Alexandria to take possession with armed men, which Constantinus assigned vnto him. S. Athanasius was wish his Priests and Cleargimē in the Church, whom he persuaded to depart and to leaue him alone in that danger; but they which hitherto had been obedient vnto him, in this would not obay him, but wil he, nil he, and in a manner by force, they ledde him through certaine secret wayes, & brough him into a safe place, deliuering him from the souldiers hands, which were about 50000. and from the rage of the Arian Citesens, which came in their company. God shewed fauour vnto the good Prelate, and deliuered him out of al their hands, notwithstanding the Emperours commandment, which was: to bring him aliue or dead, and had promised a great reward to him that did it. S. Athanasius went vnto Rome, and by the meanes of Pope Iulius, he returned vnto his Bishoprik againe. When he made his entry into Alexādria, such was the concourse end presse of people, that in a throng by euil fortune, certaine seruants of Gregory, who had been chosen Bishop in

steed of S. Athanasius, were thrust vnto death. His enemies reported that he had murdered them, whereupon they came with new complaintes and accusations vnto the Emperour, and among other things they tould him, that he forbad corne to be carried from Alexandria to Constantinople, to the notable damage of al the country. They said also, that he sold a great quantity of graine that Constantinus his father had left in Alexandria, for the relief the poore, and that he deteyned the price thereof, & employed it to his owne vse. The Emperour took such indignation thereat, that he commanded he should be killed, whereupon, some of his offices went to put it in execution. S. Athanasius was certified hereof, and by means of some of his faithful friends, was hid in an ould dry cisterne, where he remained seauen yeares, and a woman had the charge to prouide him necessary sustenance.

Then departed he from that place, and not holding himself secure in the East (where Constantinus ruled, who was an Arrian heretick) he determined to goe into the Weast where Constãs raigned, who was the third sonne of Constantinus, (the other brother Constantinus being dead already.) The good Constans receaued S. Athanasius very kindly, and hauing vnderstood by him al that had been done, wrot as a good Catholicke to Constantius his brother, requesting him, to restore Athanasius vnto his seat; & if he would not, he vowed to come and enstal him by force of armes: for that the honour and seruice of God did more oblige and bind him, then the kinred that was between them two; and he would rather break the bond of brother hood, then leaue so good a worke vndone, tending to the seruice and honour of God. Constantius (who knew his brother Constans would doe as he said) was afaid, wherefore he wrot vnto S. Athanasius a courteous letter, & persuaded him with faire words, to returne againe vnto his Bishoprike. It happened that S. Athanasius was at that time in Rome, when the letters of Constantius were deliuered vnto him: whereupon he showed them to the Pope, & al the Court, and euery one reioyced, as wel for the good of S. Athanasius, as also for that it was hoped, Constantius would not fauour the Arian hereticks any more. The Pope wrot vnto the Priests of Alexandria, and he commanded them to receiue and giue reuerence vnto their prelate and lawful Bishop.

S. Athanasius returning into the East, wẽt to visit the Emperour Constantius, who requested him very earnestly, to permit the Arians (with his good liking) to haue one Church in Alexandria, and he said he requested this of him, to maintaine his estate in peace. S. Athanasius answered: he should with a good wil, so long as he would be contẽt to suffer the Catholicks to haue a Church in Antioch, for the same respect, to conserue peace, for that they were not al Arians in that City; And as great reason it was, the Catholicks should haue a Church there, as the Arians to haue one in Alexandria. This seemed vnto the Emperour to be very iust, and he was contented so to doe; wherfore he wrot a letter vnto the heretieks of Antioch, and told them thereof, but the Arrians answered: that they had rather not to haue a Church in Alexandria, then that the Catholicks should haue one in Antioch. The Emperour perceiued hereby, the prudence of S. Athanasius, and he made of him the more account, and sent him back in peace vnto Alexandria. The first thing he did, was; he with an earnest

earnest zeale, depriued al them that were of the opinion of Arius from their places and dignities, bestowing them on the Catholikes, and thus he did through out al the Churches of Ægipt, which were his Suffraganes, and his iurisdiction.

In the meane season the Emperour Constans who was his Protectour died, and the Emperour Constantius was established Lord of al the Empire. He being in Italy began a fresh to persecute S. Athanasius, and al the Catholikes, for he caused a Councel to be assembled in Millan, that S. Athanasius might be deposed and depriued, and al other also that contented not vnto the opinion of Arius. The Councel was assembled, but it proceeded not in such sorte as the Emperour intended, for that some Catholike Bishops withstood the Arians couragiously, saying: that it was not iust that Athanasius should be deposed, for that he was the defender of the true faith. The Emperour sent a messenger to cal S. Athanasius, but he fearing the worst, deferreth his comming. Then Constantius sent to apprehend him, but S. Athanasius being assisted by God, escaped the hands of his aduersaries. His escapes were so wonderful, that many reputed him to be a Negromancer, and thought he fled away by enchantments. The Pagans also that were in Alexandria, beleiued, the same, and reputed him a southsayer, for a certaine chaunce which befel in the city, and was in this manner following.

A storke flew one day through the City, and cryed out with aloud voice: *Cras, cras*, that is: *to morow, to morow*. Some of the Pagans asked S. Athanasius, what the meaning thereof was: He answered them: *Cras*, is as much to say as, *To morow*, and this Stork sayeth: that to morrow al you Pagans shal haue a great misfortune, which came to passe as he said, for on the next day the Emperour sent a precept by which he commanded, that the Pagans should not haue any Temples, and that their Idolatry should cease, which was an euil day for them. It is apparant that saint Athanasius knew this by diuine reuelation, though they iudged it to proceed from vnlawful meanes. It is an ordinary thing for the malicious, alwayes to take in euil part the actions of those men whom they hate. So the same was reported when S. Athanasius escaped from so many dangers, from the which God deliuered him for the benefit of his Church, and not because he was either southsayer, or enchanter. For when he was forced to fly from his aduersaries that would haue taken him, al the passages being beset to the end he should not escape, he retiring himself into the same citty, made choise of the house of a very beautiful, but no lesse vertuous woman, thinking indeed that there his enemies would hardly find him out, as little suspecting his being in such a place. The good woman kept him in her house, & attended him, and very charitably prouided him al things necessary. Moreouer, she prouided him of Books according to his desire, so in that place he spent al his time in writing. They which reade his works, know the fruit that is gotten by them, al which he for the most part composed in the house of that woman. With truth it may be said, that al that which the greek Doctours haue written, they take and collect out of the labours and study of S. Athanasius, for that is to be seen in his Books as in a pure fountaine, which in other mens writings is diuers times confusedly handled.

Then

Then happened the death of the Emperour Constantius the heretike, and Iulianus had the Empire, who being before a Christian, became after an Apostata, and a renegate Idolater. That night that the death of Constantius was knowé in Alexandria, S. Athanasius, appeared in his Church at Mattins, to the great wonder and ioy of euery one, for that of a long time they had not heard any thing of him. He remained a few dayes quietly in the gouernment of his Church: but Iulianus passing into the Orient, and hauing in his company many Magitians, Inchanters and Southsayers, was tould by them, that if he would obtaine his desire (which was to renewand set vp Paganisme, and bring al them againe vnto Idolatry) he must of necessity put Athanasius to death; whereupon the peruerse and wicked Emperour sent forth-with to apprehend him, or els to kil him, if they could not easely take him. This being knowen in Alexandria, the Clergy and people went vnto the Church, euery one lamenting and wayling for compassion, in the sight of their good Pastor, & Sheapheard, being very sorrowful for the great persecutions that were raised against him; but he comforted them, saying: that Iulian was like a cloud in sommer, which seemeth to thearen haile and showers, with thunder and lightening, and the fury thereof passeth away in a short time. The words of the good Bishop were very true, for within a few dayes after, the death of Iulianus happened. They which came to take or kil S. Athanasius, were already neer vnto him, wherenpon he was enforced to take a boate, and to fly to the riuer of Nilus: yet he was not secure, for his enemies pursued him so, that he was not able to get away from them, wherefore he vsed this conceited pollicy: he caused the boate to fetch about, and to returne backward, and eare long he met them that sought him, who asked of him if he had not met Athanasius, he answered them: it was not long since I saw him, and he is not farre from you. With this they hasted forward, and S. Athanasius returned vnto the city, and put himself in security.

After a few dayes Iulianus dyed, and after him succeeded in the Empire Iouinianus, a good and Catholike Prince, who ordained, that al the Catholike Bishops which obayed the Nicene councel, should returne vnto their Churches, and that the Arians should be deposed. Iouinianus wrote particularly vnto S. Athanasius, & besought him to giue him instruction in the faith which he ought to follow (for he held him for a wery good Catholick) S. Athanasius answering: bad him obserue al things decreed in the Nicene councel. Then he went to visit him in Antioch, where was euil tongues which informed the Emperours that Athanasius was the cause of al the changes and alterations in the faith, thorough out christendom; and that for the same, he had been deposed from his Sea, by diuers councels, therefore hi might doe wel to send some other Prelate vnto Alexandria, to appease and quiet al dissentions. The Emperour defended S. Athanasius, and in great choller answered: that he took Athanasius for a good Catholick, and that he suspected them that persecuted him, and in deed he punished some of them that spoke against him, which punishment was for an admonition, that none should after speak any euil of S. Athanasius.

Iouinianus raigned but a while (that is to say seuen moneth) and after him succeeded Valentinianus who was a Catholick, but afterwards he took a compa-

companion in the Empire his brother called Valens, who was an Arian. This man began to persecute S. Athanasius againe, and sent soldiers vnto Alexãdria to take him. The people stoode in the defence of their Bishop, whereupon the officers of Valens fained to be quiet, but one night after they suddenly entred the Bishops house but yet found him not (such was the pleasure of God) for he fearing that which indeed followed after, was gone secretly the day before, into the house of a Cittizen that was his friend. At this time S. Athanasius lay secretly hidden in a tombe (which was the Sepulchre of his Ancestours) fower moneths, in which time the deputies and attorneis of the citty went to the Emperour Valentinianus in defence of their Pastour, and to complaine on Valens, that persecuted him without cause. Valentinianus who was a Catholike, vnder took the defence of S. Athanasius, and wrote vnto Valens that he should not persecute or disquiet him any more, nor to giue eare to slaunders of his aduersaries. This was cause, that he was neuer persecuted more in al the rest of his life. He being now very old, and hauing been Bishop of Alexandia 46. yeares, and suffered these persecutions and afflictions that I haue recounted, and others also, which the aboue mentioned authours rehearsed (though I haue pretermited them for that I would not to be to long) it pleased God for his notable seruice, to take him vnto him by an ordinary death, and so he bestowed on him the reward of his labours. Among his other Books, he left behind him the creed, commonly called the creed of Athanasius which beginneth. *Quicunque vult saluus esse &c.* In which is written very largely (although in few words) the misteries of our faith. There he also taught vs what we ought to belieue, & telleth vs that we must doe good works, to the end that by belieuing, & doing wel, we may obtaine that blessednes, where of God of his mercy make vs partakers. Amen. The Catholike Church doth celebrate the feast of S. Athanasius, the day of his death, which was on the second of May, in the yeare of our Lord 371. Valentinianus being Emperour: the Venetians say, that they haue the body of S. Athanasius in the Church of the holy Crosse in Venice.

## *The Inuention of the holy Crosse. May. 3.*

*AMong other things the whorty King Dauid spake vnto God, when in spirit he found himselfe in sweet and pleasant conference with him, at one time he said thus* I wil meditate and consider al thy works, and wil exercise in thy inuentions. *The consideration of the works of God, eleuated much the spirit of this holy Prophet; While he considered the frame of the heauens, of the planets, the starres, their motions, with the other mixt bodies; the plants, the liuing creatures, and Man, which is the end and summe, of al Gods works. These were the meditations of Dauid who exulting in spirit said within himselfe; What and how many are the things that are to be considered in God; since there be so many in his creatures, and such a distance and difference between him and them? When the Prophet said, that his works and Inuentions were his exercises, he would inferre, that he considered the works and Inuentions of God more attentiuely, and with more care, for that it was a matter very worthy, and expedient to be exercised.*

*Amongst so many his hidden works and inuentions al great, and ful of admiration; yet two of so many hid appeare. The one, farre more singular and more eminent then the rest, was When God came into this world, inuesting or rather veyling, as it were with the base sack cloth of our humanity, the super excelling purity of his diuine nature. In this one, many may be considered and admired; for in that one worke and inuention is discouered: how the Infinity, is become Finite, and the Immortall is become Mortal. How he that is adored of the Seraphins in heauen, should ly vpon a little hay in a manger. To see the bread hungry, the water thirsty; the fier to tremble with cold, and to see him that is the Iewel and Ioy of heauen, to weepe and lament on earth. There was seen also, the most admirable worke and Inuention, how the most blessed Virgin Mary, remaining a Virgin, was a mother, and being mother, was both Virgin and Mother of God. Now this is sufficient for this first Inuention, let vs passe vnto the other, which is: of this present solemnity.*

THE Inuention was: that on the most solemne day of Easter, in the which an infinit company of people, came from diuers parts of the world vnto Ierusalem. About mid-day, was heard a bruit through al the citty, of a wonderful and neuer the like heard of Inuention, which should that day come out of the house of Pilate the President of Iudea: euery one ran to see it, the waies were ful of people, and the windowes repleate with beholders, attentiue to see this wonder. Then began the Inuention to appeare, and behold there commeth out of the court many officers, then commeth out the royal standerd, the Crosse I meane; and after that commeth forth Iesus Christ, true God and man, he that created heauen and earth, he whom the Angels adore, & serue in heauen, he at whose name, the deuils doe tremble, he who in the world (although he was disgraced in the habite of a mã) had got much credit by the miracles he had done. This same man came on foot, without shooes, al bloudy; his face bruised with the blowes and buffets receaued thereon, the haire of his head al out of order, where vpon he had a crowne of pricking-thornes, his heard pulled and halfe torne off, his eyes ful of blood, and filthy spittle, on his shoulders he caried a heauy Crosse, whereon himselfe was to dye; the cryers published with a loud voice, that Iesus Christ was led vnto death as a malefactour, and mouer of sedition among the people, a blasphemer and one that would make himselfe the sonne of God. This is the Inuention for the which Iesus Christ the true God came into the world, a thing so strange and wonderful, that Dauid considering it, with great reason cryed out, that he spent his time in meditating it, & studying thereon, as on a thing neuer more to be seen in the world againe.

This so maruelous decree of God, the Church celebrateth this day, in which the material Crosse was found, after it had been lost. For the diuel seeing, the great estimation God made of this sanctified wood, whereon his Sonne redeemed mankind, & how al true belieuers esteemed, & honoured the same endeauored to take it quite away frõ the knowledge of men. And so put in the mindes of some of his ministers to hide it, who made a very deepe pit, & threw therein the Crosse of Christ, and the crosses of the theeues, the nayles, and the title of the Crosse, and then filled the pit vp with earth, (the place where Christs body was buried being neer thereunto) they couered it also with stones and made it like a litle hil. And more to couer the deed, the diuel mooued certaine Pagãs

to

to ſet vp the Idol of Venus in that place. And S. Iſidore ſaith, that this was done to the end, that if any Chriſtian had notice of the Croſſe, that it was there buried, or in reſpect of the Sepulcher should goe thither to pray, that he could not doe it except he would alſo ſeeme to adore the goddeſſe Venus, and ſo being a Chriſtian to auoide that ſcandal, they thought he would rather refuſe to goe thither thē by his deuotion ſeeme to doe that, which himſelf ſo much deteſted.

Many yeares paſſed, and the golden age ſucceeded, in which the Catholike Church was at vniuerſal quiet and peace. For in the time of Conſtantine the Emperour, the perſecutions ceaſing which had afflicted the Church heretofore, and becauſe the good Emperour had obtained a great victory by meanes of the Croſſe (for he had ſeen a Croſſe in the aire with this title, *In thus ſigne thou ſhalt ouercome*, which afterwards proued true, for he ouer-threw his enemy Maxentius) by which victory he became Lord (as it were) of al the world. The good Emperour, not onely remained deuout to the Croſſe, but commanded from thence forth that none ſhould be crucified. Then cauſed he certaine Churches to be built to the honour therof, and placed it in his ſtandard, and were it vpon his head. The mother of Conſtantinus called Helena being conuerted to the faith, took great deuotion to the holy Croſſe. Some ſeeme to ſay that this holy woman was of meane eſtate, founding themſelues vpon the words of S. Ambroſe, who ſaith: that ſhe lodged ſtrangers in her houſe. It is moſt ſure, that if this holy Doctour ſaith ſhe kept an Inne, he doth not auert it for certaine, but he ſaith: that report was of her, and that ſome ſaid ſo, yea he propoundeth to vs many worthy things in her commendations. It is no great wonder if ſome ſay ſo, to diminish the authority of Conſtantinus, for that he was a deadly enemy vnto the Iewes and Pagans, who could not wrong him otherwiſe but in this manner, it being an ordinary courſe with ſuch people, when they can not wreak their wils with their hands, they ſeek to doe it with their tongues.

This which many ſufficient authours doe relate vnto vs ought to be holden for certaine, to wit: that S. Helena was daughter to a noble man of Britany, & becauſe ſhe was very faire, Conſtantinus father vnto the Emperour took her to wife. This holy woman being much deuoted vnto the Croſſe of Chriſt, had a wil to ſeek it out, and if ſhee found it to honour it in al ſhee could. To effecte which, ſhe thought it was neceſſary for her to goe to Ieruſalem in perſon, and ſo ſhe did: Nicephorus Calliſtus & the authours of the Tripertite hiſtory, ſay: that S. Helena had a reuelation from God whereby ſhe knew the place where the Croſſe was. In the Romaine Breuiary we read: that ſhee knew it by the meanes of a Iew called Iudas, to which opinion I rather aſſent, for that God vſeth not to doe miracles in thoſe things which may be attained by humane meanes, and ſo for that ſhe might find the Croſſe by the meanes of that man who knew where it was, it might be know without reuelation. We may alſo ſay (as ſaith Ruffinus) that the reuelation S. Helena had was, that ſhee should ſeeke the Croſſe, & the finding thereof should be by the meanes of the aforenamed Iew. This Queen commanded to aſſemble many Iewes in Ieruſalem and to enquire of them where the Croſſe was, for ſhe was informed that they had hidden the ſame, the Iewes did not ſatisfy the Queenes wil in their anſwer, but excuſed it ſaying: that they knew not the place where it was: ſhee being a woman reſo-

lute, commanded, that they should either discouer & declare where the Crosse was or els they should he burned. They being al afraid told her, that Iudas that was one of their company could certify her and that none els could, forthwith Iudas was stayed, and the other let goe. Then shee endeauoured with milde words and faire promises to make him tel where the Crosse was, but this not seruing her turne the Queen threatned to put him to death, and put him indeed into a Cisterne, which was dry and without water, giuing him to vnderstand, that he must tel where the Crosse was, or els to dye in that place by famine.

It seemeth that the lesson assigned vs by our holy Mother the Catholick Church vpon this feast would shew, that Iudas knew nothing of it, for that it saith: that he prayed vnto God, beseeching him to shew the place where the Crosse was. It may be that he knew it only by the relation of his forefathers, among whom it had passed frō time to time one to another, in such sort: that he was not sure whether it was so or no? for that it was an 150. yeares since the Crosse had been hidden. Iudas remained certaine daies in the dry Cisterne without meate, & then he determined to tel al that he knew, & requested he might be taken out and so he was. The Queen reioyced exceedingly at this newes, & commanded meate, should be giuen him. He led them to the place where the Crosse was, & bad them dig there. As soone as they began & after they had digged somewhat deep, the diuel vsed these persuasions to Iudas, & said: that he was farre contrary to the other Iudas, who had by his instigation sold, and betrayed Christ, & this Iudas against his mind discouered the Crosse, by meanes whereof he doubted he should loose many soules which he had gained. The diuel was not of power to hinder this work, for digging stil at the last they came to find three Crosses. Great was the ioy the Queen, & al the rest receaued when the Crosses were found, but their ioy was a litle allayed, for they knew not on which of them Iesus Christ died, although the superscription which Pilate put vpon the Crosse was there, yet it was not sufficient to giue them certainty. So there was present Macarius Bishop of Ierusalem, who after that he had prayed a while, caused a sicke woman to be brought being in that state, that by the iudgement of the Phisitions, it was not possible she could escape, if God shewed not a miracle) vpon this woman, they layed first one Crosse, then an other, and she stirred not, then laid they on her the third, and forthwith shee recouered, and, stood on her feete, as healthful and wel as if shee had not been sicke. This miracle shewed which was the true Crosse of Iesus Christ.

The Queen laid the most of it in a chest of siluer, and left it in the same place (with great reuerence) yet shee caused them to digge further, and then the Sepulcher of Christ appeared, & neer the same was the statue of Adonis. The deuote Queen took the statue from thence, and builded a Church in that place, & left in the same that blessed relike: the other part of the Crosse, shee sent to Rome to Constantinus her sonne, with the superscription and nailes, who placed them in a Church which afterwards was called *Sancta Crux in Ierusalem*: as the title wil testify yet at this present, remaining in the church. Of the nailes it is said that Constantinus caused one to be put in the helmet which he wore on his head when he fought in any battel, and the other he put in the head-stal of his horse, which the Prophet Zachary foretold (though S. Ierome be of opinion, that the

the saying of the Prophet is not to be vnderstood thereof,) the other nayle in processe of time, came into the hands of the King of France. It is said also, and Gregory Bishop of Towres affirmeth it in expresse words, that the nailes wherewith Christ was crucified were fower, to wit, one for each hand, and one for each foot. If this be so, it is likely to be true that generally is reported, that one was throwne into the gulfe of Venice in a pace where many ships perished and were castaway, and that then this peril ceased.

The Inuention of the holy Crosse, is celebrated in the Catholick Church, & a feast is made to the same Crosse which was the meanes of our redemption. The feast of the same holy Queen is likewise celebrated, who was careful to seek it out & after died in blessed manner. The afore-named Inuētion was the same day that the Church celebrateth it, to wit on the third of May in the yeare of our Lord 326. as Canisius saith. Of this Inuention writeth S. Isidore in his Missal. S. Ambrose in the funeral oratiō of Theodosius. Ruffinus in the 10 Book of his Ecclesiastical history. cap. 20. S. Paulinus in the eleuenth Epistle vnto Severus. Cassiodorus in the 1. Book of the Tripertite history cap. 4. Gregory of Towers, Nicephorus Callistus in his eight Book cap. 26. and diuers others.

## *The liues of* S. *Alexander Pope, Euentius and Theodulus Priests, and Martyrs. May. 3.*

*THE sacred Scripture commending the good Tobias saith of him that he being the yongest of the trible of Nephtalim, did not the work of a yong man, but his works were the deeds of a man, mature, discreet, & prudent, the same yee may say of Alexander, that holy & good Pope; who was the first Pope of that name. And among the Popes which haue been in the Catholick Church, he was the yongest that euer was since, as we see in his life. For the Tyrant that put him to death, iudged him not past thirty yeares old. And though he rose vnto that dignity so yong, yet did he not any thing but it was discreet, wise, and such as became a sage and prudent man. The life of this Pope (as is thought) was written by the Notaries of Rome in this manner.*



SAint Alexander was borne in Rome, and was sonne of another Alexander, of the parish or Region which is called Caput Tauri, or the Buls head, and he was elected to be Pope, after the death of S. Euaristus. There was in Rome an Earle called Aurelianus, who being sent by Trajane to be gouuernour, exercised that office in the time of Adrian. This Aurelianus caused Pope Alexander to be apprehended, because he vnderstood he conuerted many vnto the faith of Iesus Christ, and had baptised a great part of the Senate, and among others a Gouernour called Hermes, and al his family, which were in nomber 1 co. who also was apprehended with him. As for the Pope he put him in the common prison, but he had some respect of Hermes, for that he had borne publick offices in the common welth, and caused him to be kept in the house of a Tribune called Quirinus.

This Quirinus laboured to perſuade Hermes to deny the Chriſtian faith, aduiſing him to haue regard to the damages that thereby had happened vnto him, and alwaies to expect greater afflictions ſo long as he did thus continue. What needeſt thou to ſeek further (ſaid he) but to ſee that thy ſelf being lately chief of Rome, art now depriued of thy office, & art empriſoned like a contemptible perſon; to this anſwered Hermes. The gouernment hath not been taken from me, but I haue exchanged this earthly gouernment for another. Quirinus replied: I maruaile much that thou, a man prudent ad diſcreet, wilt think there is another life, ſeeing men doe dye and fal to duſt, doeſt not thou conſider, that the very bones which be ſo hart, doe rot in time & conſume away Hermes anſwered but few yeares ſince I was of the ſame opiniõ that thou art of, I thought that of a mã that is borne, nothing had remained after his death, but a holy man called Alexander hath drawen me out of this errour, & deliuered me from that blindnes wherwith I was deceaued. Perhaps (ſaid Quirinus) thou ſpeakeſt of one Alexander, whom I haue in the cõmon priſon? Of him ſpeak I indeed ſaid Hermes. Then ſaid Quirinus: I iudge thee now more faulty then I did before ſince thou wilt beliene and giue credit to a man, that for his peuish opinion, shal be conſumed with fire shortly. Giue credit to me Hermes, and leaue this vaine ſuperſtition, adore the Idols which thy anceſtours and thou thy ſelf haſt adored, if thou doeſt ſo, al thy goods, and thy offices shal be reſtored to thee againe, and Aurelianus shal make thee more honoured then euer thou waſt before, for ſo he bad me tel thee on his behalfe.

Conſider that it is not beſeeming a man of thy wiſdom, to giue credit vnto this Alexãder, who can not deliuer neither thee nor himſelf out of priſon. Say not ſo, ſaid Hermes) for I & Alexander ſerue ſuch a Lord, that if we deſire him to deliuer vs, it wil be vnto him very eaſy to doe it. I wil ſee (ſaid Quirinus) how true theſe words be. Now you be ſperated one from another, make me to ſee you together this ſame night, and I wil beliene that the God whom you worship is very potent and worthy to be adored. Then ſaid Hermes; when Ieſus Chriſt was on the Croſſe, they that crucified him, bad him to deſcend and come downe and they would beliene in him, but he would not doe it, becauſe he ſaw their harts repleat with falſehood and deceipt, ſo that I now ſay vnto thee: if I thought that which thou now ſayeſt, were ſaid out of a true and good mind, I and Alexander would demand this fauour of Ieſus Chriſt our Sauiour, for the remedy of thy ſoule. Quirinus ſaid: I make this requeſt in al ſincerity of hart, let me ſee this wonder, and you shal ſee what I wil doe. This thing in my conceipt doth ſeeme impoſſible, and therefore I think if you can doe this, you can doe things of more importance. After theſe words Quirinus departed, and firſt he doubled the guardes vpon Hermes in his houſe, & alſo vpon Alexander in the priſon where he was. Hermes certified Pope Alexander by one of his men of the match made with Quirinus, who alſoone as he vnderſtood it, fel to his prayers, and was not riſen from the ſame, when he ſaw by him a child which ſeemed ſome fiue yeares old, with a lighted torch in his hand, who ſaid vnto him, follow me Alexander, and he anſwered him: as God liueth I wil not come with thee, except thou doe firſt let me heare the pray in my preſence. The little child kneeled downe, and deuoutly ſaid thee *Pater Noſter*. Then ſtanding

ding one his feet he tooke Alexander by the hand, who hauing heard him say that holy prayer, perceaued it was an Angel of God, and not an illusion of the diuel: then he followed him without any left of gates or wals, and the child guided him to the lodging where Hermes was. When the two holy Saints saw each other, they imbraced and wept for ioy, animating one another to suffer for Iesus Christ his sake. Quirinus staied not long to come, and seeing the two holy Saints on their knees, and together at their prayers, and that a brightnes came from their faces, was astonied and much amazed. The holy Saints said, if he would haue any other proofe or tryal for the verity of the Catholike faith, let him speake for they were ready to doe it.

Then said Quirinus: this which you haue done at this time may be done by art-Magike, Hermes answered: you haue no reason to say so: because you requested this same miracle, & besides you haue your prisons shut fast with new watches, and yet you see vs together, be assured, this can not be done but by the wil of God, vnto whom it is an easy thing, for when he was in the world, and conuersed with men, he did many of these wonders, as healing of the sick, giuing sight to the blind, raising the dead to life, & giuing remedy to al kinds of infirmities. And his seruants at this present doe the same by the power of his holy name When did you euer see a dead man raised to life by art Magike? If it wil please you to giue me hearing, I wil tel you what happened between me and S. Alexander, whom you see here present: to the end you shal not blame me to be to easely drawne from the adoration of the Idols, which our fore-fathers worshipped, to adore Iesus Christ, was crucified.

I haue a sonne (as thou knowest) who heretofore was very sicke, I carried him to the temple of Iupiter, and offered sacrifice, and for al that he died. I had in my house a maid seruant, who had brought vp this my sonne: afterward she fel blind, and so continued fiue years, she said to me: if as thou carriedst thy sonne into the Capitol to Iupiter, thou haddest carried him to S. Peter, that Alexander Christs Vicar might haue prayed for him, he should haue liued. But I reproued her, saying: if he doe not help thee that art blind, how shal he help my sonne? the maid did not reply, but forthwith departed: It was three a clock when she went, and at six she returned whole and sound, her eyes being both cleare and beautiful.

Then took she the body of my sonne, which yet was not buried, and ran with it away, I, and many of my seruants following her. She came at the last to the place where Alexander was, and falling at his feet, said: Lord let my blindnes returne to me againe, so that this yong man may be restored to life. Alexander answered. God doth not take away the graces he hath once giuen, he is so merciful the yong man shalbe raised to life, and thou shalt continew with thy sight. This being said: he fel to his praier, and before he had ended it, my sonne was aliue, and whole on his feet without any signe in him that he had been sick. I hauing now seen this miracle fel at his feet, and desired him to make me a Christian, which he did. After this I assured al my goods vnto my sonne, I gaue him Tutours and ouerseers, and appointed with whom he should marry when he came to age, then gaue I liberty to my bondmen, and to euery one of them I gaue one thing or other, and I distributed much of my goods vnto the

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poore; ſo that I foare not the confiſcation of my goods, much leſſe doe I feare the loſſe of my life, yea rather I shal repute it a ſpecial fauour, to be accounted in the number of the holy Martyrs of Ieſus Chriſt.

Quirinus hauing heard al this, left his hardnes of hart, and ſaid: Bleſſed be ye of God, ſince you haue gained my ſoule; I craue one only thing of you; I haue one daughter, which hath an incurable euil in her throat, heale her, and I wil beſtow on you al my goods, and wil remaine in your company euen til death if need be, & I wil confeſſe the faith of Chriſt which you confeſſe. S. Alexander bad him to bring her thither to him, and to belieue in Chriſt and his daughter should be healed. Where wil you haue me to lead her (ſaid Quirinus) to the priſon where thou wert, or hither? bring hir thither ſaid Alexander, for there you shal find me. Quirinus would haue left the dore of the roome open, but Alexander badde him locke it. Then appeared againe the child with the torch lighted, & leading him back to the priſon from whence he took him before, vanished away. A litle while after came thither Quirinus & his daughter, and ſaw the dores faſt shut, and the watch keeping tentinel: he opened the dore, and found Alexander as he left him, wherefore he fel at his feet, and beſought him to pray vnto God for his ſoule, & that he would not chaſtiſe him as his ſinnes deſerued. My God ſaid Alexander, would not haue any to perish, yea rather he would haue euery one ſaued, hauing giuen his life for al men on the Croſſe, and prayed for them that crucified him. Then ſaid Quirinus: This is my daughter thy handmaid, pray vnto God to heale her from this noy ſome, and grieuous infirmity.

The good Pope tooke a piece of the chaine wherewith he was tyed, and bad Quirinus to put it about the necke of his daughter, then he bad him to bring thither al them that were in that priſon for profeſſing the Chriſtian faith. Quirinus went, and fetcht thither two Prieſts, the one called Euentius, and the other Theodulus: at his returne, his daughter was already cured, and the child with the torche appeared againe, and ſpoke to the Damoſel, and ſaid: Balbinia (for ſo she was called) our Lord Ieſus Chriſt that hath healed thee, deſireth thee to be his ſpouſe. Endeauour to be faithful to him and conſerue thy virginity, and thou shalt be wel rewarded by him. The child hauing ſpoken theſe words vanished away. Quirinus ſeeing his daughter healed, was almoſt beſide himſelf for ioy, and ſaid vnto Alexander; My Lord, depart out of this priſon, leſt God ſend fier from heauen to conſume mee, for hauing holden thee in trouble and miſery ſo long. Alexander bad him bring thither al the priſonners: Quirinus anſwered: fatheri I would fulfil your pleaſure, but what wil you doe with them in your company? you are holy, and they malefactours, theeues, adulterers, manquellers, and repleate with a thouſand other offences, I know not to what end I should cal them. Alexander replied: Chriſt deſcended from heauen into the earth for ſinners, and not for the Iuſt, therfore bring them al hither without delay. So Quirinus did as the Pope appointed. When al the priſonners were come before him, he made a Sermon, declaring vnto them, who Ieſus Chriſt was, to what end he came into the world, what he did therein, his Goſpel, death, and reſurrection. When Alexander had made an end, al of them ſaid, that they would be Chriſtians. Wherefore he commanded

Euentius,

Euentius, and Theodulus to lay their hands vpon them, and to make them Catechecumens. Then Quirinus and his daughter with al the other prisoners were baptised. Thus the prison became a Church; and Quirinus gaue vnto them al white garments, as the custome of Christians was to be appareiled, when they were baptised.

This thing was not kept very secret, for Aurelius was informed thereof, and raged against Quirinus, commanding him to be brought before him. Aurelius asked him? Quirinus, what is this matter that I heare spoken? I loue thee as a sonne, and thou hast behaued they selfe like an enemy. Tel me art thou also deceaued by Alexander? Quirinus answered: I can not deny and know thou, that I am a Christian. If thou wilt put me to death, burne me, quarter me, thou mayst doe it, but for al that I wil not cease to confesse, that Iesus Christ is the true God. Moreouer I certifie thee, that al they which were in the prison be made Christians. I gaue them leaue to take their liberty, & so I did to Alexander and Hermes, and they would not doe it. The other answered: that if they looked to die for their sinnes, it was better to looke for it and suffer it, for the loue of Iesus Christ. Doe now what it pleaseth thee, for they and I be ready and prepared to die. The indignation Aurelianus took hereat, was very great, and forthwith he commanded the thong of Quirinus to be pulled out, saying. This shal be the beginning of thy punishment, that thou maiest loose that member, with the which thou glorieſt to haue offended me, and hast not regarded to vtter thine owne fault. Then made he him to be drawne vpon the torture, and tyed vnto his feet a great weight. Then cut they off his hands and his feet, and lastly his head, and threw his body vnto the dogges, but the Christians gathered together al his lymmes, and buried them in the Via Appia, in the Churchyard of Pretextatus. Then he caused Hermes to be beheaded, whom Theodora his sister buried in the Via Salaria, not far from Rome. Aurelianus commanded that they which were baptised in the prison, should be conducted vnto the Sea, and there throwne into it, with great weightes tyed to their neckes. Among these was Balbinia daughter to Quirinus, who went chearefully, as if they had led her vnto a mariage, and so al these gaue their liuer for the loue of Iesus Christ.

Then Aurelianus commanded, that Alexander, Euentius, and Theodulus should be brought before him, and he said vnto them: I would know of thee Alexãder, what thing doth your God promise you that so easely you suffer your selues to be killed for his sake, when you may as easely auoide death, and liue in the world merry, and content. Alexander answered: That which thou doest aske is a holy thing, & holy things are not to be giuen vnto dogs. Aurelianus said: am I then a dogge? Alexander answered: thou art in some sort in worse estate then a dogge, for if he commit a fault, he payes for it with his life, and after death there is no other thing for him: but if a man cõmit a fault, he payes for the same not only with his life, but also with eternal fier. Answere me (said Aurelianus) to that I demand, or els I must cause thee to be tormẽted. Alexander said: thou takest not the right way to know that which thou enquirest after, to vse threates; By beleiuing, and not by threatning thou must be instructed to be a Christian. Leaue these cunning & artificial speaches said Aurelianus, and

anſwer me directly to my queſtion, Conſider thou art before the Iudg, whoſe power had been approued by a great part of the world. Alexander anſwered: I dread the power of God, I feare not thy power, neither doe I make any reckoning thereof. Aurelianus ſaid: leaue theſe words, and let vs come vnto deeds, & perhaps thou wilt giue a direct anſwer to my demandes. Hauing ſaid this, he cauſed him to be ſtripped, and drowne vpon the torture, to be torne with crooked hookes of Iron, and to put burning torches to his naked ſides. The holy Saint was very ſtil and quiet in this torment, & Aurelianus ſaid vnto him: why doeſt not thou lament, and wayle? what cauſeth thee to hold thy peace? Alexander anſwered: when a Chriſtian prayeth he ſpeaketh vnto God; Aurelianus ſaid take pitty on thy ſelf, which art not yet come to the age of thirty yeares. Haſt thou no feare to looſe thy life, in this thy beſt, and luſtieſt age? Alexander anſwered? ô wretch! haue thou compaſſion on thy ſoule which is loſt.

At that inſtant Seuerina wife vnto Aurelianus, ſent one to bid him haue reſpect and regard of her life, for ſhee was in danger to looſe it, if he let not Alexander goe free. How is this ſaid Aurelianus, (in a horrible rage with a loud voyce) that my wife hath acquaintance and freindship with this deceiuer? Goe to, let it be done as she would haue it for this time, and another time we will try further with him. Then he cauſed Alexander to be taken from the torment, & he put on Euentius, and Theodulus, and holding them thereon, he asked Euentius what was his name: The bleſſed martyr ſaid: my name as concerning the body is Euentius, and as concerning the ſpirit, I am a Chriſtian; How long haue you been a Chriſtian ſaid the Preſident? Euentius anſwered: it is. 70. yeares. for at 11. yeares I was baptiſed. at 20. yeares old I tooke holy orders, and now I am 8 . yeares old, wherof two yeares I haue paſſed with comfort & conſolation in priſon. Aurelianus ſaid; good old man take my councel, leaue this thy God, and thou ſhalt not dye, but ſhalt be preferred to liue honorably in good and highe proſperity. Euentius ſaid; it is better for thee to take my councel, & to turne to the Chriſtian faith, ſo thou ſhalt fly the eternal punishment, which is prepared for thee, and for al others that be in the ſame blindnes thou art in. Aurelianus talked in the ſame manner as before with Theodulus, and not being able to perſuade him in any thing, he cauſed a great fornace to be heat, and binding Alexander, & Euentius together he threw them into it, & would haue Theodulus ſtand and ſee them burne, that being feared by that punishment, he might ſacrifice vnto the Gods. But it happened otherwiſe, for ſeing them in the middeſt of the flame (ſo aſſiſted by the Holy Ghoſt that they felt no torment, but great content) he fel of him ſelfe into the fyer, and it happened that the fyer did no harme to any of them, which vexed Aurelianus to the heart, but for al that he took them out and cauſed Euentius, and Theodulus to be beheaded, and wounded the body of Alexander with ſo many prickes of needles, that he yeelded his ſoule to God.

After that the three Martirs were dead, Aurelianus made a feaſt, as if he had atcheyued ſome great victory, and being thereat, a voice was heard which ſaid: Aurelianus: To theſe men whom thou ſcoffeſt, the gates of heauen are opened, and to thee the gates of hel. This voice cauſed ſuch dread and feare in Aurelianus, that he fel to the ground as ſenſeles, and a litle after his ſoule paſſed

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out of his body to be tormented eternally in hel. The bodies of the holy Martyres were buried in the *Via Numentana*, and then were carried into the city to the Church of S. Sabina. Pope Alexander was very zealous in Gods seruice al the time he gouerned the Church. He confirmed that ancient vse of keeping holy water in Churches and houses. He commanded that the bread which was to be consecrated in the Sacrifice of the Masse, should be without any leauen, in imitation of Christ, who on maundy Thursday at his last Supper did consecrate with vnleuened bread. He ordained that in consecration of the Chalice, a litle water should be mingled with the wine, to signify the vnion of Christ with the Church. Al this was in vse before euen from the time of the Apostles, but Alexander confirmed it with Canons and decrees, and commanded the contrary to be taken away in time to come. He added to the Masse that deuoute clause which beginneth: *Qui pridy quam pateretur*: vntil the words of consecration. He gaue orders thrice in the month of December, and made 5. Bishops, 6. Priests, and 2. Deacons: he was Pope. 10. yeares 7. moneths, and 2. dayes: The Church maketh a memory of him on the day of his martyrdom, which was one the third of May in the yeare of our Lord 132. in the time of Adrian the Emperour. The cittizens of Parma say they haue the body of this holy Pope.

## *The life of S. Iuuenal Bishop and Martyr. May. 3.*

THE holy Church celebrateth the feast of S. Iuuenal Bishop of Narnia, iointly with the aforenamed saints. S. Iuuenal was an African, and a Priest, and went to Rome, where hearing that in Narnia (which is a city of Italy in the Duchy of Spoleto, of old time called Vmbria) they had neuer receaued the faith of Christ Iesus, craued leaue of the Pope to goe thither to preach: the Pope gaue him leaue, and made him Bishop of that city. Thither he went and preached, and did some miracles, and conuerted almost al the city. Whilest he was there, it came to passe that the Ligures, to wit: the Genoueses beseiged it round about, and brought them to great extremity, but by the intercession and prayer of S. Iuuenal, there fel a great tempest of thunder and lightening, that killed some, wounded others, and put them al to such confusion, that they raised the siege and departed.

It is said also, that a ship wherein were 300. persons, being in a mighty storme and in danger to be cast away: they recommended themselues vnto this Saint, and they saw him walke on the waues of the Sea, & the tempest ceased. He was Bishop of that city seuen yeares, and dyed there blessedly. S. Gregory maketh mention of this Saint in the 37. homily vpon the Gospel. Vsuardus & other writers of Martirologes make mention of him also. There is no certainty found of the time in which he liued.

## *The life of S. Monica, mother to S. Auguſtine. May. 4.*

*MAny teares shed that bleſſed and holy matron Anna (as the ſacred ſcripture recounteth in the firſt Book of the Kings) and the cauſe of her teares was: the great deſire she had to haue a ſonne according to her hart, which was the Prophet Samuel, who turned the teares of his mother into ioy. The ſame happened vnto S. Monica, for she lamented and ſighed, and continually made her petitions vnto God; the cauſe hereof was, not that God ſhould giue her a ſonne, but that one which she had might become his ſeruant, becauſe he was farre from it. This ſonne of hers was S. Auguſtine, God ſhewed his fauour ſo much, and in ſuch ſorte vnto this bleſſed woman, that her ſonne, who did before perſecute the Chriſtians, and fauour the heretiks, became a man of a cleane contrary courſe, by fauouring the Chriſtians, and perſecuting the heretiks. The life of this holy Saint was collected for the moſt part, out of the Book of Confeſſions of S. Auguſtine in this manner.*

SAint Monica was a noble matron of Carthage in Africa, who liued in great diſcomfort and affliction, not ſo much for the diſconſolate and ſole life of her widowhood, as to haue a ſonne who was neither Chriſtian nor baptiſed, but followed the wicked errour of the Manichees. This vnto the holy woman was a ſword, that wounded her heart continually, when shee called to minde that the ſonne which came from her bowels when he might be the Cittizen of heauen, would chooſe to remaine inhabitant of hel, and ſubiect of perdition. This woman did more bewaile her liuing ſonne, then other mothers doe bewaile their dying children. On a time shee ſaw in a dreame or viſion, an Angel ſpeak vnto her, & demanded the cauſe of her diſcontent and melancholy: She anſwered: The cauſe is, a ſonne that I haue, which is out of the way to heauen. The Angel ſaid vnto her: Reſt aſſured, that at his death he ſhal goe where thou ſhalt be alſo. The kind mother told this to her ſonne, and he ſaid vnto her mother, you vnderſtood him not aright, for the Angel ſaid vnto you, that you ſhal goe where I ſhalbe. And that is becauſe the ſect of the Manichees which I follow, is the true way which leadeth vnto heauen, ſo you one day ſhalbe aduiſed of your errour, and ſhal receaue the doctrine of the Manichees, and ſhal come with me vnto heauen, from which you are now very far. This ſpeach grieued S. Monica, but therefore she did not ceaſe ſtil to lament and pray, deſiring God to amend her ſonne.

Shee talked on a time with an holy, and learned Biſhop and lamenting, beſought him to talke with Auguſtine her ſonne, and to procure by al meanes, & by his authority, to draw him out of the errour wherein he was. The Biſhop who knew Auguſtine, and how good a ſcholler he was, and that not any that talked and reaſoned with him, did depart, but confounded, & with reproach, ſaid vnto her, Madame: I wil not enter into diſputation with him, but let him alone, for he ſtudieth ſo much, that by the ſame ſtudy God aſſiſting him, he wil come to the knowledge of the errour wherein he is. The afflicted mother was not content therewith, but with her prayers importuned the Biſhop to talke

with

with him, and to vſe al meanes hee might doe him good. But the Bishop ſo much the more drew back. Then the holy woman began to weep and cry out, thinking to moue him with teares, which the holy Prelate ſeeing, ſaid vnto her: Be of good comfort Lady, and be aſſured, that a ſonne of ſo many teares cannot perish.

S. Auguſtine had a deſire to goe vnto Rome to read Rhetorik, as he had done before in Cartage. The mother had knowledge thereof, and reſolued to goe with him, and followed him vnto the Bark where in he was to be imbarked, but ſaint Auguſtine thend had no mind to haue his mother in his company, and therefore he watched the time when she made her praiers in a Church of S. Ciprian, neare vnto the Sea shore, & in the meane while he imbarked himſelf, and left her there; When his mother vnderſtood thereof, she went to the Sea bancks, and multiplying her teares, and ſobbes, called him cruel and vnkind, and beſought God to change the wind, to the end he might not ſaile away, but that he might be compelled to returne. She ſtaied there long, vntil being weary she let him goe, & returned to her houſe: but motherly care preuailed ſo much in her, that she found no reſt, wherefore after a few dayes she took ship, and went alſo to ſeek him out. S. Auguſtine had been very ſick in Rome, in which we may belieue (as he alſo confeſſeth) that God did deliuer him by the praiers of his mother. One yeare he read Rhetorick in Rome, where he got much credit. The citty of Millan ſent vnto Rome for a maiſter to read that ſcience, & S. Auguſtine was appointed to goe thiter. So he went to Millan, and he found his mother, who reioiced much with him, but ſtil did not forget to pray vnto God continually for remedy and help for her ſonne, as alwaies shee had done.

There was at that time S. Ambroſe, Arche-Bishop of Millan, vnto whom S. Auguſtine took great affection, liſtened very wilingly vnto his ſermons, & diſcourſed with him very largely. This familiarity of S. Auguſtine, pleaſed S. Ambroſe very wel, ſeeing him to be learned in al ſciences, and ſo much the more, becauſe that with the intreaty & continual teares of S. Monica, he had taken vpon him the entrepriſe, of the conuerſion of her ſonne, which now (by Gods help) began to be diſpoſed. For while the ſaid S. Auguſtine conferred with S. Ambroſe, and with an other good & holy religious man called Simplicianus, it pleaſed God to conuert him, and to bring him to embrace the holy Roman faith, and ſo S. Ambroſe baptiſed him: after which he became as firme and as conſtant a defender of the faith which he had newly receaued, as he had been an oppugner of it in former times. The ioy and content his mother S. Monica took, when shee ſaw her ſonne brought to that paſſe she ſo much deſired, was vnſpeakeable. She rendred continual thanks vnto God for it, and hauing compaſſed this ſo difficult work, she thought she had ſpent the former time of her life very wel.

This holy ſaint amongſt other her pious actes, remembred, that being a little girle, she was accuſtomed often to goe out of her fathers houſe vnto the Church, where with-drawing her ſelf into ſome ſolitary place, she ſaid the *Aue Maria* oftentimes, in ſo much, that when they of the houſe ſaw her not at home, they were aſſured to find her at Church. She remembred alſo how she roſe in the night to ſay the prayers her mother Facunda taught her. She for-

got not how she was so desirous to giue almes, that she did halfe of that which they giue her to eate, to bestow on the poore. She visited the hospitals, and caried to the sick folke al she could get. And as she grew in yeares, so she increased in the desire of vertue. When her mother commanded her to adorne, and trimne vp her self, she did it against her wil, and said vnto God, that which humble Hester spoke vnto her Lord. *Thow knowest (ô Lord) that I despise these ornaments put vpon me.* She was considerate in her speach, discreet in her answeres, patient, and quit in al things. She had a desire to conserue her virginity, but God hauing ordeined, that from so excellent a tree should spring a fruit of no lesse valew for the good of his Church, and doubtles entending that by S. Augustines conuersion, many should be recalled from their wicked errours, he inspired her father to marry her to a noble man called Patritius, who though he was noble of blood, yet he was a Pagan Idolater, and of euil condition.

He vsed his wife Monica hardly, yet shee which was holy and good, for al that neuer gaue him any occasion by words, whereby he might be offended, but let the fury of her husband passe, & offered vnto God the affections which shee endured. After when her husband was quiet, shee yealded him a reason of al that which he had reproued her in, and this shee did in humble and kind manner. Oh how many threats, and iniuries did she beare at the hands of that froward man, though shee serued him with al diligence, and obeyed him in al lowlines: She gaue almes and praied, shedding many teares, and caused Masses to be said, to the end that God would be pleased to illuminate the soule of her husband, and pul him out of the errour wherein he was drowned. One time being in company with other women her friends, who talked of the frowardnes, and curstnes of their husbands, yet shee neuer spoke euil word of hers, nor once complained. So that the other women knowing her husband to be a froward & testy man, they wondred at the great patience of Monica. She offered euery thing vnto God, & besought him to reward her with the conuersion of her husband. Shee nursed her children with her owne milke, and did not vse them with too much delicacy and nicenes, but great care she shad to teach them to liue a Christian life, to feare God, and to obserue, and keep his holy, and blessed commandements. And rather she had to see them dye yong, then see them liue to sinne and offend God.

Shee had a daughter called Perpetua, and though she had been married, yet her mother had brought her vp so wel, that when she came to be widow, shee entred into a Monastery which S. Augustine whils he was Bishop had caused to be builded, & therein she died blessedly: she had also two daughters in law, daughters vnto Patritius her husband, one of them was called Bassilia, and the other Felicita, she brought them vp, and gaue them instructions as if they had been her owne, and these were also Nonnes in the aboue named Monastery, amongst other holy women, al which proceeded principally of God, and the good instructions saint Monica gaue them. The vertuous woman was somewhat comforted when she saw her daughters were good, but when she considered that her husband, and her sonne Augustine were out of the right way, she did nothing but lament, and weep.

Shee

Shee perſeuering in her holy exerciſes, at the end God heard her prayers, for Patritius her huſband was conuerted to the true faith, and did penance for his ſinnes. Al the time he liued after his conuerſion, he vſed his wife very wel, for he became both mild, and lowly, and laſtly he hied a Catholike and a good Chriſtian at the age of ſeuenty three yeares. After the death of her huſband, S. Monica remained widdow, & al her care was now to haue Auguſtine conuerted, and this she obteined of our Lord alſo. After whoſe conuerſion when she called to remembrance her former life, and thought vpon the ſighes, the teares, the almes deeds, prayers, faſtings, and other pious works she had done, it ſeemed to her they were al wel beſtowed, hauing had ſo fortunate ſucceeſſe, as she took the conuerſion of her huſband and her ſonne to be. When S. Auguſtine was conuerted, and Baptiſed, there was alſo Baptiſed with him ſome of his friends, among others his ſonne called Deodatus. The exerciſes of S. Monica (after the conuerſion of her ſonne) was, to be confeſſed and to receiue the moſt Bleſſed Sacrament often, to vſe prayer continually, & to meditate earneſtly vpon God, remaining moſt part of the day in the Church. And becauſe the cuſtome of that time was, to keep the vigils of the Saints in the Church, where they watched al night. S. Monica ſeeing many vncomely, and vndecent things to be done there, certified S. Ambroſe thereof, who being deſirous to remedy it, ordained, that the watching ſhould be turned into a faſt, on the day before the feaſt. S. Monica being one time confeſſed, communicated on the day of Pentecoſt, and did not ſpeak a word al that day, but was in a traunce: An other time she was ſeen to pray, and remained in the aire a yard from the ground, and ſaid aloud: *Let vs fly brethren: let vs fly vnto heauen*: and when she was asked afterward why she ſpake ſo loud, she anſwered that which Dauid ſaid: *My hart, and my flesh doe reioyce in God my Lord.* This bleſſed woman was accuſtomed ſo to faſt, that she ſeemed to be aggrieued, when she was called to meales: In ſo much that of her ſanctity, S. Auguſtine ſaid boldly in a ſpeach vnto God, that his mother after she was Baptiſed, neuer ſpoke word againſt the diuine commandments.

S. Auguſtine after his conuerſion departed from Millane, and returning into Africa, took his mother with him; Being arriued at the citty of Oſtia Tiberina, they two fel in conference ſtanding at a window in the houſe where they were lodged, which houſe had a very faire proſpect. And cõferring of the glory of the bleſſed, to the great content of them both; at the end of their ſpeach the bleſſed ſaint ſaid; I now delight not in any thing in this life, ſince God hath showed to me the fauour I haue ſo oftentimes demanded of him, to wit ſince I ſee thee a truee Chriſtian, and deſpiſer of the world, which was al that I deſired, what ſhould I doe longer in this world? Let the heauenly maieſty cal me away, when it ſhal pleaſe him. Her praier ſeemed not in vaine, for fiue dayes after this ſpeach, a ſmal feuer took her, and encreaſed in ſuch ſort that it came to be morral. The brother of S. Auguſtine, who was with them ſaid: that if their moter died, they would cary her into Africa to bury her in her owne Sepulcher. She perceiuing their ſpeach, ſaid vnto them: Bury me euen here in Oſtia, for whereſoeuer my body is, God wil raiſe it at the laſt day. I requeſt this one thing of you, to remember me when the holy Sacrifice of the Maſſe is cele-

is celebrated. Then she desired to be confessed, and because her stomack was weake she did not receiue the blessed Sacrament, but adored it with great deuotion, and many teares. The point of Death approaching, she began to say these words of Dauid: *When I called vnto our Lord he heard my prayer*, And: *In tribulation he gladdeth my heart, in peace I wil sleep in him, and take my rest.* In saying these words she yealded her soule vnto God, the nyneth day of her infirmity, and the fifty and sixth yeare of her age. Saint Augustine being then thirty three yeares old, who iointly with his brother buried the body of their mother in the Church of Sancta Aurea. Pope Martin the 5. afterwards caused the body of S. Monica to be brought vnto Rome into the Church of saint Augustine. The Church celebrateth the feast of his holy Saint on the day of her death, which was on the fourth of May in the yeare of our Lord, three hundred eighty nine after Canisius. Theodosius, and Gratianus being Emperours.

## *The life of S. Iohn Euangelist called, before the port Latine. May. 6.*

HOLY Scripture relateth *in the Book of Daniel, that King Nabuchodonosor caused a statue of gold to be made, to the end euery one in his Kingdom, great and smale should adore it, onely three yong men of the Iewes, the friends of Daniel, who was then a special fauorite of the Kings, refused to worshippe the Idol. Forthwith notice thereof was giuen vnto the King, who taking indignation against them, caused them al three to be put into a burning ouen. The fire did no harme vnto them, only it consumed and burne the bands wherewith they were bound: for there came an Angel from heauen who refreshed and cooled them, and made the flame to seuer it self into parts, that it touched them not, who song Hymnes, and blessed and magnified God. The King was certified of this wonder, who came to see it, and being yet far off he was astonied, as wel for that the fier did not consume them, as also for that he had put three into the fiery ouen, & he saw fower therein. Then the King drew neare and called them, and bid them to come out of the furnace, praysing their God, which had deliuered them from so great a danger.*

*The figure is much agreable to the festiual day of S. Iohn before the port Latine. Nabuchodonosor signified Domitianus, and as that King was moued with indignation against the three children, because they would not adore the statue of gold: euen so the fury of Domitianus was incensed against S. Iohn, for that he would not adore his false gods. These yong men were cast into a burning ouen: and S. Iohn was put into a great boyling cauldron, with oyle, pitch, and rosin. Three were the yong men that were put into the ouen, which signify the tree dignities which S. Iohn had as euery one knoweth, he was an Apostle, an Euangelist, and Virgin. Nabuchodonosor put onely three yong men into the fornace, but saw the fourth, euen so in S. Iohn appeared a fourth Dignity which he hath in heauen, although it be vnknowen in earth to many, which wil not acknowledge it in him. For though he died not in the cauldron or vessel, yet none can deny, but he hath the essential reward of a martyr, because he had an effectual desire to suffer martirdom, which appeared when he entred into the seething cauldron, where he should haue died without doubt if God had not deliuered him by miracle. The fire of the fornace did not consume the three yong men: So neither the seething oyle did hurt S. Iohn. They came out of the ouen praising God, to the great admiration of the King, and of al the*

*that were there, S. Iohn came vnhurt out of the cauldron, and made them amazed, and astonished, and many Christian Catholikes yealded thankes and praised God, for the marualous wonder she wed to his Saint. The history of that which happened, S. Hierome, and Tertullian, recount in this manner.*



DOMITIANVS a most cruel man, being Emperour of Rome, moued the second persecution against the Catholike Church, in which he put to death infinit Christians. Doubtles it was a wonderful thing, and confirmed our faith not a little, that the more these Tyrants did extend their cruelty against the Christians, the more alwaies they increased in number, and the faith tooke greater root. Al which may be sufficiently confirmed by the words which a certaine Martyr spoke vnto the Tyrant that tormented him: Knowest thou (saith he) that in shedding the bloud of Martirs to destroy the faith and Ghospel of Iesus Christ, thou workest no otherwise, then if he which desired to make dry and vnfruitful the field of his enemy, throwes water theron, which indeed wil make it increase the more? So thou by shedding the bloud of the Christians, art the cause that their faith and Religion doth so much increase. But let vs returne vnto the history. Domitianus sent an edict to Ephesus, wherin he commanded, al the Christians should be put to death, and the principal persons were commanded to be sent to Rome.

There were many in that citty that loued the Apostle exceedingly, for it was his especial grace to be alwayes much beloued, as there be some persons, for that they are gratious, affable, amiable, delightful, and of good fauour, euery one doth loue them & beare affection to them. So al these graces being collected in S. Iohn Euangelist in a perfect degree, euery one loued him; amõg whõ the sonne of God to assimulate himselfe in euery thing vnto man, would also vouchsafe to be moued with this gratious passion toward S. Iohn (or propassion as S. Ierome calleth it) for to this Apostle he bore such affection aboue the rest, that he only amongst the other was called his beloued disciple. It is no great maruel then, if many spouses of Christ Iesus loue him dearly, which was loued so by their Lord and Master. This I say, for the great desire and affection many recluse religious persons haue to this holy Saint, by taking his name and calling themselues Euangelists, and I know no cause why they deserue to be reproued, when they desire not to abase any other Saint in extolling him, which should be a great vanity; or els they being called so, should imitate his life but little, and that were as great hypocrisiy.

S. Iohn had many that wished wel vnto him and loued him entirely, yet there were some others that hated him; for ordinarily the good haue many that be ready to persecute them: Such as those were, certified the Iudge of the Apostle, who was therefore by the edict, either to be put to death, or for to be sent prisoner vnto Rome. This information being giuen, the Apostle was taken, & as head & chiefe of the Christians, it was resolued he should be sent by

Rome, to be put to death. It is a matter worthy of consideration, in what sort the Apostle departed from his disciples, & from the other Christians. Al went vnto the prison to visite him, and he embraced them courteously speaking to them many louing words. They wept bitterly, seeing that he went to die. They kneeled before him, and craued his benediction. They kissed his hands, they kissed his garments, & kissed the very chaines wherewith he was bound. Some went, some came, none had regard vnto the peril that hung ouer themselues if they were known to be Christians, for they were either to be put to death, or sent to Rome. They respected not these dangers, so they might enioy the last imbracements of their Maister. Saint Iohn spoke to them that had the charge of the Church, I meane those that were either Bishops or Curates, & exhorted them to be constant and perseuerant in their charge, for the good of their people. At last the Euangelist was conducted to Rome prisoner. Although his voyage be not written as the voyage of S. Paul is, yet we may beleiue that he endured many troubles, and much paine in so long a iourney.

When he came vnto Rome he was put in prison, & the Christians hearing of S. Iohn that he was one of the twelue Apostles, one of the foure Euangelists (although some say he wrote his Ghospel afterwards) one, and the only man, vnto whom Christ recommended his mother, & that he was his especially beloued, they came to see him out of al parts of the city: when they had seen him, they remained much satisfied, for that beside his amiable countenance & venerable old age for at that time he was ninety yeares old) he spoke such effectual words, that inflamed their harts with the loue of God. The hearing of his cause was differred for a time. At last he was examined by a Pretor, whom Domitianus appointed for that purpose. Being found constant and firme in his faith, he was condemned to be put aliue vnto a cauldron of boyling oyle. This was a terrible torment for such a worthy and rare man to endure. When the day appointed for it came, al the citty was on an vproare, euery one ranne, and in euery place were troups of people: Some complained of the tiranny of the Emperour, and some said that this passed al his other cruelties. Other said, it was fit that Iustice should be administred, lest the adoration of the Gods should cease.

The place appointed for execution, was in a plaine field before a gate of the Citty. There was set on a great cauldron or some other vessel, ful of oyle, pitch, and rosin, & vnderneath it they put much wood, and round about it also. There was an infinit company of people come together to see this wonderful spectacle: when behold the custome of the Romanes was, that when one was sentenced and iudged to death, to scourge them before they tooke them out of prison: if it were so doubtles S. Iohn did cal to remembrance the scourging which Iesus Christ his Master suffered for mans redemption, and so was to him acceptable and pleasing. This glorious Saint going to die, shewed himself as merry and chearful in the way, as any Emperour that came with triumph into the citty. Lastly, he came to the place of Martyrdome, and euery one looked toward him, when on a sodaine arose a great noise among the people, the most part of whom wept abondantly for compassion, to see such a man to die for such a cause. The hangman was not slacke to strip the Apostle, and

he likewise

he likewise seemed not slow to enter into the said cauldron. As he entred, in he lifted vp his hands, his eyes, and his hart vnto heauen, and made a deuout prayer vnto Iesus his beloued, offering vnto him his life in sacrifice, & saying.

It is fitting and conuenient that they which are vnited in mutual loue, should not be separated in his chiefest effect. If thou my God and Sauiour didst dye for me on the Crosse, inflamed with the fire of heauenly loue, which thou boreſt vnto me and to al mankind, it is good reason that I also dye consumed in this oyle for the loue of thee. Thou knowest my wil, and thou seest the deed to be effected here presently. I desire to dye heer for thy loue, as wel to make demonstration of the loue I beare thee, as for to come to enioy thee: Neuertheles, if thou iudgest I am yet necessary for thy people, I refuse not the trauaile, but preferre thy wil for thy seruice, and good of thy people, before mine owne desire. These were the words of the holy Saint, and now the executioner had laid fire vnto the wood, and the oyle and the other mixtures began to boile. The holy Saint felt no more paine, then if he had been in a bath to be refreshed, or in some other sort which might yeald comfort to the body. The flame went so high that the people could not see the Saint at al. Some lamented him, others had compassion and pitty on him: but when euery one iudged he had been consumed, streightwayes they heard him sing with a most melodious voice in the midst of the fire, like as the three children song in the fornace of Babylon. Euery one was much astonished that he was yet aliue, and stayed to see the end of this great wonder.

The executioners when they heard him sing, were more set vpon cruelty, and caused wood to be fetched, and a geater fire to be made: yet the holy Saint ceased not to sing praises vnto God, though the offices bestirred them to kindle vp the fire, which turned toward themselues, and made them to fly away, so that they were enforced to leaue him alone. The flame began to decaye by litle and litle, and at the end it was wholy extinguished, that euery one might come hard and close to see the holy Euangelist in the vessel. But loe then (ô strange accident!) they saw the oile, the pitch, and the rosin consumed with the rage of the fire, and the holy Saint to haue no hurt at al, yea euen as the gold is purified and refiued, so S. Iohn after these torments did shine so bright, that they could scarce behold him. The Catholiks seeing the miracle, made a great shout for ioy: The Pagans remained confounded, and were ready to abandon their errours, and to be made Christians. Then the officers took the Apostle out of the cauldron, and desired to let him goe free: but for dread of the Emperour they put him in prison againe.

When Domitianus heard how things passed, he durst not aduenture to take away his life by another meanes, either for that he doubted it would not preuaile, or for that he feared the people, whom he saw were much affected to the Apostle. Therfore he tooke a new way, and condemned him to be banished into the Ile of Pathmos, and so he was. The holy Apostle was led vnto the place prefixed, and when he came into the Iland, he remained in the same in great misery, not hauing plenty of any thing but of troubles and afflictions: neuertheles. God in that place shewed vnto him aboundant fauours, reuailing vnto

him thoſe high and profound miſteries, which he left written in the Apocalips which vnto this day are not diſcouered. Shortly after enſued the death of Domitianus, which was agreable to his cruelty: And for that the Senat did repeale & abrogate al his actes & ordinances, S. Iohn was alſo reuoked out banishment.

Departing out of this Iland he returned vnto Epheſus, where he was receiued of his diſciples and louing freinds, with as much triumph and ioy as the griefe and ſorrow was at his departure. The Apoſtle returned to his continual exerciſes of conuerſion of ſoules, and gouerment of the Churches of that Prouince. This is the ſolemnity which the Church celebrateth this day, to wit: the Martyrdom of S. Iohn Euangeliſt, and though he died not in them, yet felt he the paſſion and agony of death, which is as paineful, if not greater to ſuffer then death it ſelf. He had an effectual deſire to dye for the loue of Ieſus Chriſt, & if he eſcaped from death, it was by a ſpecial miracle. S. Ierome S. Auguſtine, Ruffinus, and other graue Authours cal him a Martyr in plaine words. Our Lord hauing giuen vnto him the dignity of an Apoſtle, an Euangeliſt, and Virgin, he being ſo in very deed, he gaue vnto him alſo after his death the reward of a Martyr, being ſuch an one in wil and deſire. So that we may ſay, that he is one of the Saints, that hath diuers great titles and dignities in heauen, where he is both in body and ſoule (If we wil giue credit to S. Ierome, S. Thomas, and Nicephorus Calliſtus) and there enioieth that happines which the bleſſed ſoules poſſeſſe, of which God make vs partakers for his mercies ſake. Amen. This ſolemnity is celebrated on the ſame day it happened, which was on the 6. of May, about the yeare of our Lord 79. as Euſebius ſaith (Baronius ſaith 92.) in the time of the forenamed Domitianus.

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## *The life of S. Staniſlaus Biſhop and Martyr. 2. May. Taken forth of F. Ribadeneira.*

THE bleſſed S. Staniſlaus Biſhop and Martyr, was borne in the city of Cracouia, the capital city of the Kingdom of Poland, of rich and noble parents, who after they had liued thirty yeares in mariage, without hauing children, they obtained Staniſlaus of our Lord through their teares and prayers. From his very infancy he gaue cauſe to preſume what he was afterwards to be, hauing his ſpirit proper for al ſorts of ſciences, being otherwiſe ful of shamefaſtnes, of modeſty, and of honeſty in his manner of cariage. He ſtudied firſt in the city of Guienna, afterwards in the vniuerſity of Paris, the liberal arts, the canon law, and Diuinity, wherein he endred himſelf very expert. At his returne he found that his parents were dead, whereupon he diſtributed preſently to the poore, the great riches which they had left him. He had a deſire to abandon al things of the world, and to make himſelf religious, but our Lord who intended to ſerue himſelf of him elſe where, ſuffered that he was made a Canon and a preacher, and ſucceſſiuely Biſhop of Cracouia, wherto he ſucceeded after Lampertus. He accepted the charges with a great deale of reſiſtance

reſiſtance and difficulty, only for feare to reſiſt againſt the wil of God which called him, and wou d ſet him vpon a candleſtick, like an alighted torch, to enlighten by the light of his life and doctrine, al thoſe people which he committed in charge vnto him.

The holines, the vigilance, the prudence & the valour of this ſaint, was admirable in the gouernment of his Bishoprike, as alſo his charity & mercy towards the poore that were in neceſſity. He was the moſt humble of alothers, ſweet to the weak, ſeuere to rebels, pittiful to the afflicted, patient iniuries terrible and zealous in the things of God. Boleſlaus ſonne of the King Caſimir, was at that time King of Poland, who at the firſt gaue proofe of his valour in the warres which he had againſt the Ruſſiās, but afterwards he loſt himſelf in voluptuouſnes, and abandoned himſelf to al ſorts of vices and lubricities, transforming himſelf into a beaſt, not only carnal, but alſo cruel and greedy to shed human blod. And as the vices of Princes are more remarkable and pernicious ſo al the Kindom of Poland was ſcandalized and afflicted at the euil example, and at the tiranny of their King. Wherupon it ſeemed vnto Staniſlaus, that he was bound in qu lity of a ſpiritual father to admonish Boleſlaus of his debauchednes: which yet he performed with great humility and modeſty, ſundry times beſeeching to deport and withdraw himſelf, conſidering that the ſinnes of Kings are more enormous then thoſe of priuat perſons; both for that they are more obliged vnto God who hath made them Kings, as for the great preiudice which the ſame doth to al the Realme, which infecteth it-ſelf through the euil example of its King. And vnles he amended himſelf, he might wel aſſure himſelf that God would punish him, and perhaps would take from him that authority, and depriue him of the Kingdom which he had put into his hand. But Boleſlaus took in very euil part the holy and iuſt admonishment of the Bishop, for that he would not deſiſt from his wicked life, or that there was any in his Kingdom ſo hardy, as once to reprehend him. Hereupon he reſolued to perſecute Staniſlaus, to make him hold his peace, by forcing him to fly from his Church: and albeit he had no iuſt ſubiect to colour the ſame, yet he inuented one of ſome apperance.

The holy Bishop had brought an inheritance of a rich man named Peter, for his Church, & had alſo paid him the mony; neuertheleſſe he had no acquitance wherby to make the ſame apparant. It was three yeares before that the maiſter, of whom he had brought this inheritance was deceaſed, and his heires (to pleaſure the King & to make vſe of this occaſion) drew the Bishop into ſuit, ſaying that he had vſurped the land and inheritance which belonged vnto them. The matter was treated of before the King: the Bishop being deſtitute of neceſſary quittances, and the witneſſes which knew the truth, not daring to ſpeak it for feare of the King, was condemned to ſurrender the poſſeſſion of that land. Who ſeeing this, demanded three daies of reſpit to cauſe to appeare in perſon Peter his Authour, which was dead three yeares before, as we haue already ſaid: which they in mockage graunted vnto him. The ſaint faſted, watched, and inſtantly beſought our Lord to deffend his cauſe. And at the end of three daves after he had deuoutly celebrated Maſſe, he went vnto the tomb where Peter was enterred: he cauſed firſt the tomb to be taken away, the earth to

be digged vp, and the dead carkas to be diſcouered, which he touched with his paſtoral ſtaffe, commanding him for to ariſe. The deceaſed ſodainly obeyed the voice of the liuing ſaint, aroſe, them by his commandment followed him to the place of Iuſtice, where the King, the Nobles, and the Iudges of his court were aſſembled. Staniſlaus ſaid vnto them: Behold here is Peter who ſold me the inheritance, who is riſen againe to preſent and shew himſelf before you. Aske him if it be not true, that I haue paid him him euery penny for the land which he ſold me for the Church. He is a man wel knowen, his graue is wide open, from whence God hath raiſed him vp to confirme the truth: his word therfore ought to ſtand for more firme & aſſured, then al the depoſitions of any witneſſes, or any other euidences that can be produced. The aduerſe parties of the holy Bishop ſtood like men left and quite amazed at this ſo euident a miracle, not knowing in the world what to reply, becauſe that Peter declared the truth, and admoniſhed his heires to doe penance for ſo grieuous a ſinne for hauing ſo moleſted Staniſlaus, contrary to al right and iuſtice: who offred him, that if he would liue yet certaine yeares, to obtaine them for him of our Lord. But Peter choſe rather to returne vnto his graue in repoſe, then to lead a life ſo ful of perils and of anguish, and told the ſaint, that he was in Purgatory, and had not much more time to tary there to finish to purge the ſinnes which he had committed during his life: and that he had rather to be aſſured of his ſaluation, albeit he endured the paines which remained for him to ſuffer, then to put himſelf in hazard to loſe it by entring againe into the goulfe and torments of the ſea of this outragious world: but he beſought him to obtaine ſo much at our Lords hands, as to remit his paines, and to make him shortly to enioy his glory with thoſe that are bleſſed. This done, Peter returned to his graue, accompanied with the holy Bishop, and with a great multitude of people: them he compoſed himſelf with in his graue, beſeeching al the aſſiſtance to recommend him vnto God, and ſo died the ſecond time, to liue eternally.

Now who would not haue been conuerted ta the ſight of ſo notable and manifeſt a miracle as was this? What breaſt of iron would not haue been ſoftned and haue relented, ſeeing a man raiſed againe, & to chooſe rather to remaine in his graue, them to liue in this fraile and miſerable life? But the hart of the King was ſo fleshed in vices and ſo deeply rooted in his voluptuouſneſſes, that this was not ſufficient to with draw him, and to reduce him to a better way: but contrary wiſe, like to a furious beaſt, he plunged himſelf in the bloud of his innocent ſubiects, and like to an vncleane wretch, he wallowed himſelf in the mud of his laſciuity, with the notable ſcādal of the realme. Staniſlaus vſed at the firſt, the moſt ſweet and gentle remedies that he could poſſibly find, to heale this old and inueterated ſore, and ſeeing that al his medicines remained without effect, he was conſtrained to apply thereto both ſword and fire, cuting him off from the communion of the faithful like a rotten member, to the end that this punishmens might make him to returne into himſelf, or if he would caſt away himſelf, that he should not draw after him the total ſubuerſion of the Kingdom. Notwithſtanding, the King like to a ſecond Pharao hardned himſelf more and more againſt the ſcourges of Almightie God: and knowing that the Bishop went to ſay Maſſe in a Church of S. Michael, he ſent his

ſatellites

ſatellites to pul him forth, and to pluck him from the Altar, and if it were needful, there to maſſacre him. Thither they went, and as they would haue laid their hands vpon the Saint who celebrated Maſſe, a celeſtial light affrighted them, and threw them backwards on the ground, not able to execute their wicked deſigne. The like arriued two or three ſeuerall times to other ſoldiers whom the King had ſent thither to that effect. Boleſlaus was there in perſon, to find himſelfe preſent at this barbarous ſpectacle, and to delight his eies with the death of him, whō he held for his cruel enemy. And ſeeing that the bloudy butchers affrighted, retired back, not able to execute the commandement of their Maſter, he reprehended them for their puſillanimity, and he himſelfe aſſaulted the Saint, giuing him ſo grieuous a blow with a ſword vpon his head, that he made the braines to flye againſt the wals. This done, thoſe of his guard ſtabbed him alſo with wounds at the Altar where he was, and hewed in pieces his ſacred members, which they caſt into the fields, to ſerue for a prey to the birds and beaſts. But our Lord ſent from foure parts, foure great Eagles, which kept themſelues about the body, and miraculouſly defended the ſame two dayes together. By night were ſeen in the aire ſundry lights vpon his holy relikes: whereupon certaine Prieſts and godly perſons, moued with this miracle (who had from the beginning obſerued the cruelty of this tyrant Boleſlaus, encouraged themſelues to gather vp his holy members ſcattered abroad, and to put them together: which by another miracle conioined themſelues ſo perfectly, as if they had neuer been diuided, there not appearing ſo much as any ſcarre of ſo many wounds. They buried the body at the gate of the afore-ſaid Church of ſaint Michael, where he had been murdered. Ten yeares after they tranſported it into the city of Cracouia, and buried the ſame in the ſame in the midſt of the Church of the caſtel, with a very ſolemne funeral.

It is not to be belieued how wicked this fact was held throughout the whole Kingdom of Poland, and to other Kingdomes of Chriſtendome, and how al good people hauing vnderſtood this horrible and fearful accident, foretold the calamities and diſaſters which were to raigne downe vpon this curſed King Pope Gregory the 7. not enduring to let ſo hainous a crime eſcape vnpunished, & the inſupportable iniury which the Church had there receaued he interdicted the King dom of Poland, excommunicated and anathematized King Boleſlaus, and depriued him of his Kingdom, enioining the Bishops neyther to anoint nor hallow any King without licence. Moreouer, he depriued al thoſe who had aſſiſted at the death of the holy Bishop and Martir, both themſelues and their poſterity, euen to the fourth generation, of al charges, offices, benefices, and eccleſiaſtical reuenewes. The miſerable King abhord of euery one, & tormented with the cruel hangman of his owne conſcience, fled from Poland into Hongary, where within a while after, not being able any longer to abide himſelf, he kild himſelf, albeit ſome others ſay, that going a hunting, he fel downe vnder his horſe, and was eaten vp of dogs. Some others ſay, that he did penance, and remained vnknowen in a Monaſtery, where he ſerued in the kitchin vntil his death.

The death of S. Staniſlaus (according to Martin Cromer) hapned in the yeare of our Lord 1079. the 11. of April, and ſince his boby was tranſported the 8. of May;

May; but becauſe this day is buſied with the celebration of the Apparition of S. Michael therfore the Church celebrateth his feaſt the 7. of May. After in the yeare 153. and 174. yeares after his death, Innocent the 4. did canonize him, & placed him among the number of Saints God aſſiſting to worke new miracles, to honour and magnifie this holy Bishop and Martir. And our holy father Clement the 8. hath commanded that the feaſt of S. Staniſlaus should be put into the Roman Breuiary, and that the whole Catholike Church should celebrate the ſame with a double office. This life is drawen forth of Laurence Surius, out of the ſecond tome of the liues of Saints, the 11. of April, and of Iohn Longine Canon of Craconia, and Vandalie, & of Albert Krance in his third book 12. 13. & 14. chapters, & of Martin Cromer a very graue Authour, in his hiſtory of the affaires of Poland, in the end of the fourth book of his leſſons, approued by the authority of the Apoſtolike ſea.

## *The Apparition of S. Michael the Archangel. May. 8.*

IN the ſecond Book of Kings we read, that Abſalon the ſonne of King Dauid was ſo goodly and beautiful, that from the ſole of his foote vnto the top of his head, there was not any thing to be reprehended or wherewith to find fault, he was ſo perfectly made in al his body: And although in euery part he was moſt compleate, yet were the haires of his head moſt eſpecially commanded, for they were like the fineſt gold. Once in a yeare he was poled, and the damſels of Ieruſalem ſtroue to get his haire one from an other to trimme vp their heads therwith. Abſolon ſeeing himſelf in ſuch a grace, and ſo beautiful, was puffed vp with pride, and laboured not only to be equal with his father Dauid, but deſired alſo to be greater then he, and to take away his Kingdom from him: but becauſe that to effect the ſame he needed help, he ſought to get it by this ſubtily. He ſat euery day at the gate of the Palace, and ſpoke faire and kindly to euery one that came in and went out.

If there was any that had a controuerſy or ſute, he asked him of what place he was, and what his ſute was, and the man told him. If he perceaued that any had wrong, then he ſaid to him: Aſſuredly thou haſt reaſon, but there is none appointed by the King to decide thy cauſe: Oh that I had the ſcepter of Iſrael! how I would ſatisfy thee and ſend thee home, were thy enemy neuer ſo ſtrong, I would execute iuſtice whatſoeuer befel. The people that heard thoſe friendly words, bowed vnto him, and he embraced them kindly, ſo that vnto him they took affection, and deſired nothing more then to ſee him King although King Dauid loſt his life. When the proud and crafty yong man had drawne much people to his faction, he rebelled againſt his father, ſaying that he would be King.

Many followed him, and many were of the contrary ſide, and followed Ioab, the moſt valiant Captaine of the Kingdom of Iſrael. After many light ſkirmiſhes, they came to a ſet bataile with the people that followed Abſolon: The ſucceſſe of the bataile was this, that Ioab was conquerour, and Abſolon fled from the field. The vnfortunate wretch had alſo another diſconfiture & diſgrace, for whileſt he fled, his haires were entengled in the branch of an Oke, and ſo he hong by them, til Ioab his enemy came, and gaue him three wounds with a lance, and killed him: after which he drew his body out of the way, & ouer him caſt a great head of ſtones.

This figure is aptly applied to this ſolemnitie of S. Michael the Archangel, for that Abſolon

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*so beautiful, which had such goodly haire, is the figure of Lucifer, who was the fairest of al the Angels. The haires signifie in him those guiftes which God doth giue vs without our merites, which were desired by the damosels, to wit; of the spirits Angelical, which were of an order lower then he: for according to the doctrine of S. Dionisius Areopagita, the inferiour Angels be illuminated by the higher orders. Whereupon seeing him selfe so faire and goodly, he began to desire to raigne, and to be like vnto God, and so to obtaine his intent, he went craftely like Absolon suborning many other Angells, and when he saw he had many on his side, he rebelled, and aduanced his banner and standerd against God. Forthwith S. Michael, the Archangel figured in Ioab, opposed him selfe on the other side, to defend Gods cause, and many other Angels followed him.*

*These two captaines ioyned battaile feircely one against the other, and at the end Saint Michael was victor, and Lucifer was put to flight, and like vnto Absolon, he was hanged on an Oke by the haire, I meane the haire of his obstinacie and pertinacie in sinne, arising by his abuse, of many guiftes and graces he had receiued of God. After which cause S Michael, like to Ioab, & wounded him thrise with the speare of these three words.* Quis vs Deus? *who is as God? yet neither was the victorious Michael content here with, but euen as Absolon was drawne out of the way, and laid in apit, and couered with a great heape of stones: So Lucifer with al his Angells which followed him, were throwne headlong, and fel into the pit of hel and damnation.*

VT of this whole discourse, we may gather two verities, the one: that there be Angels; And the other: that S. Michael is the principal of them, but it is conuenient to consider these two things more particularly. That there be Angels; we doe not only read in the Apocalips, where he speaketh of this battaile betwen Michael, and Lucifer, but in many other places of the holy scripture also. The Prophet Daniel saith: that an Angel speake thus vnto him: *From the first day, thou hast had a desire to vnderstand the secrets of God, I am come to visite thee. But the Prince of the Persians resisted me one and twenty dayes, and would not let me passe, vntil that Michael the Archangel came to help me*: In this place is made mention of the Angels, and of S. Michael in particular.

It might seeme by this place that there is warre or variance between them; but you must vnderstand it in this sorte. One Angel had the Prouince of Iury vnder his charge; another had the charge of the Kingdome of Persia. The Angel that had the charge ouer the Prince of Iury, endeauoured and laboured that the Iewes which were prisoners in the Kingdome of Persia might depart out of that country, to the end, that being at liberty and in their owne country, they might serue God with freedome, and that the danger might cease, which arose by reason that many of them conuersing with the Idolaters, fel to Idolatry. In such sort, that if this Angel had obtained his purpose, it would haue been more profitable for the Iewes; and he himself should haue hast the greater accidental glory in heauen.

The Angel that had charge of the Kingdome of Persia, considering that the Persians were holpen for the Iewes sake (who were prisoners in their Realme) in matters of vertue, & that many of them forsooke their Idolatry & were cō-

uerted vnto the law of God, laboured that they might not be deliuered out of that bondage. The contrary desires of these two Angels is a spiritual warre, which endureth betwen them vntil they know, the final wil and pleasure of God. But you must not vnderstand this warre betwen S. Michael, and Lucifer, that it was as this warre which is made vpō the earth, for in heauen, be no weapons, swords nor artillery. This their warre was only contradiction of willes, and difference opinions, which was betwen the one part and the other.

Cap. 19. We reade in Genesis, that three Angels appeared to the Patriarche Abraham, which went to destroy Sodom, and the Patriarche Iacob saw the Angels goe vp and downe a ladder, that reached from earth, to heauen. As also he wra-
Cap. 13. stled with an Angel. In Exodus we reade that God said to Moyses; if the people be obedient to my commandements, an Angel shal guid them, and conduct
Cap. 22. them into the land of promise through the desert. In the Book of Numbers it is said, that an Angel met the Prophet Balaam tō the end he should not goe to curse the people of Israel. In the Book of Kings in diuers places is mention made of Angels.

In the new Testament Angels are named very often, as when Christ praied in the garden and was in a mortal agony, considering the cruel torments he
Cap. 22. was to suffer. Saint Luke saith: there came an Angel from heauen that conforted him, which was; he reduced vnto his mind the great vtility which would arise of his passion. And to speake but one word for al, almost in euery Book of the holy scriptures the Angels be named, some thing or other is said of them, which is a sufficient inducement to Christians, to belieue that there be Angels.

Some Philosophers came to the knowledge of this verity by natural reason, for if a man come into a house, where he neuer was before, if he heare any walke aboue in a chamber, he may say by good reason that there be some people; we see that the Sunne, the Moone, and the Planets and al the heauens are moued, then it is necessary that there be one to moue them. Aristotle by these meanes, vnderstood there were powers, and seperated substances, which we Christians cal Angels. Hitherto we haue proued that there are Angels, now let vs see, what an Angels is.

An Angel is a spiritual creature, not composed of matter and forme, but of *Actus*, and *Potentia*, of offence, and being. They vnderstand matter without discoursing, from the one to the other, knowing the principle, they vnderstand also what may be inferred or deducted out by way of conclusion, they know God by force of nature, in that he is the beginning, and cause of al things created, but not in that he is the obiect of supernatural blisse, for that they haue only by reuelation.

When God created the Angels, he infused into the vnderstanding of euery one of thē certaine intelligible formes, or (that we may speake more properly) certaine *Species intelligibiles*, more or lesse vniuersal, according to the natural perfection of euery one, & by them they vnderstand themselues by their proper essence, without any interuention of species. In the world there be three differences of things. One be purely material, as stones, plantes, and the like. Others be composed of matter, and of spiritual forme, as man is; And others be

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compoſed not of matter, & forme, but of Acte, and Potentiallity, of being, & of Eſſence, and ſuch is the Angels. Yea ſuch is God himſelf, who is a moſt pure Acte, only he cannot admit any mixture of Potentiallity as the Angels doe.

There is no mention made in Geneſis of the ſinne of the Angels, as there is of the ſinne of man: neither is there mention made expreſly of the Angels, for that Moyſes ſpak with a rude people inclined vnto Idolatry: and if they had knowne there had been Angels, they would eaſely haue been induced to adore them. There is no mention made of the offence of the Angels, as there is of the ſinne of Adam, becauſe God did as a mighty Lord is wont to doe, hauing two vaſſals which haue committed the ſelf ſame fault, one being a principal perſon, and of great parentage, the other of baſe, and low condition.

This fellow he hangeth publikely for his chaſtiſement, and to the example of others, but as for the former, leſt the people ſhould make an vprore or leſt his kinsfolks ſhould doe ſome violence to the officers of Iuſtice: he proceedeth againſt him ſecretly, and when he is iudged, they come by night vnto the priſon, and there they put him to death: them it is anſwered to them that inquire of him: he is dead: and if you aske why or wherfore, you shal know no other but he is dead. So God chaſtiſed the Angel ſecretly as a perſon of nobility, and nothing was ſaid plainly of his offence, nor of his punishment, but man that was like a rude clowne, compoſed of earth & clay, was chaſtiſed publickly for the example of others.

As the offence of the Angel was ſecret, ſo his chaſtiſement was correſpondent, becauſe his infirmity was without remedy. Like as a Phiſitian, which maketh no account of a deſperate diſeaſe. Mention is made only of the offence of man, whoſe infirmity was yet remediable, and cureable, for ſeeing that he that ſinned was not of that perfection in ſcience and knowledge, but was indeed mooued thereto rather by the perſuation of an other: It was requiſit, that he might alſo obtaine remedy by an other. This befel vnto man, and not vnto the Angel, becauſe he fel, when as he was neither tempted of ſenſuallity (for he had no ſuch) nor by an other, but only of himſelf.

God created alſo the Angels in grace, as S. Iohn Damaſcene affirmeth, who ſaith: God created the Angels together, and infuſed grace into them. Diuines are wont to diſtinguish in the Angels three inſtants of time. In the firſt they receiued grace, euery one conformable to the capacity of his nature: In the ſecond al the good Angels conuerred themſelues vnto God in louing him, & showing vnto him reuerence, as vnto their Lord, and therefore they merited. In this ſame inſtant the wicked Angels puffed vp with the excellency of their natural perfection, began to be inſolent and proud. For God commanded them to adore his only begotten Sonne being made man, of whom he gaue them notice. While the good Angels adored, the euil ſuppoſed it vnfitting for them which were Angels, and ſo adorned with guifts, to abaſe themſelues to adore a man (although he was God alſo) would not adore him, and shewed their pride, and ſinned. In the third inſtant of time, was ended the way by which euery one ariued to their end, and ſo the good were confirmed in grace, & the euil obſtinate in euil.

God gaue time to the euil Angels by which they perished by their ſinne,

but to man he gaue time that he might arise againe by repentance, and amendment of his life, which was a rare, and singulas fauour. He also shewed him a second fauour, no lesse then the former: for that man by his freewil (with the assistance of gods grace) may merit so much, that he may come to surpasse the Angels. For the Angels of the first Hierarchy must remaine in that place and can passe no higher, but it is not so in men. But some what like the Chesse, where a knight can not be made a Queen, but a Pawne may. If one should see a snaile with a shel on her back to fly, he would marueile much: but a greater marueile it is to see a spirit couered with flesh, such as a man is, to fly higher then the Angels.

The Angels be innumerable in respect of vs (as Iob saith, and as many Doctours and learned diuines affirme) euery one distinct in perfection from an other, as the Lyon and the Horse be different. For as among so many thousands of men (which is wonderful) there is not one so like another that there remaineth not some difference. So, the Angels are not of equal perfection among themselues though they be al Angels, but are diuers one from another, euen as the Lyon and Horse be different.

The Angels be deuided into three Hierarchies, or otherwise as we may cal them, holy principalities: In the superiour Hierarchy, be three greatest orders called Seraphins, or spirits inflamed with the loue of God. They which are next to these are called Cherubins, or spirits repleate with the science of God. And they of the third order are called Thrones, because in them God reposeth as in his proper throne. In the second Hierarchy, are three other orders of spirits, called Dominations, Vertues, & Powers. In the third Hierarchy, are likewise three orders to wit: Principalites, Archangels, and Angels, which name is comon to them al, and this last order hath no particular name.

Some doctours say, that God doth not send into this world the Angels of the first, and second Hierarchies, but only those which are of the third Hierarchy: And though this be the ordinary vse, yet when any occasion of important affaires doe fal out, as that of the Incarnation of our Sauiour, God sendeth the Angels of the superiour Hierarchy. Wherupon S. Gregory saith: that is was conuenient, that vnto the Blessed Virgin should be sent one of the highest Angels, since his embassage was most high: It may be said that God sendeth into this world the Angels of al the three Hierarchies in this manner. The spirits of the superiour Hierarchy, illuminate, & reueale by the commandment of God, to the inferiour Angels, that which they ought to doe, and they performe that which they appoint.

Some haue said, that God apointeth an Angel guardian to euery kind of vnreasonable creature: So that one Angel hath a charge ouer al the kind of Lyons, lest they should vtterly perish, an other ouer the kind of horses, and so ouer other beasts: but vnto man, he giueth euery one an Angel in particular, & if he be a King or principal head, he hath two, to wit: his owne proper Angel, and also that which is president of the Prouince where he is head. Some doctours be of opiniõ, that assoone as God infuseth the reasonable soule into the womb of the mother, he giueth him in Angel, to haue charge of him: yet S. Thomas saith: That when the Creature is borne, an Angel is giuen it, for vntil that time, the

the Angel which hath the custody of the mother, hath also the charge of the creature in her womb, and that is sufficient.

S. Ierome saith, That great is the dignity of the soule, in that it hath an Angel, to be his Guardian assoone as it is infused. S. Bernard aduiseth vs seing we haue still in our company our Angel guardian whether soeuer we goe, that we take heed to doe that in his sight, which we would be ashamed to doe in the sight of men. Be a man neuer so wicked and naught, his good Angel neuer abandoneth him vtterly vntil death. In so much that Antichrist shal haue an Angel to keep him, which shal hinder him from doing of much euil, which he would otherwise haue put in practise. When one dieth, that Angel which was his protectour, is constituted guardiã to another, euen as when a man that was tempted by one deuil dieth, Lucifer commandeth him to goe and tempt another.

The Angels haue two exercises, the one eternal, and the other temporal. Their eternal duty, is: to praise God, which they doe vncessãtly, the other temporal, to present to God al the good works that men doe, & this shal last while the militant Church lasteth. Therefore the Angel Raphael said to Tobias: when thou didest pray with teares and bury the dead, I presented thy praier vnto God. Three effects the superiour, and inferiour Angels work in men: The first is: they illuminat them, and reueale vnto them the secrets of God; The second is: in giuing them, directions, and in helping them to performe that which is reuealed vnto them, and inducing them more, to the loue and praise of their Creatour. The third effect is: to purge and clense them from many ignorances in the which men would stumble, yea in those things which might be knowen by natural reason. *Tob 12. v 12.*

We know the names of the three Angels, to wit: Michael, Gabriel, and Raphael. This name Raphael is by interpretation: the medecine of God, and he it was that cured old Tobias, and guided his sonne in his trauels: he recouered his money for him, he deliuered him frõ the fish that would haue deauoured him, he gaue him a wife, and by his aduise Asmodeus the deuil was cast out, he comforted the afflicted, and in fine became his aduocate in al his troubles. Gabriel by interpretation is: the fortitude of God. Thy holy Angel reuealed vnto Daniel, the secret or mistery of the Incarnation of our Sauiour, and was sent Embassadour by God vnto the glorious Virgin Mary, & talked with her, which S. Luke recounteth. He was of the Superiour Hierarchy, as S. Bernard, & S. Gregory say, he did reueale also the Natiuity of S. Iohn Baptiste, he chastised Zacharias for his vnbeliefe, he brought meate to Christ when he was hungry in the desert, and he comforted him when he praied in the garden. Christ had not an Angel, because he had no need, for it is not fitting nor conuenient that a child should be guardian or maister to a learned man Michael is by interpration, who as God? Because when he took the part of God against Lucifer, he said those words, which were reuealed vnto Dauid by the holy Ghost, for he said: *Quis sicut Dominus Deus noster, qui in Cælis habitat?* Michael was then president of the Sinagogue, and now he is of the Church, which celebrateth a feast of his apparition, which was in this manner. *Dan. 8. Luc. 1. Psal. 112.*

In the time of Pope Gelasius the first of that name, there was in Apuleia a man very rich in cattle, who was called Garganus, and dwelt at the foot of a hil

called also Gorganus. Perhaps the hil took the name of him, or els he of the montaine. It happened that a Bul was lost out of the heard, & after much search was found in caue on the mountaine. None was so hardy as to enter, but one shot in an arrow, which being halfe way turned back, hurt him that shot it in. This seemed a wonderful thing, and put al them that saw or heard it in great feare, one of them was the Bishop of Siponto, who praied vnto God to declare this secret. He hauing fasted three daies, and as many nights, and being in continual praier. S. Michael appeared vnto him, & told him: that the place was vnder his guard, and protection, therefore he would haue them build a temple in that caue to the honour of God, and also in honour of him, and al Angels.

The Bishop went vnto the caue accompanied with many people, & found the caue fitted, & made like a hand some Church, where vpō he consecred it in the honour of S. Michael, and celebrated Masse in the same. In the processe of time many miracles were done therein, whereby the place grew famous, and renowned. Not long after Pope Bonifacius builded a Church in the honour of S. Michael in (*Circo Marco*) a place so called in Rome. Of this dedication is also kept a feast in the end of September, in which place we wil speak more of the Angels. Let vs therfore in the meane space pray vnto them, that they wil be fauourable vnto vs before the heauenly maiesty, that our works may be holy, & presented vnto God by them, & that they wil obteine for vs the eternal glory, which they enioy for euer. Amen. The Catholick Church celebrateth this feast of the apparition of. S. Michael, on the day it happened, which was on the. 9. of May in the yeare of our Lord. 465. (*Baronius saith*; 493. *tom.* 6. *anno Domini* 495.)

## *The life of S. Gregory, Nazianzen. May. 9.*



*Salomon saith in his Prouerbes; that a wise sonne gladdeth his father. This sentence was verified in S. Gregory Nazianzen called the deuine, for that he was the father of Diuinity among the Greek Doctours. Ruffinus said of him; that the more any shewd himself contrary to his doctrine, so much the liker he was to be an heretik, and the more he seemed to condiscend vnto him, the more he seemed to remaine a Catholick.*

*This holy man was sonne to another Gregory, who hauing been first married, was afterward Bishop of Nazianzen. His sonne was his ioye, in that he saw him so wise, and learned, and was cause of his fathers eternal gladnes. For he hauing giuen eare to some Arian Bishops, had embraced that heresy (and remained in that errour) vntil by the assistance of god grace, and by meanes of his sonne (who by his doctrine, and continual prayers besought our Lord, to enlighten his father) he forsook that errour, and embraced the true faith. After which he passed his life with comfort & consolation, to see himself called out of the way to hel, in which he ranne without stay, while he remained in that errour. The life of that holy Doctour was written largely by Gregory the Priest, an antient authour. The authours of the Tripartite history wrote of him also, so did likewise Ruffinus, Simeon Metaphrastes, and Nicephorus Callistus, in this manner.*

Saint

SAint Gregory called Nazienzenus was borne in Nazianzun a citty of Cappadocia, his father was called Gregory as he was, and his mothers name was Monna. By the fruit theſe two brought forth, you may iudge the goodnes of the tree; By the goodnes of S. Gregory you may iudge how good his father & mother were, but eſpecially by this you may gather the vertue of his father, who though he had wife, and children, yet he was elected Bishop of the citty of Nazianzun. Some think that it was lawful in Greece to be a Prieſt, and to haue a wife. True it is, that though the Roman Church doth tollerate it, yet therefore it doth not approoue it. And though in the time of the primitiue Church, ſome were ordered, and ſome conſecrated Bishops that had viues, yet it had a condition adioined, which was: that with the conſent of the woman, he ought to liue continent euer after. And if they remained in the ſame houſe together, it was as brother, and ſiſter, not as man, and wife; ſo that the Prieſt liued alwaies chaſte. This may be ſeen by proofe that amongſt ſo many being made Prieſts that had wiues, yet hitherto it hath not been ſeen, that a man taking orders, should after that marry againe, yea if they were found not to haue obſerued chaſtity, he was depoſed.

Wel then: the father of Gregory of Nazianzum, was choſen Bishop ſeperating himſelf from his wife, and liuing chaſt, and he was careful to haue his ſonne Gregory to encreaſe in learning, and good diſcipline, like as he grew in yeares. He ſtudied in diuers places, diuers ſciences, and laſtly, determined to goe to Athens, an vniuerſity which was then the mother of ſciences. Being in his iorney, he had a great ſtorme on the Sea, and was in danger of his life, he feared greatly to dy without Baptiſme, for he was a Catechumen only: wherfore he made a deuout prayer to God, and vowed to ſpend al his life in his ſeruice, yea this he did with ſuch efficacy, that forthwith came a faire ſeaſon, and al the paſſengers confeſſed, that the God whom Gregory prayed, & vowed to, had deliuered them, and ſaid: that he was more potent then al the other Gods, and rendred tanks vnto Gregory, as though he had giuen them their liues.

Not long after he arriued at Athens, where he ſtudied many yeares with great profit to himſelf, and to others that were become his friends, as the great Baſilius, vnto whom he was very deare: Philoſophy was his principal ſtudy, yet forgot he not to exerciſe himſelf in vertue, auoyding al the ſinnes wherwith yourh is wont to be moſt moleſted, eſpecially diſhoneſt life: for he delighted in chaſtity exceedingly. It is ſaid that he had a dreame, thought rather wee may cal it a viſion, which was this: he thought that he was ſet hard at ſtudy, and that two beautiful yong women came, and ſate by him, and vſed much familiarity towards him: he ſome what offended with their boldnes, asked their names, and what they would haue; They anſwered, Be not agrieued Gregory, that we vſe kindnes, and ſit by thee, for know thou, that one of vs is wiſdome, and the other chaſtity. God hath ſent vs to thee, that we may accompany thee al the daies of thy life. S. Gregory hauing ſpent 15. yeares in ſtudy, returned into his country and was Baptiſed. Calling to his remembrance that in the ſtorme on the Sea he had vowed to ſpend al his life in the ſeruice of God, he had a mind to leaue al worldly things, and to liue priuately in a deſert. But his father (who was yet a liue) made him Prieſt, though he withſtood it very much.

His

His father thought by this meanes to keepe him in his company, but he could not, for he went into Pontus with the great Basilius, to exercise the study of the holy Scripture, where he liued a monastical life certaine yeares.

In those times the Arian heresy increased very much, by reason it was fauoured of the Emperour Valens; yea, in so much that in a manner through al the Orient, the Catholike Bishops were depriued of their Bishop-ricks, and heretike Bishops were put in their places. Many laboured with the father of saint Gregory, to receiue and approoue the doctrine of Arius. He seing himselfe 90. yeares old, and fearing the menaces which they made, consented vnto the heretikes, whereupon many religious men would not conuerse nor keep him company, but accoumpted him an heretike. This euil newes was brought vnto his sonne Gregory, who also vnderstanding that by the death of another brother he had, his fathers house, goods, family, and euery thing els, went to ruyne (for that there was no body to gouerne them) he determined to goe into his owne country. The houshould affaires he remedied, and set in good order quickly, but to recouer his father he found great difficulty, for it seldome happeneth, that one that looseth his faith, recouereth it easely, and commeth to be a good Catholick againe. The good sonne laboured so with his father, both with reasons and arguments which he alleaged, and with prayers and fasting which he vsed, that at last he reduced him vnto the truth, and he confessed his errour, and liued afterwards quietly and Catholikely in his Church.

S. Gregory not content with this victory: hearing that in Cæsarea, the Arians surmonted the Catholiks, and that they had drawen vnto their opinion Eusebius Bishop of that city. Although there had been some variance betwixt him and saint Basile, yet he notwithstanding sent one to desire him, to help him in that entreprise he intended to vndertake for the honour of God, & S. Gregory and S. Basil went both together to Cæsarea. They two disputed oftentimes with the Arians, and alwaies conuinced them, and put them to the foile. In this season deceased Eusebius, & S. Gregory took great paine to raise the great Basilius to that dignity, as in deed he did. And he thought he had done God great good seruice, to haue procured such a notable defender of the true faith, to be placed in the Bishops seate of that Citty. S. Basil being now Bishop of Cæsarea, desired that S. Gregory might be Bishop of Sasina, in the which dwelt and soiourned many strangers, and thought that S. Gregory (enforced by the intercession of his friend) receiued the dignity, and was consecrated Bishop, yet he left it soone after, partly, for that his labours in the cirty were lost, because the strangers that soiourned there, did more harme then he did good, as also, for that his father had sent one to cal him to Nazianzē, being desirous to haue him his coadiutour in that Citty, for he being so old, it was fit he should haue one to help him.

S. Gregory took the care to help his father, but vpon this condition, that after his death this charge should not be imposed on him, which his father confirmed vnto him. S. Gregory began to exercise the office of a Pastour in preaching, and administring the Sacraments, conforting the afflicted, encouraging the weak harted, relieuing the poore, making peace with enemies, and perfua-

perſuading euery one to be exerciſed in the ſeruice of God, & this he did to the great profit, and ſpiritual commodity of the people. Yet for al this he did not forget to gouerne his houſe, and his family, though his brother Cellarius, and his ſiſter Gorgonia were dead. His mother who was litle yonger then his father, liued vnto the age of 100. yeares and a few dayes after, paſſed out of this life. Whileſt the funerals were kept, S. Gregory was alwayes preſent, and before the body was buried, he made a funeral Sermon. Then to the end the people ſhould not enforce him to accept the charge of a Bishop (which he alwayes fled from, knowing what paine and peril this office brought with it) he departed from the citty, and went vnto Seleucia, vpon deuotion to viſit a Church of S. Tecla. He deferred the time ſome what long in that place, vntil he thought they had elected another Bishop, but when he returned vnto his country, he found nothing had been done, yea rather they ſtaied with great expectation for him to be their Prelat, and requeſted him to receiue that dignity. He gaue no eare vnto their requeſt, but liued priuately in his houſe vpon his patrimony, and medled not with any part of the Bishops office.

At that time was diſcouered a new hereſy in the Orient, no leſſe impious and peruerſe, then the hereſy of Arius, for that if the one hereſy bent their curſed & ſacrilegious toung againſt the Sonne, the other did exaſperate it againſt the holy Ghoſt. This new hereſy was ſpread into ſundry parts in a ſmal time, but it was moſt ſtrong in Conſtantinople. This thing came to the eare of S. Gregory, who (inſpired by God, & perſuaded by the great Baſilius) went vnto the citty to make an oppoſition vnto that hereſy, and to deſtroy it as much as he might. Comming vnto Conſtantinople, he found the heretikes impatrionized of the principal Churches of the citty, and only one litle Church was left, & remained vnto the Catholickes. In that place S. Gregory began to shew himſelf a defender of the perſon of the holy Ghoſt, as in Cæſarea, and other places he had defended the perſon of the Sonne. He began to preach the true, and Catholicke doctrine, to thoſe few that aſſembled in that litle Church, whether came forth with the heretikes to withſtand him, and he defended himſelf, and reproached them in confuting their errours.

He behaued himſelf ſo in theſe diſputations and conflicts, that within a few daies there fel no ſmale mutation in the cauſe of religion. The Catholike which before oppreſſed, grew more ſtong and preuailed, and the heretikes which before did triumph, remained diſmaied, and more confounded. This litle Church was made in a short time the moſt principal; and the fame of Gregory was ſpred ouer al the Empire, and came eſpecially to the eares of Peter the Bishop of Alexandria, who was ſucceſſour vnto S. Athanaſius. Although he was not brought vp to ſumptuouſly, as was ſeen afterwards, yet hauing authority to appoint a Bishop in Conſtantinople, thought it fit for to place S. Gregory therein, and ſo he did. S. Gregory ſeing, that though he should not vndertake the Bishoprike, yet notwithstanding he should be imployed in other affaires, accepted the dignity, to the end, he might attend to the affaires of the Church with more vigor and force, as he did indeed. For he not only caſt to ground the hereſy of the Macedonians, which was; that they blaſphemed the holy Ghoſt, but he alſo defeated another ſect; not only that of Arius, which had

been inuented againſt the perſon of the ſonne, but the hereſy of one Apollinaris, and his followers. Al theſe heretikes got litle at the hands of S. Gregory, for he with his ſermons, diſputations, and writings, made them that they durſt not lift vp their heads againſt him, yea he cauſed them to remaine confonded, with shame and reproach.

There was at that time in Conſtantinople, a man borne in Ægipt, who liued like a Cinique Philoſopher. He made shew to deſpiſe the world by his apparel, & in al other eternal things, but inwardly he was fullen, couetous, cauilous and of very euil behauiour. This man got to be very familiar with S. Gregory, and fained to haue a deſire to be Chriſtian. At the beginning, S. Gregory iudged him to be a man without doublenes, and of a ſincere mind, and gaue order to inſtruct him in the miſteries of the faith. At laſt he Baptiſed him, & kept him in his company, made him eate at his table, and acquainted him with many matters of importance, wherein he found him diſcreet, and wiſe, wherefore he made him Prieſt; after which time he ſought the ruine of his maiſter, like an other Iudas.

This man fel into frenship with an other Prieſt of that citty, who was litle knowen, and a man of euil life. Theſe two had knowledge of an other Prieſt a ſtranger, who came to Conſtantinople to buy marble for a building, and brought great ſommes of money with him; where vpon they laboured in ſuch ſorth with cunning words, and gay proffers, that they got the greater part of the money out of his hands, and went to Alexandria. There were they importunat with Peter Bishop of that citty, to remooue ſaint Gregory from the ſea of Conſtantinople. The Bishop not dealing ſo vprightly as he ought to haue done, without information or proofe of any offence committed by S. Gregory, but only for the money, ſent certaine Bishops out of Ægypt, to depoſe him from that ſea, and to beſtow it on Maximus (that wrought this treachery.) This Bishops being come vnto the Imperial citty, and publishing the cauſe of their comming, al the people tooke armes, becauſe they ſaw what wrong was offered vnto their Prelat. And becauſe they knew that many heretikes wished him euil, and ſeemed to shew themſelues obedient to the Bishop of Alexandria, they ſaid it was fit, if he should shew himſelfe obedient vnto his ſuperiour, that they should know alſo what moued him to depoſe ſaint Gregory.

When the holy Bishop ſaw ſuch a tumult, he called his Prieſts and his other freinds, & tould them, that he was determined to returne vnto his countrey, for that although he had taken vpon him that dignity, yet he did it not for any other cauſe, but only for the honour of God & the good of their ſoules in that dangerous time of hereſy. They anſwered him: Our Lord and father, perhaps thou thinkeſt there is leſſe dāger now then was before? Be aſſured, that aſſoone as thou art out of the citty, theſe men wil begin to ſpeake the ſame blaſphemy of the holy Trinity, which they ſpake before. Therfore conſider wel what thou doeſt, for as thou art bound to maintaine and defend, the honour of God as thou haſt begun, ſo shouldeſt thou ſpend thy very life for him alſo, ſithe he loſt his life for thee; eſpecially the matter ſtanding ſo, that if thou doe but shew thy face againſt his enemies, many perſons shal returne to thy ſide,

and

and thine aduerſaries shal faile of their purpoſe and be confounded. Theſe and ſuch like, words, mooued S. Gregory, to ſtay ſtil in Conſtantinople. And though the heretiks in one Church had choſen Maximus for their Bishop, yet the Catholiks in ſuch nombers reſiſted, and withſtood them, that he and they were gladde to depart the city, leſt they should be killed. Theodoſius at that time was Emperour in the Eaſt, a Spaniard borne, and a man wiſe, valiant, & very Catholik: who being then in the Prouince of Macedonia: Maximus went vnto him, and made many complaints of S. Gregory, and ſo did his followers that accompanied him. The Emperour who was informed of that which was done, and knew very wel the perſon they accuſed, did not only forbeare to fauour them, but threatned them alſo, and put them to ſilence. Maximus departed from the Emperour diſcontented, and went vnto Alexandria to ſpeak with Peter Bishop of that city, becauſe he had elected him. After much talke betwen them, Maximus ſaid vnto Peter: marke Peter what I tel thee: If thou doeſt not bring to paſſe, that I haue the Sea of Conſtantinople, I wil diſplace thee, and ſucceed in thy ſeate and dignity: Peter was afraid of theſe words, and therfore procured the Gouernour of the city, to compelle Maximus by force to depart from thence.

After a few dayes, Theodoſius entred the city of Conſtantinople triumphantly, for ſome victories he had obteined: wherefore S. Gregory went to viſite him, and was by him kindly, & louingly entreated, and he thanked him for his great paines he had ſuſtained, for the honour of God, and his Church. And becauſe the Arians had alwaies poſſeſſed the Cathedral Church of Conſtantinople, the Emperour promiſed to take it away from them, and to deliuer it vnto S. Gregory, wherefore the good Bishop rendred vnto him many thanks. The day was ſet downe that it should be done, which when it was vnderſtood in the city, there was a great vprore and tumult, for the Arians complained of the Emperour, and threatened to kil S. Gregory. The day appointed for that purpoſe came, and many thought they would haue come to handſtroks, but the prudent Emperour appointed his guard, to ſee that no diſorder were committed.

It happened that day (which happeneth oftentimes in Conſtantinople) that ſuch a thicke cloud ſtood ouer the city, that they could ſcant diſcerne day, wherefore the Arians ſaid: This was a miracle God shewed, to make them to vnderſtand, that it was not his wil they should be depriued of their Church: but right ſoone it was euident that their iudgment was falſe, & they remained confounded and confounded: for when the Emperour and the Bishop came to the Church dore, the cloud vanished away, the ſky was cleare, & the ſonne shone out, shewing it to be a cheareful and a ioyful day, as in deed it was for the Catholicks. S. Gregory comming into the Church, fel on his knees and gaue thanks vnto God, for his great fauour & grace, in reſtoring this Church vnto his ſeruice. The ſame was done by the Emperour and al the people, euery one reioycing, and weeping for ioy. The Catholicks embraced one another, and reioyced together, and praiſed God, and with a loud voice confeſſed the miſtery of the bleſſed Trinity. This grieuouſly diſpleaſed the Arians, who gaſed at al that was done, & fretted and chafed at the Emperour, but much more at S.

Gregory whom the Emperour and al the people beſought, to ſit vpon his ſeat, and to take ful and entier poſſeſſion of his dignity.

S. Gregory (for that he could not be heard of al) by ſound of trompet made to be proclamed: that that day ſhould be wholy ſpent, in the ſeruice & honour of the bleſſed Trinity, in which it had pleaſed God to giue them the triumphe ouer their enemies. The people reſted content herewith, and the Emperour was much aſtonied at the great modeſty of S. Gregory. The prouidence of the Emperour was ſuch: that there was but one ſword onely drawen in Conſtantinople, and that without any hurt at al.

Not long after ſaint Gregory was placed in the Bishops Sea, at the inſtance of the Emperour, and of ſome Bishops which were in the court, and of al the people generally, euery one being much ſatisfied with his Sermons, and good doctrine, as alſo with the examples of modeſty, humility, and vertuous life that he gaue vnto al men, as appeared in that which chanced vnto him, which was as followeth. One day entred a certaine yong man into the chamber of ſaint Gregory (where many people were gathered together) who though he were luſtie and ſtrong, and fit to vndertake and hard entrepriſe: yet he fel downe at his feet, and beſought him inſtantly to forgiue him: he asked no other thing but to be pardoned, for his offence had been very heinous. Saint Gregory earneſtly demanded of him, and badde him show wherein he had offended him? The yong man told him: that on the day the Church was taken from the Arians, he was hired to kil him, and that he would haue performed it if he could. God forgiue thee my ſonne (ſaid the Bishop) and I pardon thee from my hart, but on this condition, that thou shalt forſake the Hereſy of Arius. This act was diuulged through al the city, wherefore euery one did more and more eſteeme their Prelate, being ful of humility and modeſty, ſince he had ſo eaſely pardoned ſo heinous a crime.

The Bishop remained quiet ſome litle time, and did ſome times viſite the Emperour though but ſeldome, for that the concourſe of people in the court, and couerſing with the courtiers was diſpleaſant vnto him, and he thought their life was vnquiet, and ful of vexations. He had an eſpecial care of al the affaires concerning his office, making prouiſion for ordinary matters, as alſo for extraordinary, yet did he not for al this forget his duity and exerciſe of the holy ſcriptures, but he was alwayes conuerſant in them. He had ſome diſciples which were come vnto him to learne, from ſundry coaſtes of the world, ledde by the reporte which was ſpred of him, farre and neere: One of them was ſaint Ierome Doctour of the Church, as he reporteth himſelf.

This good Bishop hauing gouerned the Church of Conſtantinople twelue yeares, and wearied out with age, and the many paines and troubles he had endured, deſired to retire himſelf into his countrey, and to lead the reſt of his life in peace. In short ſpace after his mind was fulfilled, for that a Councel was called of 150. Bishops, to roote out the Hereſy of Arius, and of others which were after diſcouered. In this Councel were preſent many holy Prelates, of the which one was Miletus Bishop of Antioch, who died in the time the Councel laſted. His death cauſed ſome differences to

ariſe

arise among the fathers. One of them was about the Patriarkeship of Constantinople; for some said: that S. Gregory in deed was in Possession thereof, and though that for himself he was worthy of it, yet had he been put into it against a decree of the Nicene Councel, which forbad; that he which had been possessed of one Church, might not be promoted to and other; And Gregory hauing been Bishop sometime of Naziazen, could not be placed in Constantinople, and also they which had made him to accept that dignity, by no reason should haue done it; so that for this matter they in the Councel were of diuers opinions.

When S. Gregory vnderstood thereof, he came one day into the Councel, and before the fathers made this speach: Fathers, and Pastours of the Church of God, me thinks it is very inconuenient and vnfit for your persons, that being heer assembled to make peace in the Church, there should be controuersies and discordes among you; if this storme doe arise for my cause, throw me into the sea as Ionas was, and forthwith the tempest wil cease; I am ready to performe al that which shal be determined by the Councel: and if it be iudged that I shal goe forth of the citty, I am ready to depart forthwith, that things may continew in peace. Fare you wel, and remember my many troubles, and paines I haue taken. These words made al his aduersaries to be ashamed.

S. Gregory departed from the Councel, and went vnto the Emperour, & besought him very instantly to let him goe vnto his country, telling him, that it was necessary so to doe, to conserue the vniuersal peace of the Church. The Emperour wondred at his great modesty, & the departure of the saint was very displeasant vnto him; yet for al that (though against his wil) he gaue him leaue. After this, S. Gregory assembled together many Priests, and other his friends, and besought and persuaded them, to remaine constant in the faith he had preached vnto them, and to be obedient vnto their Prelate that should be set in his place. Then with the teares of euery one, he took his leaue of them and departed, and went into his countrey and liued a-part & priuately, in certaine lands, parcel of his patrimony, in a place called Arianzum. He staied a while in that place, but vnderstāding that the Cittizens of Nazianzen accounted him stil their Prelate, & that they would not choose any other in his steed, he returned vnto the citty, and gouerned his Bishop-rick certaine yeares, hauing for coadiutour one Eualius a Priest. The great Basilius his frieds was dead a good while before, where vpon he resolued to goe vnto Cæsarea, where he had been Bishop, to make his funeral sermon. So he went thither, and returned againe soone after.

The rest of his life he spent in writing diuers works, replenished with wonderful eloquence and doctrine. Many of his Books were in the defence of the faith, especially against the heretikes called Appollinarists, who hauing writen their cursed opinions in verse, to draw the people vnto them with pleasantnes. & sweetnes of the verse, the holy Doctour also wrot part of his works in verse, and this was his last exercise, in which he spent his time, and the rest he bestowed in praier and meditation and in other pious deeds, and being now old and weake, he canged this mortal life for the immortal. It is said of him, that when he saw himself free from the tempest of the Sea wherein he was, when he

went vnto Athens to ſtudy, in the vow he made of amendement of his life, he purpoſed neuer to ſweare any oth, and that he obſerued it, calling to mind that which the wiſe man ſaith, to wit: That the man accuſtomed to ſweare, is repleate with iniquity and in chaſtiſement thereof, God permitteth ſome mis fortune or affliction to be alwaies in his houſe.

Let vs learne of this holy Doctour not to ſweare, to be humble and modeſt as he was, and not to ſeek our owne priuate proffit and honour, but the honour and glory of God, to the end, that he which rewardeth the ſeruices and good works of his holy ſaints, may reward ours alſo, by giuing vnto vs after our death, eternal life. The Catholick Church celebrateth the feaſt of this ſaint on the day of his death, which was on the 9. of May, in the yeare of our Lord 390. (Baronius ſaith 389.) Valentinianus and Theodoſius being Emperours, as Trithemius ſaith. The body of this Saint was in Rome, in a Church of the Monks of S. Benedict, called in Campo Mertio, which had been de Greci. But Pope Gregory tranſlated it afterwards one the day of S. Barnaby the Apoſtle, in the yeare of our Lord 1580. into a very faire Chappel, which the ſame Pope cauſed to be made in the Church of S. Peter in the Vaticam.

## *The life of* S. *Gordian and Epimachus Martyrs. May.* 10.

THE Prophet Amos had been a keeper of sheep, and he had made ſome ſermon or ſpeeches by the commandement of God, in which his ſpeech was rude, and ſimple, and his reaſons and ſentences ſeemed alſo to be vnlearned and ruſtical, for he had alwayes in his mouth the names of Bul, Cow, and Sheep, and ſuch like: yet vnder ſuchlike Metaphores, he reuealed and ſpoke things ful of high miſteries, as is apparant in theſe words: If the Lyon (ſaid he) shal wound any cattel, and shal deuour the ſame, if he let the feet and the eares hang out, the shepheard wil come, & laying hold thereon, pul it by force out of his mouth againe. The Prophet meaneth by theſe words, that if the diuel be poſſeſſed of any ſoule, and leaueth out of his mouth, the feet and eares; God wil put to his hand, and draw him out of his mouth. It may be ſaid: that the ſoule that is in real ſinne, then leaueth out ſinne, then leaueth out his feet and his eares, when he goeth vnto ſermons, and vnto diuine ſeruice, and giueth eare vnto good Counſel; For then God layeth hold vpon him, and conuerteth that ſoule. Amos. 3.

This happened to a principal knight, who was a great fauorit of the Emperour Iulianus, and his liuetenant and Iudge. The diuel was in a manner poſſeſſed of him and had deauoured him, cauſing him to exerciſe exquiſite torments in putting Chriſtians to death: Yet, for that he inclined his eares, to heare the holy doctrine of S. Ianuarius, who was priſonner in his houſe, euen ready to pronunce the ſentence of death gainſt him, he obtained life for himſelf, for that he was conuerted vnto the faith of Ieſus Chriſt, and died for his ſake. The life of this ſaint hath been taken out of a very ancient manuſcript Book, which doth agree with that with venerable Bede, and other authours of Martyrologes writ of him, and it was in this manner, as Laurentius Surius recounteth it.

AT ſuch time as Iulianus the Apoſtata ruled the Empire, there was giuen vnto him a memorial of many Chriſtians, who were by him cruelly perſecuted,

secuted, and emprisoned. Among these was a Priest called Ianuarius, who was deliuered vnto the hands of Gordanus liuetenant of the Emperour. He took him vnto his house, and put him in safe custody. Then he caused him to be brought before him, and asked him of what countrey, and what his name was? Ianuarius answered: I am of Antioch, I am a Christian, & borne of Christians. This sufficeth saith Gordianus, therfore make choise of one of these two thinges, either to sacrifice vnto the immortal Gods (and thou shalt gaine the fauour of the Emperour, and shalt be by him exalted to honour) or els prepare thee to heare the sentence of death, as thy offences doe deserue. Ianuarius answered; I study to sacrifice vnto the true God, vnto whō I haue offred my self, & if thou giue sentence of death vpon me, I shal haue patiēce, for that my sinnes doe serue it. Gordianus replied: If thou wilt sacrifice vnto the Gods, thou shalt be set free from these sinnes for which thou doest deserue to die. Ianuarius answered: I am already deliuered from them by the meanes of holy baptisme, and I wish thee also to receaue it, as others haue done at my hands, that as they, so thou also maist be freed from the eternal torments, which are prepared for thee.

These words made some impression in the mind of Gordianus, and he commanded that the holy Priest should be led to his owne house, and that there he should be kept. Then went he vnto him by night, and he tould him: that he much desired to heare him speake more largely (of the matter he began to talke with him) which was: concerning the state of the other life. The good Priest tould him many things, which moued Gordianus very much, especially when he told him, that if he were Baptised, he should obteine pardon for the sinnes he had committed against many Christians, he whom he had tortured, and put to death by the commandment of the Emperour: finally he determined to be a Christian.

He went to his wife called Marina, and reherſed vnto her, what had happened between him and Ianuarius, and tould her he was assured, that the words of Ianuarius were very true, and that which they had til that time believed was false, and vntrue. The somme of al was: he tould her so much, that she was brought to that he desired, and both of them went to Ianuarius, & falling at his feet besought him to baptise them. The holy Priest examined them first, to see if in sincerity they demanded Baptisme, and hauing instructed them in faith in the best sort he could (for the shortnes of the tyme) went with them to their habitation, where he found a statue of Iupiter, which they brok in pieces, and threw it into a priuy. This being done, the holy man Baptised them with al their seruants, and others of their houshould, which were in al fifty three.

After certaine daies, the Emperour sent Clementianus the Tribune, vnto the house of Gordianus, to know if Ianuarius had sacrificed to Iupiter, & hearing that he remained constand and firme, he appointed him to be tormented, and put to death, in the market place of Trajanus. The Tribune came, and talked with Gordianus, who said? Ah Clementianus! if thou knewest Iesus Christ for God, as I know him, thou wouldest not feare the menaces of worldly Princes, yea, thou wouldest rather labour to gaine and attaine the eternal rewards, which he hath prepared in the other life for them wich serue him,

as it

as it seoweth to me I doe already see and possesse the same. And to answer that which thou speakest of this holy Priest know, that I cannot vse any violence against him, I rather think my selfe vnworthy to kisse his feet, since my soule hath gayned saluation by his meanes.

Clementianus would stay no longer, but went vnto the Emperour, and said vnto him. Know ô Emperour, that this Magitian Ianuarius hath deceaued Gordianus thy liuetenant, with his wife, and family. They be al Baptised, and they haue broke in pieces the Statue of Iupiter, which was in his house; therefore appoint what shal be done herein. The indignation the Emperour conceiued hereat, can not be expressed, wherefore he commanded Clementianus to proceed rigorously against Gordianus, and gaue sentence in writing that Ianuarius should be put vnto death, and that Marina the wife of Gordianus should be made slaue to certaine rustical clownes, who dwelt in a place called *Aque Salui*; for he thought there could not be a more grieuous punishment then that, for such a noble, and delicate lady as she was.

Clementianus caused Gordianus to be brought vnto his presence, in the temple of the goddesse Tellus, which is: The earth, where he had caused his iudgment seat to be set vp. When Gordianus was brought thither, Clementianus said vnto him: how is it Gordianus? Be these the thanks thou doest render to our inuincible Emperour, of whom thou hast receiued so great honours, and benefits? for what cause doest thou now despise his commandment, in adoring strange and vnknowen gods? and hast broken the Statue of Iupiter, and cast it away, as thou knowest, to the notable dishonour of the Emperour? Yea rather said Gordianus, I haue done this for the good & profit of al the Romaine Empire. I pray you tel me Clementianus, who deserueth more, and who is most fit to be adored, the workman, or his labour and workmanship? I adore the workman that made heauen and earth, and you adore the Idols which be the workmanship of men. Then said Clementianus: who is he (as thou saiest) that made heauen and earth.

S. Gordianus answered: that is Iesus Christ the sonne of the liuing God. Clementianus replied: if this thy Iesus Christ be he which made heauen & earth, how commeth it to passe, that a Prince so wise, and discreet as Iulianus the Emperour is, doth despise him? Yea rather (said Gordianus) Iulianus shal be despised of him, since he adoreth the wood and the stones. For which cause his miserable soule shal fal into the deep pit of hel like a heauy stone, and there shal burne continually with the same wood and stone, that he adoreth here. Let vs leaue this talke said Clementianus, and adore the immortal Gods, or els I wil command thee to be beheaded. The holy saint made smal account of his threats, and remained firme in his determination. Wherefore the Iudge made him to be stripped, and cruelly beaten with staues, hauing certaine plumets of lead fastned vnto them, which bruised his bones, and put him vnto great paine.

In the time S. Gordianus was in this torment, he song chearefully, & rendred thanks vnto God, for putting him in the number of the holy martirs. Clementianus (hearing the words of the martir) commanded his head to be cut of, and his body to be cast neer vnto the Temple of the Goddesse Pallas, & that none

none should bury his body, to the end the dogs might eate it. There came vnto that place many fierce mastifes, but when they came hard to the body of the holy Sainte, they howled and barked, but touched it not at al; yea rather, they guarded, and defended the same. In the night one of his seruants, and certaine Christians went thither, and buried it in the *via Latina*, not far distant from Rome, in a sepulcher where the relikes of the holy Martyr S. Epimachus were whose martirdome was briefly writen by venerable Bede, and other Authours of martyrologes in this manner.

## *The life of S. Epimachus. May. 10.*

SAint Epimachus borne in Alexandria was apprehended for professing the faith of Christ. He remained many dayes in prison, where he endured troubles & afflictions very patiently, considering that it was God, for whose sake he suffered, and life euerlasting was the reward, for which he hoped. At the end he was condemned to be burned, and his ashes and bones were carried to Rome, and put in the sepulcher where S. Gordianus was afterward buried. For this cause the Catholike Church celebrateth iointly the martyrdome of these two Saints on the day S. Gordianus died, which was the 10. of May in the yeare of our Lord 213. the aforenamed Iulianus the Apostata being Emperour. Let vs beseech God, that as the bodies of these two holy Saints doe accompany each other in earth, and their soules in heauen doe the same: euen so by their prayers and intercession, he may be pleased to adioyne vs vnto them in the celestial and euerlasting glory. Amen.

## *The liues of SS. Nereus, Archileus & Pancratius Mart. May. 12.*

*HOLY Scripture, in the Book of Kings recounteth; how the valiant captaine Iehu, took possession of the Kingdome of Israel, and how he entred into the citty of Iesabel, who was painted, and had dressed vp her head in prophane manner, to the end he should see her, and enamoured of her. Iehu asked what that woman was, and it was told him, it was Iesabel lately wife to King Achab. When he heard that, he commanded two or three Eunuches that were with her, to throw her from the window vnto the ground, and so shee died.*

*This history is not from the purpose of these three martyrs, S. Nereus, Archileus, and Pancratius. Two of the which being Eunuches, and attending on Flauia Domitilla, nyece vnto the Emperour Domitianus, cast out of the window Iesabel, with al her profane Ornaments and attires, to wit: by their holy counsel and admonitions (as may be seen in their liues) ridde, & discharged her mind, of al vaine pompes and ornaments of the world, and by their meanes brought to passe, that she extinguished al that was profane, and onely Iesus Christ liued in her. The life of these Saints, was translated out of Greek into Latine by one vn-named, who affirmeth that he hath translated it faithfully, and that it was approued by graue Authours. Many Martyrologes doe accord with the same translation, and frier Laurentius Surius recounteth it in this manner.*

AMONG many other Pagans which were conuerted in Rome by the preaching of S. Peter the Apoſtle, there were two Eunuches, one of the which was called Nereus, and the other Archileus, and they were chamberlaines vnto Flauia Domitilla neece vnto the Emperour Domitianus, & was a Chriſtian alſo. Theſe two being one daye in the preſence of their lady, ſaw her ſmooth her fore head, and lay her haire in order very diligently. She adorned them with pearles and pretious ſtones, and laying her haire with thrides of gould, that they might ſeeme more amourous & gratious, ſome shee bound vp, others she let goe looſe, and she washed her face with an artificial water, which made her ſeeme pleaſant and reſplendent. Then she apparrelled her ſelfe with garments of purple, ſilke, and gold.

Nereus, and Archileus, ſtood marking her attentiuely, and when she had made an end and was ready, they ſaid vnto her: If thou ô Domitilla wouldſt vſe that care and diligence, which thou beſtoweſt in trimming and decking thy ſelfe with intention to pleaſe Aurelianus thy ſpouſe (and ſonne vnto the conſul) in adorning thy body and beautifying it with vertue, without al doubt thou shouldeſt pleaſe Ieſus Chriſt; who accepting thee for his ſpouſe, thy fauour and beauty should endure for euer; neither should there euer want vnto thee new attires to adorne thee, in his eternal Kingdom.

Domitilla anſwered: It is not euil that I adorne me to get me a marriage & to haue children, to the end my noble linage may be continued, and the memory thereof be conſerued. Neither is it contrary to vertue, that I enioy the delights which my eſtate, and youth requireth, yea, it ſeemeth the part of a baſe minded vaſſal, that may enioy the delights of his eſtate, & enioyeth not the ſame, ſuch a one in my opinion ought to be expulſed out of the common weale, for thereby he becommeth vnprofitable, in not procuring to marry, and to haue children. It ſeemeth to me that as much as lieth in him, he would bring the world to an end, for that he endeauoureth not to leaue behind him poſterity and iſſue.

Nereus anſwered: Madame you fixe your minde on the preſent delights of the matrimonial ſtate, and doe not conſider what enſueth there after. To be married is a thing lawful, to the end the world may be conſerued, yet al are not bound to be married. At the beginning of the world it was conuenient that al men should haue wiues, to the end men might be multiplied; but now being multiplied ſo much, it is good that ſome should continew in the ſtate of virginity, ſince that the difference betwen the ſtate of marriage and virginity is as much different, as is betwen thirty, and a hundred. Preſuppoſing then that euery one is not bound to marry, and that the virginal ſtate is better then the ſtate of the married, I would haue you (Madame) to conſider, what it is for a maide to marry.

Firſt, she looſeth the name of virgin, and aſſumeth another which is contrary vnto it, to wit: not a virgin. And moreouer which shee wil not graunt vnto her father that begot her, I meane, the dominion of her body, she graunteth vnto a man not of her bloud, in taking him for huſband; making herſelfe his vaſſal, and is of him ſometimes perhaps vſed a like a ſlaue or drudge. If she light on an humerous huſband, he forbiddeth his wife the conuerſation of her father and mother,

mother, he wil not haue her talke with this man, nor ſpeak with that woman, he wil not haue her to heare, ſpeak, nor talke with any. And that which she ſometimes doth with a ſincere mind, he taketh in the worſer part.

Domitilla anſwered: I know my mother ſuffered many troubles, for my father was iealous of her, yet al men are not iealous, neither muſt I of neceſſity light vpon ſuch a match. To this Archileus made anſwere: Al men that take wiues, before they be married and eſpouſed, make a shew of modeſty, humanity, affability, loue, and other good conditions, but when they haue brought their wiues home, they are quite changed, ſo that they ſeeme no to be the men they were before. And the ſmal regard and shameleſnes of ſome is ſo much, that they make drudges of the Ladies of the houſe. And if the wiues wil withſtand or gainesay them, in theſe or other their vnciuil deeds, they doe not only reuile them, but alſo adde bad vſage, and although his ſpouſe be not iealous nor vicious of life, nor affected with any other euil quality, yet for al that he wil know of his wife what she doth out of his company.

Vouchſafe Madame to heare yet further what I ſay. To be with child nine moneths is to beare a heauy weight, and can not be eaſed nor ridde of it in al that time, for a litle moment of delight. To be alwayes in feare leſt the houre of her deliuery should be the hower of her death. To be weak and feeble, pale, euil coloured, and not to be able to goe a ſtep on her feet without feare & paine. If the mother be to hot, or to cold, or otherwiſe diſtempered, many euils ariſe thereof as wel to the infant as the mother: shee ſometimes looſeth her life, or her limmes, or getteth ſome long or weariſome infirmity, or els the infant is ſometimes borne lame, crooked, or dumbe, or with ſome other defect in his body. So Archileus held his peace.

Then Nereus began againe ſaying: Oh how happy is the ſtate of virginity, which is far from al theſe calamities. It is beloued of God, & moſte deare vnto the Angels, and doth reſemble God almighty in reſpect of the integrity thereof. The yong woman that looſeth her virginity, looſeth alſo in this reſpect this ſimilitude, ſince she hath not her integrity any more. The woman that looſeth this guift by ſinne, may by penance put it away, but to recouer her former integrity is a thing impoſſible. Any eſtate of holines what-ſoeuer, may if it be loſt, be recouered by penance, only virginity being once loſt, cannot by any meanes be recouered. As the Queen excelleth al her damſels, ſo virginity is that which muſt excel, and ſurpaſſe al other moral vertues, and hath a great affinity with martirdom. Faith maketh much of it, hope embraceth it, and charity ioyeth at it, and giueth it the kiſſe of peace. Patience, the contempt of the world, vigilancy, conſtancy, and wiſdome, keep her company and goe by her ſide, al theſe vertues being flowers of paradiſe.

The Angels may ſay to the woman that looſeth that guift. Tel me thou woman, wherein that the virginal ſeale offended thee, that thou shouldeſt place in ſteede therof corruption, which is it deadly enemy? This pretious Iewel hath alwayes kept thee company ſince thou cameſt from thy mothers wombe. It was with thee when thou ſuckedſt the milke of thy mother, when thou wakedſt, when thou ſlepſt, when thou roſe from thy bed, when thou put on thy clothes, when thou diddeſt decke vp thy ſelf, when thou hungredſt,

when thou dideſt eate, it was alwaies with thee. It was alſo with thee before thou waſt baptiſed, when thou waſt a Catechumen, when thou waſt Baptiſed, when thou waſt made the ſpouſe of Chriſt in Baptiſme. by theſe eſpouſales no harme came vnto it, but much good. O bleſſed virginity which maketh a man in earth like to the Angels of heauen! Wherefore Domitilla, Lady and miſtres, chooſe either to be ſpouſe to Ieſus Chriſt, with this title of perpetual virginity, or elſ looſing it to be ſubiect to a mortal man, with whom if you ſhal haue any delight, it wilbe momentary, and paſſe quickly away, yea it ſhalbe accompanied with very great miſeries, and diſguſts, that it wil ſeeme to you rather a paine then a pleaſure.

Theſe and other words ſaid Nereus and Archileus to Domitilla, who being a prudent damſel, mooued with ſuch efficacious reaſons, but much more by the grace of God, which wrought in her, ſaid: I wish that it had pleaſed God, that this celeſtial doctrine had come to my eares before this time, for then I would neuer haue been eſpouſed, yea as when I was Baptiſed I abandoned the adoration of Idols, ſo being inſtructed by this holy Philoſophy, I would haue eſchued the deſire to be maried, and to haue children. But it being Gods wil, that by meanes of your words I was made a Chriſtian, and ſo gained my ſoule: I am in hope, that he wil alſo by your diſcretion and counſel, help me to conſerue my virginity, and deliuer me from the hands of Aurelianus, vnto whom I haue been promiſed for ſpouſe. Great was the ioy of the two Saints, when they heard the words of Domitilla, and they told her: that there needed no other but her conſent, and for al the reſt (God aſſiſting them) it would come to good paſſe.

They asked leaue of her, and went to the holy Bishop Clement, who at that time ruled the Church of God, and they ſaid vnto him: we know they chiefe honour (O holy father) to be in Ieſus Chriſt, and of worldly glory thou makeſt ſmale account, alſo we wel know that thy father hath a brother called Clement, who was the Conſul. Plantilla was ſiſter vnto him, who brought vs two being litle ones: This lady hearing the Apoſtle S. Peter was conuerted and baptiſed, & died the ſame yeate that the holy Apoſtles SS. Peter & Paul were martired, and left behind her one daughter, who on her fathers ſide is niece vnto the Emperour Domitianus. This lady whom we haue ſerued, and yet doe ſerue as bondmen, was promiſed as Spouſe to Aurelianus. Now, by meanes of ſome reaſons which we haue heard the Apoſtle S. Peter ſpeak, and which we haue repeated vnto her, she is determined to conſerue her virginity for euer. Therefore we deſire thee, to goe and gaine this lady vnto Ieſus Chriſt. S. Clement anſwered: me ſeemeth the time approcheth, wherein you and I muſt iointly dy for the loue and profeſſion of Ieſus Chriſt. But becauſe he bid vs not feare them that take away our corporal life, we ought not to make account of any mortal man, but ſerue the immortal God. When he had ſaid this, he and the two Saints departed, and went vnto the place where Domitilla was, who made a vow of perpetual virginity in the hands of the Pope, and he conſecrated her for a ſpouſe of Ieſus Chriſt.

The troubles and perſecutions the good damſel for this cauſe endured of her ſpouſe Aurelianus can not be recounted with toung, for he obteined of the Emperour,

perour, that if Domitilla would not ſacrifice vnto the Gods, she should be ſent into exile to an Ile called Pontia (or Pontiana) Nereus and Archileus went in her company to attend and ſerue her, & to comfort her in her afflictions. They remained a while in that Ile, and in that time Aurelianus did not forget Domitilla his ſpouſe, yea he went vnto her in the Ile, to ſee if her opinion, was altered. But finding her firme & conſtant, and perceiuing that Nereus & Archileus were cauſe thereof, he wreakt his anger on them, cauſing them to be beaten cruelly. Hauing done this, he brought them vnto Terracina, to the end Moniuius Rufus who had been Conſul, and was iudge in that place, might giue ſentence on them. Moninius ſeing that the holy men perſeuered in the faith of Ieſus Chriſt, which had beē taught them by S. Peter, cauſed them to be hanged on the torture, & their ſides to be burned with plates of heated Iron applied vnto them, & laſtly, to be beheaded. Auſpicius who was foſter-father, & diſciple of S. Domitila, took the bodies of the ſaints, and brought them neare vnto Rome, and buried them in *via Ardeatina* in a poſſeſſion of the ſame Domitilla, neer vnto the place where S. Petronilla the daughter of S. Peter was buried.

The ſucceſſe of Domitilla was this: Aurelianus cauſed her to be led vnto Terracina, and there he would take her to wife in forcible manner. To that end he choſe an eſpecial day, inuited his kinſfolkes, called muſitions, as the vſe was in the weddings of the Gentils, & began the feaſt. Among others Aurelianus danced, hauing Domitilla in his power faſt shut within a chamber, who deuoutly praied vnto God, to deliuer & ſet her free frō that peril. It pleaſed God to heare the praier of his holy ſaint, & to deliuer her by this meanes. The dauncers were in the hal of the lodging where Domitilla lay, and among others Aurelianus dauced, & when they were now al weary, he ſtroue to be laſt of al that should leaue the daunce. Laſtly, he danced ſo much, that on a ſodeine he fel dead on the ground, & by that meanes Domitilla was ſet frer from the violence, which was ready to be offered vnto her, but not from death, for Aurelianus had a brother called Luſſurius, who being deſirous to reuenge his brothers death (for the which he put Domitilla in fault) asked leaue of Traiane, who was ſucceſſour in the Empire, to make her ſacrifice vnto the Gods, or els to put her vnto death.

Luſſurius obteyned al his deſire, and went vnto Terracine, where he foun i Domitilla accompanied with many other damſels, whom, she had perſuaded to receiue the Chriſtian faith, and to conſerue their virginity. Luſſurius made proteſtatiōs vnto thē al before witneſſes, that they should reſolue to ſacrifice vnto the Gods, but ſeing his proteſtations to be vaine, he cauſed al the things that were of any valew with in the houſe to be caried away, then cauſed he the dores to be locked, and a fire to be made round about it, to the end that Domitilla and other two Virgins, which were called Theodora, and Ruffina, might be in that place conſumed with her. On the next day Ceſarius a Deacon came thither, and taking away the ſtones, and the wood which was halfe burnt, found the bodies of the holy women lying flatte on the earth in ſuch māner, as if they had been in prayer, ſo that it was apparant, that they ended their liues in prayer. The fier had taken away their liues, but had not touched one of the haires of their head. Their bodies were buried honorably.

## The life of S. Pancratius Martyr. May. 12.

ON the ſame day on which the Church celebrateth the feaſt of the aforenamed ſaints, it adioyneth to them the martirdom of S. Pancratius. Who in the time of Diocletianus, and Maximianus Emperours came vnto Rome, from a citty of Phrigia (in the which he was borne) with deſire to be a Chriſtian. He vnderſtood that the Pope lay ſecret for feare of the perſecution, wherefore he went to ſeek him, and hauing found him, he remained in his company certaine daies, and at the laſt he became a Chriſtian. After he was Baptiſed he offered himſelf voluntarily vnto the perſecutours, who let him to Diocletianus. He ſeing Pancratius to be yong (for he was but 14. yeares old) and beautiful, and by his wordes ſeeming to be wiſe, took great affection to him: he beſought him to ſacrifice vnto the Gods, making vnto him large offers if he would doe ſo.

S. Pancratius anſwered the Emperour, and alleaged one reaſon worthy of his notable wit, ſaying? I cannot endure (o noble Emperour) to heare thee to perſuade me to adore thoſe gods, whoſe life was ſuch, that if thy ſeruants were like vnto them, thou wouldeſt chaſtiſe them ſeuerely. The Emperour would not let him ſpeake any more (wondring much at the words he heard) for he doubted if Pancratius continewed his ſpeach, he might vſe reaſons of ſuch efficacy, that they would haue with drawen many from the adoration of the Idols, and therefore he cauſed him to be beheaded.

The body of the ſaint was honorably buried by a good woman called Otauilla. The Church celebrateth the feaſts of the aforenamed martirs, the day they died, which was the 12. of May. Nereus and Archileus ſuffered in the yeare of our Lord 92. in the raigne of Domitianus. And Pancratius in the yeare. 286. (Baronius ſaith 303.) in the raigne of the Emperours Diocleſianus and Maximianus.

## The life of S. Boniface Martyr. May. 14.

THE Prophet Zachary ſaith; *that the cauldrons in the houſe of our Lord, ſhal be as the pots before the Altare. S. Ierome expounding this place, ſaith; That in thoſe cauldrons, the fleſh is ſodde, which is offered in the Temple in ſacrifice, which were black with the ſmoke, and had an euil ſmel, becauſe of the vſe whereto they ſerued. But in the pots were ſet noſegaies of flowers vpon the Altare. Agreable vnto this, by the cauldrons we may vnderſtand diſhoneſt people, and thoſe that are giuen to ſenſuality: for as in thoſe cauldrons the fleſh was boyled, ſo theſe in the cauldrons of their filthy appetites, boyle their fleſhly delights. Thoſe were made black with the fire, and with the ſmoke, and ſmelt euil, by reaſon of the vſe they were employed in; euen ſo, carnal people become black with the fire of concupiſcence, which doth burne them, and they be made moſt vgly and ſtinking, by the vſe of that*

*of that wicked vice. If they be scoured and made cleane, it is to couer their filth, and if they vse any odours or perfumes about them, it is to take away the smel of their filthy life.*

*To say the truth, such as these be, dissemble their sinne before men, but from God they can not conceale it, in whose sight there is not any thing more soule and displeasant, then carnal and sensual people. So that the cauldrons doe fitly manifest vnto vs, the lothesome sent of sensual delights. The pots of roses and flowres, doe represent the sweet odours which doe concomitate honest and chast virginity. There is no rose nor flower, can be so grateful to the sense, as an honest and chast person, in the presence of almighty God. This is to our purpose which the Prophet saith: That the cauldrons in the house of God, be as the pots vpon the altar. His meaning is, that sometimes God bringeth vicious and carnal persons, to become vertuous and chast liuers; which happened in this present Saint, who being a carnal and dissolute man, became after by Gods grace so holy, and honest of life, that he gaue vp his life a sacrifice for the loue of Christ his Lord. Of him writeth Ado Archbishop of Treners in this manner.*



SAINT Boniface was a Cittizen of Rome, and had vnder his charge the goods & possessions of a rich lady called Aglae. The conuersation they two had together, was the occasion that they offended God in sinning carnally: and though they remained some space of time in that sinne, yet al good motions were not quite extinguished: for Boniface was a great giuer of almes, and very charitable toward the poore, which was the cause that God afterward inspired him to acknowlege his sinne. Also Aglae being a woman of great account, & hauing many kinsfolkes, lost thereby her good name and reputation, and was spoken of in euery mans mouth, so that their sinne was not so pleasing to them as it had been before, for that it was abated with the curbe of publick shame. Also, it was a help that they were both Christians, vnto this adioyning the consideration, how they had lost the fauour of almighty God the company of Angels, & were condemned vnto hel, according to the present iustice of God, where they looked to be tormented eternally with the diuels.

The commemoration & consideration hereof, I say, and theses motiues, induced bot of them by mutal consent, to determine to abandon their sinful estate, & to labour to obteine pardō of God for their former offences. They perceiued themselues miserable, & vnworthy to appeare before the heauēly maiesty, by reason of their grieuous offence, except they found some meanes to gaine his grace. Wherefore vnderstanding that the persecution which Diocletianus, and Maximianus had raised, was very rigorous in Asia the lesse, in the Prouince of Cilicia, & that many Christians were there martired, they agreed together that S. Boniface should goe thither, & endeauour to get the body of some martir, to the end they might obtaine pardon of their sinnes, by his intercession.

S. Boniface went on the iourney & came to Tharsus, principal citty of that Prouince, and bad them that were in his company to prouide a lodging, for he himself would goe to see that which he so much desired, which was: the place where the Christians were martired. Whē he came thither, he saw on hanged by the feet, vnder whose head was a great fire which burned bright. There was another

another tied both by the hands and feet, and pulled vnto foure postes of wood in horrible torment. Another was torned with hooks of yron, and another cut in pieces by the middle. Another had his hands and feet cut of, and another was laid ouerthward a post, which held him a loft from the ground in grieuous paine: he saw in briefe the most cruel torments, the afflicted Christians indured. He therfore hauing a great desire to suffer the like for the loue of Iesus, cried out with a loud voice: *Great is the God of the Christians. He truly deserueth that such torments and martyrdomes be endured for him. Blessed and happy are they which suffer them for his sake.* Hauing said this he ranne with great deuotion vnto the place where the martyrs were, and kissed their wonds, and wiped the sweat from their faces, he annointed his eyes with their bloud which they shed, & said with a feruent voice: *Fight manfully (ô blessed Martyrs) and ouercome the diuel. for the torment shal passe away, but the repose and glory shal last for euer. The tyme shal come, when you shal see them that now torment you, tormented in hel for this their cruelty.*

These things came to the knowledge of the Iudge Simplicius, by whose commandment these cruelties were inflicted vpon them. He caused S. Boniface to be taken and brought before him, and then said vnto him: Who art thou? S. Boniface said: I am a Christian. This is ynough said the iudge, and forthwith caused him to be stripped naked, then to be hanged by the armes, and al his body to be torne with hooks of Iron, vntil his very bones were seen. Then he put shap needles between the nailes and flesh of his fingers, yet notwithstanding, the holy martir lifted vp his eyes vnto heauen, and supported the torments very chearefully. The iudge caused him to be laid flatte on the earth, & with certaine instruments making him hold his mouth open, powred in melted lead. Neither did this content him, but he filled also a cauldron of pitch, and when it boiled very fast, he made the martir to put his head into it, which torment by Gods assistance did him no harme at al, so that the iudge in a rage caused his head to be cut off.

When S. Boniface died, there happened a great earthquake in al the city, and euery one said: that it was for the cruelty vsed against the stranger which was a Christian. This earthquake caused many Pagans to be conuerted, & the Christians which were daunted to see the great cruelty, took hart, and were animated to dye for Iesus Christ. They which came from Rome with S. Boniface sought him, and when they found him not, they said: this man hath mette with an other Aglae, and he is sporting with her, or els he is fast in some tauerne, at the wine. These men mette with some of the officers, and asked them if they had not seen a stranger that came from Rome, corpulent, curled haired, and apparelled in scarled. They answered: This man whom you seek is this day beheaded, for that he confessed he was a Christian. No no there is no such matter, replied the companions of S. Boniface; he whom we seek, was far of from being a martir, for he was an adulterer, and a great drinker of wine. Come said the officers, and we wil shew you his body.

So they brought them to the place where his body lay, and his companions when they saw him, wondred out of measure. Then they besought the officers to giue them the body, & they were contented for 500. pieces of money, which were disbursed forthwith. They imbalmed it with pretious ointments, and wrapped

wrapped it in coſtly clothes which they had brought to enwrappe the bodies of ſome other Martirs, and carried it vnto Rome, rendring glory to God, that worketh ſuch wonders. An Angel appeared vnto Aglae, who told vnto her al that which had happened vnto Boniface. She went to meet that holy body with great deuotion, and cauſed a Church to be builded neer to Rome in his honour, and buried him therein very honorably. This being done she forſooke the world, and al the pompe thereof, and diſtributed her goods among Churches, Monaſteries, and needy people. She gaue liberty vnto her bondmen, and took the habite of a religious woman, and ſuch was her holy and vertuous life, that God wrought many miracles by her meanes.

She liued afterward thirteen yeares, and after her death was buried by the body of S. Boniface, whoſe feaſt the Church celebrateth on the day of his Martyrdome, which was on the fourteenth of May about the yeare of our Lord 288. In the raigne of the Emperour Diocletianus (Baronius ſaith: 305. vnder Conſtantius and Galerius) Vſuardus putteth the feaſt of S. Boniface on the ſixth of Iune, which was the day his body was brought vnto Rome.

## *The life of S. Vbaldus Biſhop of Eugubium in Italy, May 16. Taken forth of Surius tom. 7.*

BLeſſed Vbaldus natiue of Eugubium, was noble by blood, but yet more noble by integrity of life. He being but a child, loſt his father, & after by his god father Vbaldus (whoſe name he had taken) was committed to a religious man, the Prior of the Church of ſaint Marian and S. Iames Martyrs, to be inſtructed in Eccleſiaſtical diſcipline, where applying himſelf to the ſtudy of learning, he learned the holy Scriptures. But growing vp to riper yeares, & to more mature iudgment, ſeing the bretheren of that place to liue litle conformable to their rule & inſtitutions, he went to the Church of S. Secundus, where for a while he liued very piouſly: where Ioannes Grammaticus (of bleſſed memory) Biſhop of the citty of Eugubium, ſeeing the wel ordered and religious conuerſation of the youth, endeauoured to cal him to his owne Church, ſo that of his fatherly beneuolence, he often detained him with himſelfe. Who when he had paſſed the yeares of his youth, the grauity of his behauiour did ſo maruelouſly recómend him vnto al, that he was made Prior of the Church of S. Marian and S. Iames aforenamed, euery one giuing his voyce in his fauour. Which office, although of it-ſelfe it was very honourable, yet the manners of the cleargy of that place were ſome what corrupted. He was there hyred for a yearly pention to ring the belles at ſuch houres as the diuine office was to be ſaid: in the meane while the cleargy remained in their owne houſes, giuing themſelues to making good cheare, and to long ſleeping, ſo that the obſeruation of Eccleſiaſtical worship, ſeemed almoſt to conſiſt in the ringing of the Bels. In the cloiſtre, acceſſe was free for al, as wel for woman, as for men, nor were the gates at any time shut. Wherfore firſt, of al thoſe cleargy men (aſſiſted by diuine help) he adioyned three vnto him, whom hauing ſweetly and gently admoniſhed, he brought them to that

passe, that they were willing to liue with him according to the prescription of their rule, and did firmely adhere vnto him. After this, he went to the Monastery of our B. Lady of Portuensis, where the rule of Apostolical institution was decently obserued, there subiecting himself for the space of three months, to the discipline of those brethren, to the end that being made a disciple of truth, he might teach others afterwards without errour. For departing from thence, he caried the rule with him, and proposing the same vnto the brethren, he obtained (God fauoring him) that when he commanded it to be obserued of al, from that very time, al so behaued themselues as the same enioyned, & they conformed themselues vnto him religiously.

Then fel there out a thing lamentable; which was, that the greatest part of the citty of Eugubium was burnt, and by the fearful iudgment of almighty God, the Abbye also of the blessed man vtterly perished; with the griefe whereof not being a little oppressed, he went to Peeter Ciriminensis, Prior of the hermitage of Auellana, whose sanctity of life and fame, was at that time spread in euery place: to whom he declared, that he would forsake the office or Priorship, and change his place. But he mildly reprehending him taught him, that the godly were to be tryed by tentations like gould in the fornace, and that he should be guilty of a great fault, if he should abandon his brethren committed to his care, in so sad and afflicted estate. Whereupon the man of God Vbaldus, belieued the words of so great a personage, and not without great alacrity of mind making speady returne, assisted with diuine help, both began to build againe the Church that was burnt, as also, neighbours inciting, wonderfully to repaire the damage of the goods that were lost; and that so far foorth, that that fire brought no detriment, but rather great emolument, and encrease of piety and religion. At that time Perusinus Bishop (of blessed memory) departed this life, in whose place Vbaldus being elected, he betaking himself to flight lay hid for a while in an hermitage, vntil another was ordained. He was also elected Bishop of another citty, but going a foot to Rome to Pope Honorius, taking four other Priests with him, he brought to passe by great instance, both made by himself, and by some Cardinals also which were his friends, that he was discharged from that function.

Being therfore by diuine ordinance reserued for his owne cittizens, he returned to Eugubium wherof Stepten the Bishop dying, and the cleargy of that place not agreeing amongst themselues touching the election of their Prelat, the seruant of God Vbaldus, with certaine others went to Rome, that they might consecrate for their prelat. But the Bishop being diuinly incited therto, named Vbaldus for their Bishop, commanding that they also should choose him. Neither yet did honor alter in him, the laudable manners of his former life but with the encrease of dignity, al virtu also did encrease. His liuing was very temperat, and void of al vaine glory: for albeit he eate very sparingly of al kind of meate, that he might auoid vaine glory (which lyeth in waite to entrap those that are abstinent) he most commonly vsed dry bread, that so he might refresh his body, and yet might not be caught with the delightes of vnlawful meates. His bed was set forth with a litle straw, a litle boulster, & with a mean and sory couerlet. But prayers were so frequent with him, that al times,

mes, and al places were oratories vnto him. He liued vntil the dayes of Alexander the fourth in his bishoprick, endued with so great patience and sanctity of life, that iniuries being done vnto him euen of those that were most familiar with him, he bore them pleasingly: For once being shut forth by his owne dore-keeper, and smitten on the forehead with the dore, he brused the head of that iniury by voluntary obliuion.

Vpon a time the wal of the city of Eugubium was to be repaired, close to the vineard of the blessed man: where some of the masons did somwhat that, seemed to be to the detriment of the Bishops vineard. He therfore forbad that they should proceed no further in that iniurious work. But he who was the ouerseer of the work, slightly setting by his defence, and moreouer wickedly thrusting him away, threw him downe in the wet morter: where with he being al defiled, returned home with a most quiet mind, as if he had suffered nothing at al. The holy man likewise sustained many afflictions, and grieuous sicknesses. Twice also he brok his legge, and once his harme. Also out of his flesh (but especially forth of a terrible sore of his side) intollerable corruption or matter flowed forth: yet would he not that that should be any impediment vnto him, the lesse to discharge the duty of a Bishop. Death approaching neer at hand his body being vtterly destitute of forces, hauing receiued the Sacraments of the Church, and praying and singing, he rendred vp his spirit to our Lord the 17. day of Iune, and was brought into the house of the blessed martirs Marian and Iames. But his burial was deferred for certaine dayes, and that as wel because of the healing of the sick who came often thither, as because of the deuotion of many. After which, his body (which yealded forth a most sweet odour) was of certaine most honourably interred, in his canonry, neer to the wals of the city, where euen to this present, it remaineth altogether incorrupted, and also shining with infinit miracles.

## *The life of S. Potentiana, or Prudentiana Virgin. May. 19.*

*Saint Luke the Euangelist recounteth in his Gospel: That the vnfortunate riche man (who for that he was couetous was condemned) being in torments, lifted vp his eyes, and saw Lazarus in Abrahams besome. Great is the mistery which is heare conteyned, in that the Euangelist doth not say that he looked vpon others, but vpon Lazarus, though in that place there were many others on whom he might haue looked, as Adam the first man and Eua his wife, Abel the iust, Noah that great Patriarch restorer of the world. There was also Moyses the law giuer, Dauid that famous King, Isaias, Ieremias and the rest of the Prophets. The great S. Iohn Baptist was also there, most worthy to be seen aboue the rest.*

*It wanted not a mistery then, that the rich man looked, and beheld no others but only Lazarus, lame, and ful of vlcers. This therefore we may coniecture to haue been the mistery, that in hel it commeth to their mind although to late, what euery one of them which be there ought to haue done. And for that to the rich man (to haue been deliuered from hel and to haue attained the celestial ioyes) the particular and proper meane was, to haue respected the poore, and to haue giuen almose, since this is the proper talent which he hath in trust, to gaine it*

*withal, and of which God wil aske and demand a straight account. For this although too late, and without any benefit, the rich man being in hel, lookt vpon Lazarus the poore man, and vpon none but him. The vertuous Virgin saint Potentiana vnderstood this wel, and how that it was necessary for her if she would aspire to heauen, to giue almes. Wherefore she spent the most of her time in this holy exercise. Venerable Vsuardus, and other authours of Martyrologes write her life in this manner.*



Saint Potentiana was borne in Rome, & was daughter vnto Pudens, wherefore some haue called her Pudentiana. Her father was disciple vnto S. Paule, and was very rich, and of noble linage: and her mother was called Sabilena. She had a sister which was S. Praxede. This holy Saint from her childhood (by the councel of her parets) exercised her self in works of piety. Her parents after their death left great possessions, to her and her sister, part of which they sold, & distributed vnto the poore. The exercise of these two sisters was prayers, and fasting. By her meanes al their houshold seruants which were in nomber 96. were Baptised by Pius the Pope.

For that Anthonius who was at that time Emperour, had made a law, that the Christians should not haue temples, for the publik exercise of their Religion, and seruice of God. The Pope came therefore vnto the house of S. Potentiana, & there said Masse: many Christians comming thither secretly to heare it, and receiue the B. Sacrament.

This holy Saint gaue good and curteous entertainement vnto the Pope, and bestowed on him things necessary for his liuing. Being busied in these holy exercises, she changed this temporal life, for one that was eternal. Her body was buried in her fathers Sepulcher, in the Churchyard of Priscilla, in the Via Salaria, on the 19. day of May, in the yeare of our Lord 168. the aforenamed Anthonius Pius being Emperour. It is said that the body of this holy Saint, is at this time in the city of Parma.

## *The life of S. Vrbane Pope and Martyr. May. 25.*

*IN that renowned supper (which the Prophet Daniel recounteth) King Balthasar made vnto his fauourities, Courtiers, and seruants, being serued in the vessels of gold and siluer, which his father Nabuchodonosor had brought from the Temple of Ierusalem vnto Babylon, he his wiues, and the rest that were at the banquet, drinking in them, God was wroth with him for his great pride, and there appeared a hand which writ on the walle (although in Cyphers) that he should shortly dye.*

*Hereof it commeth that Pope Vrbane made a decree: That the things offered by the faithful vnto the Temple, should not be put afterwards to any profane vses, lest God should chastise them that did so, as he did Balthasar for prophaning the vessels of the Temple. The life of this holy Pope collected by Damasus, and other authours which wrote of Popes, is in this manner.*

Saint

SAint Vrbane was borne in Rome, & was ſonne to Pontianus. He ſucceeded Calliſtus in the Popedom, and was a man of moſt holy life. His conuerſation was very pleaſing, and his life exemplar, ſo that by his preaching, infinite people were conuerted vnto the faith, as wel in Rome, as alſo in other places. Among other, one was Valerianus a principal man, and husband to S. Cecily, with Tiburtius his brother, both which were moſt holy martirs. In whoſe honour, S. Vrbane conſecrated the houſe of S. Cecily, and made it a Church. This Pope wrot an epiſtle of profitable and wholeſome doctrine, out of the which are taken ſome decrees. In the time of this Pope the cuſtome of the primitiue Church endured ſtil, which was: for the Chriſtians to liue incommon. And to remedy their neceſſities, they ſold the poſſeſſions which others had left vnto the Churchs. Becauſe experience did show, that it was not conuenient to haue the ſaid poſſeſſions ſould, Pope Vrbane ordeined, that there after they ſhould not be ſold, but of the fruits, and with the reuenewes thereof, the Prieſts and miniſters of the Church ſhould be ſuſteined.

S. Vrbane was the firſt Pope, that vſed the chalice and platen of ſiluer, in the celebration of the Maſſe, impoſing great penalties on them who vſed them or tooke thē (or any other veſſels offered by the Chriſtians to any pious vſe) with intent to employ them in any prophane vſe, or manner. He commanded them alſo to auoide the company of one excommunicated by a Bishop, although vniuſtly. He alſo decreed, that confirmation ſhould be taken after Baptiſme, by the hands of a Bishop. He was Pope eight yeares. 11. moneth and 11. daies (*Baronius* ſaid. 6. yeares, 7. moneths and 4. daies) in which he gaue holy orders fiue times in the moneth of December, and ordered. 9. Prieſts. 5. Deacons, and 8. Bishops. He was martired in the time of Alexāder Seuerus ſonne vnto Mammea, who althought he did not perſecute the Chriſtians (but rather was deuout vnto Ieſus Chriſt (and kept his Image among his Idols) yet by the vſe of the forepaſſed perſecutions it fel out, that Pope Vrbane came to be a martir. His body was buried in the Churchiard of Pretextatus in the *via Appia*. His death was on the day that the Church celebrateth his feaſt, which was the 25. of May, in the yeare of our Lord 232. as Onuprius ſaith, (Baronius ſaith: 233.

## *The life of S. Eleutherius Pope and Martyr. May. 26.*

*ON a time there came vnto our Sauiour certaine malicious perſons, of thoſe which watched to find in him ſome thing whereof they might accuſe and reproue him, and when they found not any thing, they ſought among his diſciples, who ſeeing that they did ſometime eate with out waſhing their hands, they thought it to be a very great fault, for that it was a cuſtome of the Iewes to wash their hands oftentimes, and eſpecially, when they went to eate. Wherfore concerning this, they determined, to take with our Sauiour: perhaps thinking if he ſ'ould approoue this in his diſciples, that then they might haue occaſion to complaine and to accuſe, not the diſciples, but the Maiſter himſelf, as a transgreſſour of the old and ancient law.*

Wel, hauing found this ſmale matter to ground vpon, they ſaid vnto our Sauiour: why doe thy diſciples contrary to the ordinances and cuſtomes of the ancient law, in not waſhing their hands when they eate? They doe this perhaps, becauſe they know not the ancient cuſtomes or els if they know them, they doe contrary, and deſpiſe them. Ieſus who vnderſtood very wel their malice, anſwered vnto them and ſaid: for what cauſe doe you contrary to the commandement of God, being cruel againſt your father? making them to dye of famine, and giuing that away to others, which you Elders ſay is lawful. Which thing is falſe bond and deceipt, and againſt that which God and nature it ſelfe ſpeaketh and teacheth.

Laſtly Chriſt ſaid: it was a ſmal matter wheter the hands were waſhed or no to eate meat, and of this he yealded this reaſon, ſaying; That which entreth into the mouth defileth not the ſoule, but that which commeth out, from the mouth commeth euil words, which giue ſignes of wicked thoughts bred in the heart, as diſhoneſty, reuenge, couetouſnes, and ſuch like. That which entreth into the mouth goeth into the ſtomake, who deuiding that which is neceſſary for the ſuſtenance of the life, ſendeth the reſt as ſuperfluous out of the body.

The holy Biſhop Eleutherius conſidering this ſentence of Chriſt Ieſus, which ſaieth: That which entreth in by the mouth doth not defile the ſoule, he made a decree, in which he declared it to be lawful to eate of euery kind of meat. In ſuch ſorte, that it is not forbidden vnto a Chriſtian by law, that he neuer eate ſome kind of meate, as the Iewes were forbidden: which God did to auert from them certain vices, repreſented and ſignified in thoſe things. God commanded them not to eate the flesh of pork, which is a beaſt which ſignifieth Luxury, & hereby he commanded them to be chaſt, for they might conſider thereby and ſay; if God commanded that he which eateth of this beaſt, which ſignifieth Luxury ſhould be chaſtiſed rigorouſly, what a great chaſtiſement doth he deſerue, which shal commit ſuch an ſinne actually.

The Hebrews were an obſtinate, and ſtubborne people, and therefore God vſed them rigorouſly, but he did not ſo with the Chriſtians, becauſe he forbad thē that they ſhould not commit the ſinne, and gaue them licence and liberty to eate of the beaſt which it ſignified. So that vnto a Chriſtian, there is not any meat forbidden by the law, if it be in it ſelfe good to eate, and not contrary vnto health: Becauſe to take poyſon or any other thing notably hurtful vnto health is not lawful, but rather it is mortal an deadly ſinne.

It is ſinne alſo to eate things lawful (and that doe noe damage vnto health) at al times and dayes, without making any difference of one day or another. Becauſe in al the Lent, vpon fridays and ſaterdays, and ſome other dayes in the yeare, the Church for biddeth and prohibiteth for good reſpects the eating of flesh (and certaine other meats as aggs, cheeſe, and al kind of whit-meats) which things are not forbidden, becauſe they are euil in themſelues, but the holy Church willeth, that for diuers other holy reſpects Chriſtians keep abſtinence on ſome apointed daies, in chaſtiſing their owne flesh, by abſtayning from certaine meats, yet not condemning them.

I ſay then, that the mind of S. Eleutherius neuer was, nor he deſired not to take away the vſe of faſting and vigils, in ſaying: that al meats were lawful vnto Chriſtians to be eaten. For he knew very wel, that the faſt (of the Lent eſpecially) had been brought in by our Sauiour, and obſerued by his holy Apoſtles, and reduced vnto the order it is now kept, from the time of the moſt holy Pope Theleſphorus. Therfore in this, Pope, Eleutherius intended only to ſay: That a Chriſtian was not forbidden by his law, to abſtayne from any kind of meat for euer, as many ſortes of meats were forbidden vnto the Hebrews in the old. The life of this holy Pope written by Damaſus, and other authours was in this manner.

By



BY the death of Pope Soter, Eleutherius borne in Nicopolis a citty of Greece (who was a deacon and disciple vnto Pope Anicetus) was placed in saint Peters chaire, His father was called Abondius. At that time Commodus Antonius sonne to Marcus Aurelius was Emperour, and the Christian Church was then in peace, for which cause our holy Religion increased euery day in great number of faithful, as wel in Rome as in the other citties and Prouinces. Among many that were conuerted, the most principal was Lucius King of England, which at that time was called Britany, and was after called Anglia, of certaine people called Angli which conquered it, & lastly, by corruption of the word it is called England.

King Lucius being moued with the zeale of our holy Religion, sent Ambassadours vnto Pope Eleutherius, requesting him to vouchsafe to receaue him & al his court, into the lap of the holy Church. The Pope glad of this good newes, dispatched forthwith two holy men, the one Fugatius and the other Damianus. Who being arriued in England, baptised the King and al his court, & afterwards al the people of that Kingdom, pulling downe their Idols, and forbidding to doe sacrifice to them any more. In such sort, that England was the first Prouince of the world, that receaued the faith of Christ by publick decree, with al the nations that were in that Kingdom. This was in the yeare of our Lord 180. (*Baronius* saith 183.) But those that were called Angli, hauing conquered that Kingdom, caused that people to returne vnto Idolatry, which lasted vntil the time of S. Gregory, by whose meanes they were conuerted againe.

We haue no cause to muse much at these mutations, hauing seen what befel in that realme in the time of King Philippe of Spaine, the second of that name. For that Kingdom being wrapped in many errours and heresies, and Mary the daughter of the right Catholick Princesse Catharine, wife vnto King Henry being Queen thereof, and taking to husband King Philip, al the ile renounced their errour, & the people thereof returned vnto the obedience of the Church of Rome. For which in Spaine were made great triumphes and ioy, such as neuer were before in that Kingdom. But alas the true faith lasted but a while in that Iland; because Queen Mary dying without issue, King Philip left that realme vnto Elizabeth, daughter of King Henry, and in her time the people of that Kingdom returned to their former errours. Whereby it appeareth, that this nation doth ligtly leaue their faith, and redily also receaue it againe. But let vs returne vnto our Pope.

I say that he hauing made the aforenamed decree about the meats, and hauing giuen holy orders three times in the moneth of December, and at them ordered. 12. Priests. 8. deacons, and. 15. Bishops, and hauing gouerned the Church. 15. yeares three moneths, and two daies (Baronius saieth: fifteen yeares, & twenty three dayes) receaued the crowne of martirdom, on the same day that the Church celebrateth his feast, which is on the twenty sixe of May, about the yeare of our Lord 195. (Baronius sayth 194.) In the time of the Emperour

Emperour Commodus. His body was buried with many other Popes in the Vatican.

## *The life of S. John Pope Martyr. May. 27.*

*WE read in the second Book of Paralipomenon, that the good King Ezechias, among many his pious works, caused the Temple of Ierusalem to be clensed, for when he began to raigne he found it filled with durtmyer, and other filthines. The same did Pope Iohn the first of that name, for he finding many Churches ful of vncleanes (for that the perfidious Arians were possessed of them, which kept them correspondent to their doctrine) he vsed al diligence that such like filthines should be thrust out of Italy, and out of many other parts of Christendome, taking away the Churchs from the Arians, and restoring them vnto the Catholikes.*

*This his diligence so much pleassed God, that he merited to obtaine that which many haue desired, and not obtained, to wit: the Crowne of Martyrdom. The life of this holy Pope hath been taken out of the Romaine Pontifical, and out of other good authours in this manner.*

BY the death of Hormisda the Pope, there was elected in his place Pope Iohn the first of that name, who was borne in Toscana, and was sonne vnto Constantius. There was in this holy Pope al the good parts and qualities which are required in a good Prelate. In the beginning of his Popedome, he had a great care the augment the seruice of God, and caused many faire buildings to be made a temple and Churchyard in the via *Ardeatina* in the honour of the holy martirs Nereus and Archileus. An other he made in the honour of SS. Fælix and Adauctus martirs also, & an other in the honour of S. Priscilla the Virgin. He adorned the altar of S. Peter with much gold and Iewels of great price. In the time of this Pope raigned in Constantinople the Catholick Emperour Iustinus, who by the persuasion of the Pope (who desired to reduce al the Oriental Empire vnto the vnion of the faith, and to extirpate the errours that kept it in diuision) made a law and publick edicte, by which he commanded, to shut vp al the Churchs of the Arians, and to banishe al the hereticks out of his Empire, and the same did the Pope in Italy.

At that time Theodoricus King of the Ostrogothi, who had chased and driuen Opoacer King of Heruli out of Italy (which he had vsurped) was Lord of the greatest part thereof. Theodoricus kept his royal seat in Rauenna, and was an Arian, and vnderstanding what Iustinus had decreed in the Empire, & what the Pope had done in Italy, was greately offended, & began not only to threaten the Pope, but the Emperour also, because they had takē away the Churchs from the Arians. At that time Theodoricus was very potent and mighty, wherfore Pope Iohn was enforced to repaire vnto the Emperour, ta take order how

how to resist him, and to be deliuered from his rage and fury. He tooke his iourney towards Constantinople, and led with him Theodorus and Agapetus men of the consular dignity, and another Agapetus who was Patricius, or Senatour also.

It is said; that when the holy Pope was come vnto Corinth, a gentleman lent vnto him a horse whereon his wife vsed often to ride, and when the horse was sent backe, he would neuer abide that the woman should come on his backe, so that it seemed, that beast which had carried the greatest man of dignity and authority in the world, disdained to be checked, and ruled by a woman. The gentleman marking it, and holding it for a very strange thing (as it was indeed) sent the horse to be giuen vnto the Pope. When the Emperour vnderstood that the Pope came to speake with him, he went to meete him in great maiesty, and with a noble and great company, for that it was said, there had neuer been Pope of Rome in Constantinople before. When the Emperour came neer vnto the Pope, he dismonted from his horse, and with great humility and reuerence, kneeled at his feet, and honoured him as the Vicar of Christ. When the Pope was ready to enter the gate of the city, he restored sight to a blind man, by laying his hands on his eyes.

The next day he propounded the cause of his comming in the imperial counsel, and it was decreed: that such prouision should be made in the affaires, that they should not come to open enemity with Theodoricus, being so mighty and strong. The Emperour wrot diuers letters, and diuers other things he did in the behalfe of the Pope. It can not easily be expressed how kindly, and curteously the Pope and the Senatours which were in his company were entertained. When the Pope should depart from Constantinople to returne into Italy, the Emperour gaue him a font of gold of twenty pound waight. And also a chalice of gold of fiue pound waight, which was decked with pearles and pretious stones. And then as he desired, he was crowned by the Popes owne hand before he departed, In such sort, that Iustinus was the first Emperour that was crowned by the Popes hand of Rome.

Pope Iohn being returned into Italy, and remayning in Rome, had sent the Emperours letters vnto Theodoricus. He thought that those things which he did in taking away the Churchs from the Arians went not wel forward, except he vtterly dispossessed them of al, and left them not one. Wherfore he wrot a letter vnto the Bishops of Italy, in the which he commanded them; That if they found in their iurisdiction, any Church in the hands of the Arians, they should take it away, and consecrate it after the Catholike manner. Vnto this commandment he added this; that whileſt he was in Constantinople, he had done the like in the Churches which had been left in the hands of the heretikes.

These things displeased Theodoricus who took it grieuously, yet dissembled the matter as much as he could, and made shew, that the doings of the Pope pleased him wel, and would haue him come to visite him. When Pope Iohn vnderstood the mind of Theodoricus, he suspecting no deceipt, went in person to see him in Rauenna, imagining that his voyage would be for the good of the vniuersal Church. He was scarcely entred into Rauenna, but Theodo-

ricus ſtayed him as a priſoner, and reſtrayned him of his liberty. Although he put him not publikely to death, becauſe of the Emperour Iuſtinus, (vnto whom he was aſſured his death would be very diſpleaſant) yet vſed he him ſo cruelly, and ſuch was the hardnes, and ſtrinke of the priſon where he put him, that he died within a few daies.

When Theodoricus vnderſtood that the Pope was dead, he cauſed two noble gentlemen of Rome, whom he kept priſoners in Pauia, viz: Boetius, and Simachus, to be beheaded, only for that they were affected and wel willers to the Pope, and to the Emperour Iuſtinus. After theſe, this King began to vſe other cruelties, but God ſtayed his fury by shortning his dayes. Procopius (an authour of that time) recounteth, and Blondus, and Sabellicus ſay the ſame; How that Theodoricus ſupping one night, two or three dayes before his death, there was ſerued vnto the table the head of a fish, and he thought in his mind, it was the head of Symmachus, whom he had beheaded in Pauia. He opened & diſcouered this his imagination to them that were preſent: moreouer, he ſaid that the head looked on him and bit the lippe, as though it threatned him. This imagination was ſo imprinted in the mind of Theodoricus, that two or three dayes after he died in deſperation. And ſo he dyed not only in reſpect of his body, but his ſoule alſo was condemned to the fire of hel, eternally to be tormented.

S. Gregory rehearſeth; that a holy Hermite which dwelt in a deſert of the Iſland Lipara, vpon the ſame day that Theodoricus died, ſaid: that Pope Iohn and Symmachus, whom he had put to death, led his ſoule as priſoner, & caſt it into a golfe of fire which is in that Iſland. God vſing them for his officers, from whom he had taken their life by iniuſtice. So this holy Pope died, in the aforenamed manner, and the Catholike Church holdeth him in the number of the holy Martyrs, and celebrateth his feaſt on the 27. day of May. He was Pope. 2. yeares. 9. moneths, and 17. dayes, and he died in the yeare of our Lord 526. in the time of the aboue named Emperour Iuſtinus. This Pope gaue holy orders in Rome before he went vnto Conſtantinople, and made. 15. Bishops. His body was carried from Rauenna vnto Rome, and was buried in the Church of P. Peter.

He wrot a letter vnto Bishop Zacharias (out of which is taken a decree) in which he commandeth ſubiects not to be ſo hardy, as to reprooue their Bishop or curate. I ſaid before, that he wrot another letter vnto the Bishops of Italy, exhorting them to beware of the poiſon of the Arian ſect, and that they ſhould perſecute ſuch heretikes, and take from them their Churchs, and not to feare the menaces of the King. He alſo decreed; that a Bishop put out of his Sea, ſhould not be bound to appeare in Iudgment, or anſwer his aduerſary; before he was placed againe in his dignity. Of this Pope writeth S. Gregory in the 3. Book of his dialogues, chap. 2. and 4. Book. 30. chap.

The

## *The life of S. Fælix Pope and Martyr. May. 30.*

THE *Apoſtle ſaint Paule writing vnto the Romaines, admoniſhed them: to ſeek, to preſer one another in honour. Sometimes there be men found in the world, who think there is no other honour, but that which they take from their neighbour: wherefore they deſpiſe him, and make no reconing of him, but vſe alwaies proud behauiour to them they conuerſe. Which is a ſigne, that ſuch as theſe, be of baſe and vile condition, or els that they haue litle wit. The more noble and vertuous a perſon is, ſo much the more ſeeketh he to be curteous, and to honour euery one. And becauſe S. Paule deſired that al Chriſtians ſhould be of a noble diſpoſition, he biddeth euery one preſer his companion in honour. As if he would ſay: that euery one ſhould endeauour to aduance his companion, in the honouring of his neighbour, for in ſo doing he ſhould obteyne honour himſelf.*

*This was conſidereth by S. Fælix Pope of Rome, the firſt of that name, of whom there is no notable things ſpoken that he decreed, in the time of his Pope dome, but that euery yeare the feaſts of the holy martyrs ſhould be celebrated, on the day of their death, and that the holy Sacrifice of the Maſſe ſhould not be celebrated, but vpon an Altar builded ouer the reliks of Martyrs, and al this he did to honour them the more. Of which honour, a great part aroſe vnto himſelf, for that he ending his life by Martyrdom, part of the honour which is done vnto the holy Martyrs, befel vnto him as vnto a Martyr. His life was written by Damaſus, and other authours, that wrote the liues of Popes, in this manner.*



SAinct Fælix was borne in Rome, and was ſonne vnto Conſtantius. In the time of his Pope dome the Church was in ſome repoſe, for that Aurelianus was Emperour who in the biginning of his Empire, had other buſines and employments, as warres with the Gothes & Queen Zenobia, ſo that he had to time to perſecute the Chriſtians. But afterwards hauing obtained victory of his enemies, and hauing diſcomfited that valiant Queen, and let her priſoner vnto Rome in triumphe, he raiſed the nineth perſecution againſt the holy Church, in the which the holy Pope Fælix was martyred, after he had been Pope 4. yeares 3. moneths and 15. dayes. (Baronius ſayeth 2. yeares 5. months wanting one day.)

He gaue orders twiſe in the moneth of December, and made 9. Prieſts 5. Deacons, and 5. Bishops. His death was on the day, that the Church celebrateth it, which was on the 30. of May, in the yeare of our Lord 27[illegible]. in the perſecution of the afore-named Aurelianus. His body was buried in his owne Church yard in the *Via Aurelia*, two miles from Rome, where he had conſecrated a Church.

## *The life of S. Petronilla Virgin. May. 31.*

*OVR Sauiour saieth*: The good Tree bringeth forth good fruite S. Peter *the Apostle was a very good tree, and such consequently must be the fruite: The fruite was S. Petronilla his daughter. He was a great Saint, and so was shee also, as is seen in her life, which was written by Marcellus disciple of saint Peter, and it is also recounted in the life of the holy martyres Nereus and Archileus, in this manner.*

BY the words in the Gospel it is most cleare that S. Peter had a wife, in that the text saieth: he had a mother in law, who was cured of a feuer by our Sauiour, as is very manifest. The Apostle had also a daughter borne in lawful matrimony called Petronilla, who being in Rome, was sick of an incurable infirmity of the palsey and kept her bed continually. It happened on a day, that some of the disciples of S. Peter were with in his house at meate, among whom was Marcellus that wrote this Story, and was an eye witnes thereof. There was also an other disciple called Titus, who said to S. Peter: How commeth it to passe, that thou healing so many sicke folkes, euen with thy shaddow, yet hast thou Petronilla thy daughter sicke of the palsey, and doest not heale her? The Apostle answered: know thou, that it is good for her she is sicke. And to the end the truth hereof may be apparantly seen, and that there is helth for her in Gods hand (as wel as for other sicke folkes if need were) I wil haue her to rise vp from her bed in health, and attend on vs at the table. With this Petronilla rose vp in perfect health, as if she had neuer been sicke in al her life, and attended on the table, as her father bid her. Dinner being ended, the Apostle commanded her to goe sicke vnto bed as she was before. She remained then sicke a litle while, in which she grew very careful to please God, and to serue him with deuotion, yea so far forth, that she not only obtained health for her self, but for other sicke folkes also by her prayers.

S. Patronilla was very beautiful, of good behauiour, wise, and graciour, for which cause, Count Flaccus a man of great accompt in Rome, very rich, and of a noble linage, was so enamoured of her, and bore her such affection, that he went vnto her house to see her, with a firme resolution to aske her for wife, and led with him many souldiers, as if he were to goe to some fierce battaile. When the holy damsel perceiued the intention of the yong man, she said vnto him. To what end be these armed men (Flaccus) against a weake woman and vnarmed? A man that intendeth to gaine the grace and fauour of any woman, with intent to marry her, vseth to procure it with seruices and prayers, and not with braueries and terrifying: notwithstanding, if thou wilt haue me to wife, let there come to me some matrones and damsels, which may stay with me

three

three dayes, who after that time may bring me vnto thy houſe, not after the eſtate of a poore damſel (as I am) but as it befitteth the greatnes of thy noble bloud. Flaccus conceiued great content at theſe words, and forthwith did as Petronilla aduiſed him.

The holy damſel ſpent three dayes in praying and faſting, deſiring God to deliuer her out of that danger, for that she had offered vnto him her virginity, and had made a vow not to haue wil to know any man carnaly, and therefore that he would not permit it to come to paſſe againſt her wil, for that al her deſire was to manteine and keep her promiſe paſt. The third day a holy Prieſt called Nicomedes came vnto her, who ſaid Maſſe, and gaue her the bleſſed Sacrament, and when she had receiued it, she lay on her bed, and tendred her ſoule vnto God. The matrones and damſels whom Flaccus had ſent to accompany the ſpouſe, and to her bring to his houſe, and to honour his mariage, ſerued fittly to celebrate the obſequies of the holy damſel, and to accompany her vnto her gaue. The Church celebrateth the feaſt of this ſaint, on the day of her death, which was on the laſt of May, in the ninety eight yeare of our Lord, in the raigne of Domitianus. Her body was buried in the *Via Ardeatina*; and in the time of Paulus the firſt, it was tranſported into the Church of S. Peter, in the yeare of our Lord. 755. Antonius Maurolicus ſetteth in his Martirologe the feaſt of S. Perpetua on the fourth day of Nouember, and ſaith; she was mother of S. Petronilla, and wife vnto S. Peter the Apoſtle.

*The end of the moneth of May.*

# FESTA IVNII.




*Diuus Barnabas primus se offert,*
*Nascitur Præcursor Christi Baptista,*
*Petrus cum Paulo deinde sequuntur,*
*Descendit Paracletus die Pentecostes.*

# IVNE.

## *The liues of SS. Marcellinus, Petrus, and Eraſmus, Martyrs. Iune. 2.*

*KIng Salomon ſaith: God giueth vnto the Iuſt, the reward of their trauailes, and he leadeth them by a marueilous way. By which he would inferre, that by [illegible] perſecutions, ſtrips, wounds, ſword, [illegible], and [illegible] iuſtice, God leadeth his holy Martyrs to the gates of heauen, and ſo vnto due reward. This is vndoubtedly a ſtrange and marueilous way. Nuertheleſſe, it is verified in the perſons of al the Martirs, but it is eſpecially apparant in SS. Peter, Eraſmus, and Marcellinus, whom we now haue to ſpeake of.*

*They being priſoners, and in the hands of the Pagans, vnder ſtrong guard, and in fetters; God took them in a ſtrange ſort out of the hands of their enemies, confirme ſome which were not wel eſtabliſhed in the faith, as appeareth in their liues. After which his wil was, they ſhould be taken againe, and martired, that ſo he might giue them the reward of their trauels. The liues of theſe ſaints, written by venerable Bede, and by Ado Archbiſhop of Treuers, was in this manner.*

IN the time whilſt Diocletianus the cruel perſecutour of the Chriſtians, gouerned the Empire of Rome, there was apprehended in Rome, Peter an exorciſt, by the commandment of a Iudge called Serenus, and was by him put into a deep & dark dungeon, loaden with fetters, and boltes of Iron. The keeper of the priſon was called Artemius, who had a daughter (whom he loued dearely) poſſeſſed with an euil ſpirit. One day Peter ſpake to him, and ſaid: Artemius follow my Councel, and belieue that Ieſus Chriſt the ſonne of God, is the true remedy of euery one that belieueth in him, and thy daughter shal be healed. Artemius anſwered: I may wel laugh at thy ignorance and folly, and at the Councel thou giueſt me. This thy God can not deliuer thee (whichdoeſt belieue in him) out of this priſon, though thou ſuffereſt many griefs and troubles for his cauſe, and wouldeſt thou haue me belieue, that he wil deliuer

deliuer my daughter, if I belieue in him? Neuertheles, let vs make this bargaine, I wil lay on thee as many Iros more as thou haſt, I wil put thee in the deepeſt dungeon, and locke the dores with more lockes, and wil double the watch, and if he doe deliuer and free thee, I wil belieue in him. The holy Saint was content with this accord, and offered to come vnto him in his lodging, & this (ſaid he) I wil not doe in reſpect of thee, for my God litle eſteemeth, whether thou belieue in him or no, but I wil doe it to the end, the great power of Ieſus Chriſt my God may be euidently ſeen. Artemius shaking his head as if he made a ſcoffe at his words, departed, and told al this vnto Candida his wife.

When night came, behold, Peter the ſeruant of God appeared before Artemius, and Candida his vife, clothed in white, with a Croſſe in his hand. When they ſaw him they fel at his feet, and ſaid with a loud voice: Truly there is but one true God, & Ieſus Chriſt is he. The daughter of Artemius whoſe name was Paulina, was forth with deliuered frō the deuil that torméted her. There came thither about 300. perſons of their neighbours, who ſeing the miracle, they al confeſſed Ieſus Chriſt, to be the true God, and deſired Baptiſme, & ſo did al the ſeruants of Artemius. Peter the holy exorciſt brought thither the Prieſt called Marcellinus, who baptiſed them al (with many others that were priſoners,) for that Artemius gaue them liberty and meanes, to be made Chriſtians.

The iudge Serenus was aduertiſed of this, and commanded Marcellinus and Peter to be brought before him. And in reuenge that Marcelinus had Baptiſed ſo many, he commanded the ſouldiers of his guard to buffet them, who gaue them ſo many blowes, that they left for wearines. Then he bid that Peter ſhould be put in priſon, & there ſtripped naked, bound, & ſo to be laid vpon pieces of glaſſe. Peter turned vnto the iudge, and ſaid: thou art called Serenus, (that is cleare) but as I think thou art ouercaſt with a cloud ful of obſcurity, hauing commanded to abuſe a perſon whom thou art not worthy to behold. Peter ſaid this, for the many buffets and abuſes that had been giuen vnto the holy Prieſt. Then were they put both into priſon in ſeueral roomes, & Peter was laid naked on broken glaſſe, and both his feet were locked together in the ſtoocks.

An Angel appeared to Marcellinus whileſt he prayed, and brought him to the place where Peter was, then he deliuered them both out of priſon, and brought them vnto the houſe of Artemius, were the newly Baptiſed Chriſtians were in great confuſion, becauſe they had no Inſtructour in the faith. The two holy ſaints contiaewed by them certaine daies, and hauing ſufficiently inſtructed them, they vnderſtood; that Artemius and Candida his wife (which had been in priſon vntil that time) were brought out to be martired, for that they ſtil confeſſed the name of Ieſus Chriſt, wherefore they both went, and meeting them, encouraged them to fight like valiant ſouldiers, regarding and looking to the reward God had ready in ſtore for them.

The officers knew the two holy ſaints to be the ſame that were miſſing out of priſon, where vpon they took them, and certified Serenus, and requeſted to know his pleaſure what ſhould be done with them. The Iudge ſentenced, that both of them ſhould be led to a certaine hil, called *Silua Nigra* or the blacke wood (which is now called *Silua Alba*, or the white wood in reſpect of theſe two holy ſaints) and there to be beheaded, and this ſentence was executed accordingly

dingly. When the two holy Saints were at the place appointed, they fel to their prayers. Then imbracing each other, with tender affection and loue, and animating one another, they were in this manner beheaded.

The executioner that cut off their heads, ſaid openly: that he ſaw their ſoules clothed in white, borne vnto heauen by the hands of Angels. The ſame man for doing it did penance for his ſinnes, and being at that tyme an old man, was Baptiſed by Pope Iulius, and was named Dorotheus, who afterwards did end his life bleſſedly. The bodies of theſe holy Martyrs were taken away by two deuout woman, the one called Lucinia, and the other Firmia, who buried them neer vnto the Sepulcher of S. Tiburtius the Martyr. Theſe two died on the ſecond day of Iune.

## *The life of S. Eraſmus Martyr. Iune. 2.*

THE holy Church on the ſame day that it celebrateth the feaſts of the holy Martyrs ſaint Peter, and ſaint Marcellinus, maketh alſo a commemoration of ſaint Eraſmus: Who (as Ado ſaith) was a Bishop in Campania, in the tyme of the ſame Diocletianus, by whoſe commandement Eraſmus was taken and beaten with ſtaues; after that he was baſtonaded with knotty clubs, and then put into a great cauldron filled with pitch, oyle, roſin, and lead, which boyled a pace, and yet vnto the Saint it did no hurt at al. This miracle cauſed many Infidels to turne vnto the faith of Ieſus Chriſt. Then S. Eraſmus was put in priſon, and loaden with Irons, but an Angel deliuered him from them both, and conducted him a good way from thence, yet within a few dayes, the holy ſaint fel into the hands of Maximianus, who was companion to Diocletian in the Empire, and nothing inferiour to him in cruelty.

This Tyrant put the holy Martyr to moſt cruel torments, among which this was one: he braced vpon his bare skinne a corſalet of iron red hotte, but from this and others alſo God by his power deliuered his Saint; for an Angel took him againe out of priſon, and ſet him at liberty, and brought him into Cāpagnia, where the holy Saint hauing confirmed many people in the faith (which had been danted with the rigorous perſecution of the two cruel Emperours) he was againe apprehended, and at the laſt martired, for the profeſſion of the faith of Chriſt; And by this wonderful meane was guided by his Lord, to obtaine the reward of his trauels in the heauenly glory.

The Church celebrateth the feaſt of the aforenamed three holy Saints, on the ſame day they were martyred, which was on the ſecond day of Iune, about the yeare of our Lord 296. (Baronius ſaith 302.) In the time of the aforenamed Diocletianus and Maximianus. Vſuardus putteth the feaſt of S. Eraſmus on the day following, to wit: on the 3. day of Iune.

## The liues of S. Primus and Fælicianus Martyrs. June. 9.

IT is a cuſtome of the Deuil (as it is apparant by the Book of Iob) to complaine often, and to accuſe men in diuers ſortes before God. Of ſome he ſaith: they be theeues and Church-robbers, of others that they are adulterers. He publisheth the periury of one, and manifeſteth the man ſlaughter of an other. And there is not a ſinne committed, but he preſenteth it vnto the Iudgement ſeate of God, and then he ſaieth: Why am I drowned in the pit of hel, and man who is made of duſt, yea rather of nothing, committeth many ſinnes, and is not chaſtiſed.

This property of the deuil is ſeene in many of his miniſters, who as if they were waged by him, ſeeme to haue no other buſines, but to report the deeds of one vnto an other, commit euil thereby, diſcouering the defects, and imperfections of the inferiours vnto the ſuperiours, not with zeale, that remedy might be giuen vnto their faultes (for then and ſo, it ſhould be rather a vertue then a vice) but only with intention to doe euil.

Hereof it commeth; that the thing which in it ſelfe is vertuous and good, in the mouth of ſuch men is vicious and euil. And this commeth to paſſe, for that their mind and intention hath no other end, but to doe hurt, and damage vnto ther neighbour. Of this we haue an example in the life of the holy Martyrs Primus, and Fælicianus, taken out of an ancient Manuſcript, with which venerable Bede, and other Authours doe agree.

SAint Primus and Fælicianus, were brethren, and Cittizens of Rome, in the tyme of the Emperour Diocletianus, vnto whom ſome Prieſts of the Idols (imitating the deuil in accuſing) ſaid: that they were Chriſtians, and deſpiſed his Commandements, in that they would not ſacrifice vnto the Idols. Of whom they ſaid: they ſhould haue no anſwer nor oracles, except the two brethren were put to death. The Emperour cauſed them to be apprehended, and empriſoned, into which priſon deſcended an Angel, which comforted and encouraged them, to ſuffer cheerefully for the loue of Chriſt. They receaued great comfort thereof, and rendred thanks vnto God, that as he had giuen conſolation vnto S. Peter when he was in priſon by an Angel, ſo he had comforted them by the ſame meanes, and they beſought him by the merites of the holy Apoſtle, to thinke of them alwaies, and to help them and giue them ſtrength, to endure al torments for his ſake.

After certaine daies Diocletian cauſed them to be brought before him, and ſaid vnto them: Are you the men that make ſo ſmal account of the Emperours Commandements. They made anſwer: We be they that in al iuſt and reaſonable things obey thee, but in vniuſt matters, and void of reaſon, we wil neuer condeſcend to thy wil. I wil beare the iniury (ſaid the Emperour) which you doe me with patience, hoping that you wil doe my wil in ſacrificing to the inuincible Gods, Hercules and Iupiter, ſo ſhal you neither looſe the dignity of Senators, nor your goods, but they ſhal rather be increaſed. The Senators anſwered: we are to offer ſacrifice vnto the true God only, and not vnto them whom thou calleſt Gods. Know then (ſaid the Emperour) that except you ſacrifice, there are prepared for you very cruel torments; The holy ſaints anſwered:

red: no torments shalbe able to seuer vs, from the seruice and deuotion of Iesus Christ our Lord. Then the Emperour bad they should be carried to the Temple of Hercules, and if they would not sacrifice, to be tormented with extremity. The officers forthwith led the holy Saints vnto the Temple, and seeing them to be constant in the refusal to adore that Idol, they beate them sore with rodds of iron, which torment the holy Saints endured with great patience. The tormentours, counselled them, not be so stubborne, but to obey the Emperour. They answered: we wil obey the Emperour of heauen, and not this earthly Emperour, yea, we wil rather loose a thousant liues. Diocliesianus was certified hereof, who deliuered ouer the Saints vnto a cruel iudge called Promotus.

This Iudge caused the holy Saints to be put into a prison in the *Via Numentana*, which was within his Iurisdiction, and in that place the holy Martyrs were oftentimes visited and comforted by Angels. The iudge commanded them to be brought into the Court before him, and there he told them, the commandment of the Emperour was: that they should either sacrifice vnto their Gods, or els they should be tormented with al cruelty, and therefore he bid them be aduised what they would doe. They answered: they were resolued not to adore stoocks and stones, but the true God of heauen. Then the iudge caused them to be separated one from the other. Primus was led away, and Fælicianus staied stil: vnto whom Promotus said: I pray thee haue regard vnto thine old age, sacrifice vnto the God Iupiter, lest thou loose thy life by greiuous torments. Fælicianus said: Iesus Christ wil look vpon me, and help me, who hath brought me vnto this age, and conserued me in his holy faith, that I make no account of thy threates, therefore doe with me what it pleaseth thee.

The iudge in a rage caused him to be stripped, and stretching him on the ground, they beate him with chaines of yron, which had plummers of lead tied to them, and when he thought he had ouercome him, he caused him to be set on his feet, and said vnto him: It is possible that thou art so foolish and senseles, that thou wilt end thy life in torments, when thou maiest end it in peace? I tel thee I haue not begun to torment yet. Fælicianus answered: I am 80. yeares old, and it is 30. yeares since I was Baptised, and promised to serue Iesus Christ, and I hope in him, that he wil deliuer me out of thy hands with victory.

Then the iudge cause him to be stretched vpon a post, and to naile his hands and feete thereon, and then lifted him vp on high. The holy Saint being in this ease, the iudge spoke vnto him as followeth: assure thy self thou shalt not be taken downe from this post, vntil thou sacrifice vnto the Gods. But Fælicianus being in this torment song with a cheareful countenance, and said: *In Deo sperauit, non timebo quid faciat mihi homo.* On wreth said the iudge leaue this thy folly, deny the Christian faith, that thou maist be freed from many other torments. The holy Martyr answered: Thou art the most wretch of al other, since thou art not satisfied to adore stoocks & stones thy self, but wouldest haue me also to adore them.

The iudge caused him to remaine three whole dayes in this torment, without any refreshing of meate or drinke, to the end he might to doe sacrifice,

or els to end his life in that torment. But althought the holy Martyr wanted the refreshing of men, yet celestial comfort did not faile him, for the Angels appeared in that place, and comforted him in such sort, that whilest he remained in that torment, he continually song praises vnto God. The iudge wondring to see him remaine aliue in this sorte, commanded he should be taken downe and when the Martyr came vnto the ground, he caused him to be beaten more sharply then he had been before, and then sent him back into prison, so that Primus saw him not.

Promotus hauing tormented Fælicianus, caused Primus to be brought into the Court, and said vnto him: Know thou, that thy brother hauing obeyed the commandment of the Emperour, hath sacrificed vnto our Gods, for which cause great triumphes are made in the Pallace, and vnto him are giuen many presents, and great honour is done vnto him. Doe thou as he hath done, and thou shalt be in like sort honoured. Primus answered: Though thou be a minister of Satan, whose custome is alwaies to lie, yet in this thou hast said truth, that my brother hath obeyed the Emperour. I say not the Emperour of the earth but of heauen. Thou wouldest by this deceipt induce me to doe thy wil, but I tel thee plainly, that I am told of al that which is happened vnto my brother Fælicianus. An Angel of my Lord hath certified me, how he hath ouercome thy torments, and now he is in prison very cheareful for the fauours and comforts God hath shewed him in this conflict, as if he were already in Paradise. The iudge hearing these words, cõmanded that Primus should be beaten with knotty clubbes, but the martyr while he was tormented said: Though thou hast power to torment my body, yet shalt thou not haue any authority ouer my soule, with this I comfort my self.

After that the martyr was beaten, he made him to be put vpon the torture, with two torches set vnto his sides. The holy Saint in this torment song. *Igne me examinasti: sicut examinatur argentum.* I blesse thee ô my Lord Iesus Christ, since that I putting my trust in thee, feele not the torments which the ministers of Satan giue me. The iudge seing this said: These men be without doubt enchanters, since they feele not the torments in which they be. To this the martir answered: O thou iudge, doe not attribute the mercy which Iesus Christ vseth vnto his seruants, vnto art Magike, for he dooth it for the glory of his most holy name. The iudge caused the martir to be taken from the rack, and to be laid flatte on the ground, and then to melt lead, and to power it into the mouth of the Saint.

He commanded also Fælicianus to be brought thither, to see with his eyes the martirdom of his brother, to the end, that he fearing to be tormented in the same manner, might change his mind, and sacrifice vnto the Gods. The commandment of the iudge was quickly performed. The holy martir by the power of God, took the melted lead, and it did him no harme, yea it seemed vnto him to be a very pleasant draught.

Beholding his brother Fælicianus in the place, he said vnto the iudge: Now I see that Fælicianus hath not sacrificed vnto thy Gods as thou saidst lately, yea rather, he is constant in the loue of God, by which I trust that God wil deliuer me and him from thy torments, and wil giue vs the reward of our trauels sustained

ſtained for his ſake, which ſhal be a crowne of eternal glory. I take no care ſaid Promotus of any of your words, but my wil is: that you doe ſacrifice vnto the Gods, otherwiſe I wil caſt you to the wild beaſts to be deauoured. The holy ſaints anſwered: It were better for thee to confeſſe Ieſus Chriſt to be true God, for in ſo doing thou maiſt be deliuered from the infernal fiends, which expect thee to euerlaſting torments.

The Iudge raged againſt the ſaints out of meaſure, and cauſed them to be put into the Theater, which was neer vnto the ſtreet Numentana; and then two feirce Lions to be let looſe, who approched vnto the holy ſaints, as if they had been two mild lambs, and fel at their feet. Then were let out two terrible Beares, and it fel out as before. Many Gentils which were preſent at this ſpectacle and ſeing this miracle, were conuerted vnto the faith of Chriſt.

The tirant Promotus tired with tormenting the holy martirs, commanded to cut of their heads and to throw their bodies vnto the dogs, and forthwith it was ſo done. Yet was there no liuing beaſt nor foule ſeen, to approche vnto theſe holy bodies; vntil that one night ſome Chriſtians took them, and anointed them with pretious ointments, wrapped them in whit linnen, and buried them the Arſenale, neer vnto the Arches called Numentani, and for 90. daies together, they went to that place, ſinging their Pſalmes and Himnes in praiſe of God, and his holy Martires. The perſecution being ended, a Church was built in that place, in honour of theſe ſaints, and vnto the glory of Ieſus Chriſt, who with the Father and the holy Ghoſt, liueth and remaineth for euer. Amen. The Church celebrateth the feaſt of theſe ſaints on the day of their martirdom, which was on the 9. of Iune, about the yeare of our Lord. 290. (Baronius ſaith. 303.) in the raigne of Diocletianus.

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## *The life of S. Barnaby Apoſtle. Iune.* 11.

*THE Prophet Eſay, ſpeaking in the perſon of God the Father with Ieſus Chriſt, ſaith: I haue giuen thee to be the light of the Gentils, to the end thou maieſt be my ſaluation, vnto the vttermoſt borders of the earth. It doth happen ſometime, that a Lord which hath made a garmēt for himſelf by his owne meaſure, beſtoweth it after vpon ſome ſeruant; and it falleth out, that the garment fitteth him as wel, as it had been made for him at the firſt.*

*Euen ſo, this ſentence of the Prophet, was a garment for our Sauiour, which he wore as long as he conuerſed with men in the world. This garment was giuen to S. Barnaby the Apoſtle, and it fitted and ſerued him as wel, as if it had been made purpoſely for him. For God gaue him a light vnto the Gentils, vnto whom he preached the Ghoſpel, euen to the vttermoſt parts of the earth. Hauing preached in diuers countries and Prouinces, he became the ſaluation of al them, that gaue eare vnto his doctrine, and were conuerted vnto the faith of Chriſt. The life of this holy Apoſtle, is collected in part out of the actes of the Apoſtles, and out of Alexander Monachus, and is reherſed by Symeon Metaphraſtes in this manner.*

SAint Barnaby was an Hebrew, of the tribe of Leui. His father was departed from Iudea, becauſe of the warre that was there, and went to dwel in Cypres, where he liued a vertuous life, obſeruing the law of his anceſtours. He was rich of worldly poſſeſſions, & had ſome land & inheritãce neer vnto Ieruſalem, becauſe the Prophet Eſay had ſaid: Bleſſed shal the man be, which hath his Linage in Sion, and his houſe in Ieruſalem. The Hebrews which vnderſtood them literally, laboured by al meanes poſſible (although they dwelt a good diſtance of) to haue a houſe in the citty, or ſome poſſeſſion in the territory. This was the cauſe there was ſo many houſes in Ieruſalem, as Ioſephus affirmeth, that accounteth them to an incredible nomber. S. Barnaby was borne in Cypres, and his father named him Ioſeph in memory of the ſonne of the Patriach Iacob, and deſired to haue him remaine in Ieruſalem, and to be the diſciple of Gamaliel, of whom he learned the law and the Prophets, and in that place S. Paul was his ſchoole-fellow. Although the ſtudy of diuinity ſeemed to be al his care, yet together with this ſtudy did he not faile to performe al vertuous exerciſes for the beutifying of his ſoule, vſing continually prayer, faſting and almoſe deeds. He frequented the Temple, and eſtranged himſelf from al conuerſation wherein was any peril or danger. Al theſe things were cauſes that he proffited more in his ſtudy and that he was ſo perfect, that he had by heart, the greateſt part of the Books of the Scripture, & thereby he got great credit and renowne among the people.

It happened that at that time, Chriſt preached in Ieruſalem, and did ſome miracles, at which S. Barnaby was preſent, whereof one was: when he healed the ſick man in the poole called Probatica; at ſight of which he remained amaſed and aſtonied, when he conſidered the doing thereof. Then he went to ſeek our Sauiour, and fel at his feet, and deſired him to giue him his benedictiõ, Ieſus who knew right wel the ſecrets of his heart, receiued him kindly. S. Barnaby being in Ieruſalẽ, lodged in the houſe of his aunt called Mary, who was mother of Iohn, whoſe ſurname was Marke; ſo that S. Barnabas and S. Marke, were two ſiſters ſonnes, or coſen germans. S. Barnaby ſaid to his aunt: Come aunt & ſee the Meſſias, whom our predeceſſours haue ſo much deſired, and then told her the miracle which Chriſt had done. When the good women heard this, she left al she was about, and went to the Temple. She found out Ieſus and fel at his feet, and ſaid to him; Lord, if I haue found grace in thine eyes, I beſeech thee come to my houſe, and vſe it as thine owne, for the houſe & al that dwel therein shal be very happy, if thou wilt come into it. Our Lord fulfilled her requeſt, not only that time, but many other times alſo, when he was in Ieruſalem. And by the tradition and opinion of ancient men, it is holden: that this is the houſe in which our Lord celebrated his laſt Supper with his diſciples. In that houſe alſo he appeared after his riſing againe to the ſame Apoſtles, firſt in the abſence of Thomas, and againe when Thomas was with them, and heer likewiſe they were aſſembled, when the Holy Ghoſt came. In this houſe they were al in prayer, when S. Peter was deliuered out of priſon by meanes of the Angel. And moreouer, S. Marke the Euangeliſt was ſonne to this holy woman.

One time Ieſus went from Ieruſalem into Galilee, and S. Barnaby followed him

him iointly with many others, of the which our Lord choſe .72. to be his diſciples, the head and moſt principal of them being S. Barnaby. This name Saint Peter gaue vnto him in imitation of Ieſus Chriſt, who named S. Iohn and S. Iames ſonnes of thonder, in reſpect of their vertue, and for their propriety of thonder in their opinions. So S. Peter called Ioſeph, Barnabas, which is: ſonne of conſolation, becauſe he was ſo to many men in affliction, and tribulation. One time hearing our Sauiour ſpeake of the rich, that they ſhould giue almoſe, & lay vp their treaſure in heauen, he (who was poſſeſſor of much riches his father being now dead) reteyning only that which ſufficed him for his liuing, ſold al the reſidew, & diſtributed the price ariſing thereof, among the poore & needy. After the comming of the holy Ghoſt, he ſold likewiſe that litle he had reſerued, and brought the price, and laid it at the Apoſtles feet, not reſeruing any thing for himſelfe, and giuing and example (in doing thus) to the other diſciples to doe the ſame. Saint Barnaby had been familiarly acquainted with Saule, for that they had been ſchool-fellowes, & talked often times with him, and reproued him, to the end he might conuert him: but Saul made no reckoning of his words, but (for that he ſaw the Apoſtles did many miracles, whereby the law of Moyſes loſt the credit, which the Goſpel gained) gotte together a troop of vagabondes, and the firſt thing which he did was: the perſecuting of S. Stephen, and after his death, al the Church.

After his conuerſion, comming to Ieruſalem, al the diſciples fled from him, only S. Barnaby was ſo bold to goe to him, and to ſay to him: how long ô Saul, wilt thou be another Saul in perſecuting not Dauid, but Ieſus Chriſt, the authour of truth? of whom the Prophets doe plainely foretel that which we ſee now fulfilled. Saul hearing theſe words, fel at the feet of S. Barnaby and with many ſobs and teares ſaid vnto him. Pardon me good Barnaby (teacher of the truth, and captain of the light) I haue found by experience and am moſt ſure: that the words thou ſpeakeſt to me be the very truth: he whom I wretch called the carpenters ſonne, and did perſecute, now doe I confeſſe him to be the only begotten ſonne of God, of the ſame eſſence, maieſty, and power with the father, who for our ſaluation was made man in the womb of Mary, who brought him forth, and yet remained a Virgin. I confeſſe that he preached to the world, and died for vs, and roſe againe and aſcended into heauen, where he ſitteth at the right hand of the eternal father, and laſtly, ſhal come to iudge both quick and dead. Whileſt Saul ſaid theſe words, Barnaby was aſtonied, and ſtudied whither this was Saul that blaſphemed, and had perſecuted Chriſt and his Church or not. Wel to conclude, he embraced him with great ioy, and ſaid to him: my good Saul, who hath been thy maiſter to inſtruct thee in this truth? who hath perſuaded thee to confeſſe that Ieſus Chriſt is the true ſonne of God? Saul bowed his face, and with griefand ſhame, yea ſhedding many teares, anſwered him: The ſame Ieſus Chriſt whom I perſecuted, hath appeared and ſpoken to me, and as me thinketh, his voice reſoundeth alwaies in mine eares, and ſaith to me: Saul, Saul, why doeſt thou perſecute me? Then he told vnto him al the ſucceſſe, and manner of his conuerſion. S. Barnaby hauing heard al the ſtory, took him by the hand, and led him to the Apoſtles, and ſaid vnto them: why be you in dread of the lamb, and account him a wolfe? why deſpiſe you the

valiant

valiant ſouldier, as if he were a vile coward ? Then he told al that which had happened vnto Saul, and alſo, how he had already preached Ieſus Chriſt in Damaſcus, and that he thought to haue done the ſame in Ieruſalem as he had done there, being hated and perſecuted by the Iewes, who ſeing that he who was before a perſecutour of Ieſus, did now preach him with ſuch feruour, and in ſuch ſort, that many of them accorded and conſpired to kil him.

When the Apoſtles vnderſtood this, they appointed Saul should preach the Goſpel in his owne countrey, and Barnaby they ſent vnto Antioch. In that place he preached many daies, encouraging and confirming the Chriſtians of that citty in the faith, and brought many others to receiue Baptiſme. He departed from thence by the appointment of the holy Ghoſt, and preached in the countries adiacent, and finally went vnto Rome, where many receiued his doctrine, and therefore being in great veneration and eſteeme then he deſired to be, he departed ſecretly from thence. Euſebius Cæſarienſis ſaieth ; that S. Barnaby departed from Rome and went vnto Millan, and was Bishop of that citty. The ſame ſaith Dorotheus Bishop of Tyre. Then went he vnto Alexandria a city of Ægypt, and from thence to Ieruſalem and to Antioch, where he receiued exceeding conſolation, to ſee the great nomber of people, that had receiued the faith and Baptiſme. Then departed he vnto Tharſus to ſeek Saul, and hauing found him, retourned with him vnto Antioch ; where they preached one yeare to the great good and profit of the diſciples. They that were Baptiſed were called Chriſtians, which was done in that place, before any other. Then retorned they vnto Ieruſalem, in the 14. yeare after Chriſt his Aſcenſion, as ſaint Paul affirmeth writing vnto Galathians.

At that time was made the accord with S. Peter and the other Apoſtles, that they should preach to the Iewes, and Saul and Barnabas should preach to the Gentils. This agreement being made, they two departed and went into Cypres, and preaced in Salamina. Then paſſed they to Paphos, preaching and doing many miracles. In that place was conuerted Sergius Paulus the proconſul, and becauſe he was the firſt Roman that bare the office of Conſul, that was conuerted to the faith by the preaching of Saul, therfore in memory of that notable acte, Saul took on him the name of Paul. Then paſſed thy into Pamphilia, and frō thence they returned vnto Antioch. Their returne thither was of neceſſity, to decide a certaine doubt which was riſen among them that were conuerted from Iudaiſme, and gentility, to wit : whether the Gentils which were conuerted, were bound to be circumciſed before they were Baptiſed or not. To reſolue this doubt, S. Paul and S. Barnaby went to Ieruſalem, where a Councel of the Apoſtles being aſſembled, it was determined, that Circumciſion was not neceſſary: SS. Paul and Barnaby hauing had their reſolution; returned to Antioch, and there they deuided themſelues a ſunder.

S. Barnaby failed vnto Cipres, and preached there and went to Salamina, a citty of that Iſle (now called Conſtantia) where he ſtayed a certaine time, and reaped great fruit by his preaching. Al the Iſlanders bore great reſpect vnto S. Barnaby, for the modeſty, and gratious behauiour they ſaw in him. His countenance was graue, and his garments were baſe and meane, ſitting them that forſook the vanity of the world, and did wholy apply themſelues to vertuous exerciſes.

exercises. His eye-browes were bowed round, his eyes cheereful and modest, his speech was delightful, and his words distilled like hunny. He would not speake any idle words, his walking was moderate without ostentation: to conclude, his behauiour was such, that the people wondred at him, and thought him rather a diuine then a humane Creature. This was the cause that he and S. Paul being at Listra, and hauing healed a man borne lame, the people of that citty thought them to be Gods, and said: that Barnaby was Iupiter, and Paul Mercury. The Priests of that citty would haue offered sacrifice vnto them, if they had not hindred them saying: that they were not Gods but mortal men, and seruants of the immortal God. So that the goodly presence, and honorable countenance of S. Barnaby was a great cause, that euery one in Salamyna did respect him, and hearing his doctrine, many were conuerted vnto Christ.

Some certaine Iewes came from Syria into that citty, to persecute this holy Apostle, and they resisted his doctrine, and also spoke much euil of him. He with drew himself into a house, and thither called his deuout friends, and after he had admonished them to be constant in vertue, in obedience to Gods commandements, and in remembrance of the general iudgment, he told them, that the day of his death was at hand. When his louing friends heard it, they were troubled out of measure, and bewayled it bitterly, but the holy Apostle comforted them, and hauing made his prayer for them, he celebrated Masse, and they receiued the Blessed Sacrament; and then he told them more plainely that the Iewes would put him to death. There was present Marke for whose cause he fel out with S. Paul, when they seperated thẽselues each from other. Because S. Paul would not haue Marke to goe with them, for that he seemed to be so tymorous and faint harted in Pamphilia, hauing in that place abandoned the Apostles for dread of death, and returned vnto Ieruselem. Of which he was sory afterwards, and went againe with them.

To conclude, S. Paul would not haue him with him, so S. Barnabas and saint Marke went together. And being at this time with him, he was desired by saint Barnaby to bury his body. After this S. Barnaby went into a Sinagogue of the Iewes, and there he preached, prooving effectually, that Iesus Christ was the Messias fore-told by the Prophets. The Iewes that were come from Syria, ranne thithe, and hearing him preach, in a rage and fury laid hands violently on him, and put him into a litle roome, and there they kept him vntil night. Then they brought him out, and put him to sundry torments, and lastly stoned him to death, and cast his body into a fire, but (it so pleased God) it was not consumed. When Saint Mark vnderstood how things were passed, he with many other Christians, went to the place where the body of the Apostle lay, and carried it away, and buried it in a Caue without the City, shedding many teares, for loosing so good a Maister.

S. Marke departed from Cyprus (becaus there was raised a sore persecution in al that Island against the Christians) and sailed toward Ephesus where he found S. Paul, whom he certified of the Martyrdome of S. Barnaby. After this time S. Marke kept in the company of S. Peter, and by his appointment wrote his Gospel. Lastly, S. Marke went vnto Alexãdria, where he was martyred. The body of S. Barnaby continued in the place where it was buried, vntil the 12.

yeare of the Emperour Zenon, the yeare of our Lord. 485. and as Nicephorus saith: the same Apostle appeared to Antemius Bishop of Cyprus, and told him where his body was, and that on the toppe of it he should find the Gospel of S. Mathew, written with his owne hand. The Bishop Antemius withal the Clergy went to the place, and found euery things as it was said vnto him.

The Gospel was forthwith carried to the Emperour in Constantinople (for so he desired) and for the body of the Apostle was built a goodly Church in the same place where it was found, & there it remained a great while. The Church celebrateth the feast of this Apostle on the day of his Martyrdome, which was on the 11. of Iune, in the 52. yeare of our Lord, and about the 7. yeare of the Emperour Nero. Many authours writ of S. Barnaby, as Sigisbertus in his Book *de viris illustribus*, 2. chap. Eusebius in his Ecclesiastical history 2. Book 2. chap. and Book 1. chap. 14. S. Ierome chap. 17. *de viris illudribus*. Saint Isidore, in his Books of the liues of the holy Fathers, cap. 82. Venerable Bede in his retractations, at the end of the 4. chap. of the Acts of the Apostles.

## *The liues of SS. Basilides, Cirinus, Nabor, and Nazarius, Martyrs. Iune. 12.*

*DAVID, that great King and Prophet saith*: That God is marueilous in his saints. *This saying may be vnderstood in two manners, the first is: that he for their sakes doth many wonders. The other is: that by them also he worketh marueillous effects. Truly it is not to be a litle admired, that a man who is rich, well dieted, daintely apparelled, sleepeth soft and easily, and is highly regarded, and respected of euery one; I say it is wonderful, that such a one notwithstanding al this; should giue for Christs sake and loue, his goods vnto the poore, and become poore and needy himself, and to be so vsed, although he haue been before time much regarded, to become of no credid and reputation, to sleep hard, vse course clothing, and a spare and meane diet.*

*It is a wonder for a souldier, vsed to wound and kil others, to suffer himselfe to be killed for the loue of Christ. The one and the other, is truly a great wonder, and yet the one and the other did God with these foure holy Martyrs we now treate of, to wit; SS. Basilides, Cirinus, Nabor, and Nazarius. Who were rich, and gaue their goods to the poore for the loue of Christ, and became poore themselues. They were souldiers, but they defended not their liues, they did rather voluntarily yeald their liues to Martyrdome, for the loue of Iesus Christ. Therefore we may with reason say of them with Dauid.* That God is marueilous in his Saintes; *since in them he wrought such marueiles. The liues of these holy Martyrs, collected out of many authours of Martyrologes and especially out of venerable Bede, was in this manner.*

IN that great persecution of the Church, which the two Emperours Maximianus and Diocletianus raised against the Christians, foure rich and noble Cittizens of Rome (which had followed the warres a long times, whose names were Basilides, Cirinus, Nabor and Nazarius (were accused, not of any offence

offence they had cõmitted, for they were vertuous mẽ, but becauſe they were Chriſtians: wherefore the Emperour commanded they ſhould be apprehended. The holy Saints hauing notice thereof, got the greateſt and beſt part of their goods together, and gaue it to the poore. Then were they taken and deliuered vnto Aurelius Gouernour of the city, who inſtantly perſuaded the Martyrs to adore the Gods, and to abandon their vaine ſuperſtition, whereof they were accuſed. They anſwered with one and the ſelf ſame voice, iſſuing from the ſelf ſame wil: that they would looſe their liues, before they would forſake the name of a Chriſtian.

The Gouernour ſeeing their determination, cauſed them to be put in priſon, vntil the torments he meant they ſhould ſuffer, were prepared. But our Lord comforted his Martyrs in the priſon. For being put into a dark dungeon, while they were in prayer, there appeared a great light in the place where they were, which not only expelled al darknes of the place, but alſo droue griefe from their hearts, and the holy Saints remained cheareful and comforted: which when Marcellus keeper of that priſon ſaw, he was conuerted vnto Ieſus Chriſt with ſome of his family. Then were the holy Saints taken out of priſon, and brought before the iudge, who ſeeing them conſtant in their purpoſe, and that nothing proceeded from their mouthes but the name of Ieſus (whom they confeſſed to be true God) commanded them to be ſtripped and beaten with ſcorpions of Iron, which were certaine inſtruments, that had at the head hooks like vnto the claues of beaſts, which extreamly tore and rent their flesh.

Theſe Saints, not now ſouldiers of Cæſar, but of Ieſus Chriſt, ſuſtained this punishment with ſingular patience, and then were led back to priſon againe, in which hauing been laid in irons ſeuen daies, abiding ſtink, hunger and thirſt, the noiſe and vapoures of the other priſoners, and ſuch like troubles, they were then taken out and brought before the Emperour Maximianus: who knowing al that which had happened vntil that time, and how they were conſtant in the Chriſtian faith, commanded them to be beheaded, which was performed. Their bodies were throwen vnto the wild Beaſts, who vſed them with more curteſy, then they which were men had vſed them before: for they touched them not, yea rather, they ſhewed reuerence and reſpect vnto them. Then were they honourably buried by the Chriſtians, in a place out of Rome, which is called the Catatumbæ.

The holy Church celebrateth the feaſt of theſe Martyrs, on the day of their martyrdom, which was on the 12. of Iune, about the yeare of our Lord. 300. (Baronius ſaith .03.) In the raigne of Diocleſianus and Maximianus. Venerable Bede writeth: that in the yeare of our Lord. 765. Gordegandus Bishop of Martinen, with the leaue of Pope Paulus the firſt of that name, tranſlated the bodies of SS. Nabor & Nazarius, together with the body of S. Gorgonius, from Rome into Fraunce, and laid the body of S. Gorgonius in a Monaſtery that is called Gorcia. The body of S. Nabor in another Monaſtery called Noua-cella, and the body of S. Nazarius in another Monaſtery, which is called Loreſahin in which place they flourish with many miracles.

## The life of S. Anthony of Padua. Iune. 13.

THAT ſtrong and valiant captaine Ioſue, (by whoſe induſtry and diligence the people of Iſrael entred the land of promiſe) is a liuely and a perfect patterne, of al the Euangelical preachers. For that in the ſame manner, the preachers of the Goſpel are they, which guide the Chriſtian people, and by their diligence, maketh them to enter and enioy the land of promiſe, to wit: the heauenly Ieruſalem, in the glory of the bleſſed.

The figure aboue ſpecified, may moſt fitly be applied to S. Anthony of Padua. For as Ioſue was the ſeruant and familier friend of Moyſes, who for his mildnes and humility was high in the fauour of God: ſo S. Anthony was alſo the familier friend and ſonne to the Seraphical father S. Francis, the great friend of God, becauſe he was humble and mild, beyond imagination.

After the death of Moyſes, the Hebrews were recommanded vnto Ioſue: So after the death of S. Francis, al his religious order was recommanded vnto S. Anthony. Ioſue guided the people toward the land of Promiſe, he being the firſt in the battailes, and putting himſelf in the greateſt dangers, againſt the Gentils and Idolaters, which would haue ſtopped their paſſage. So the glorious S. Anthony by the meanes of his holy ſermons, was guide not only to the religious of his owne order, but alſo vnto al Chriſtian people, before whom he was the firſt in the battailes, in putting himſelf in the greateſt dangers, eſpecially againſt the heretikes, vnto whom he was a deadly enemy.

It is alſo ſaid to Ioſue: that our Lord was with him, and that his name was famous, and renowned throughout al the land. So we may ſay: that our Lord was with this glorious Saint: ſhewing vnto him many graces and fauours, which made his name famous and renowned through al Chriſtendom. The life of this bleſſed Saint, written by a religious man of his order, was in this manner.

IN the Kingdom of Portugal, which is in the weſt part of Spaine, there is a faire city called Liſbone, in which is a principal Church, dedicated vnto the mother of God; and in that is the body of the glorious martyr, S. Vincent of Zaragoſſa. Neere to the ſaid Church dwelt a noble Cittiſen, woſe name shas Martine: who had to wife a graue Matron called Mary. It pleaſed God to giue them a ſonne, whom they named Fernandus: and becauſe he continually conuerſed in the aforenamed Church, he was much inclined to the ſeruice of God. He auoided al things hurtful vnto youth, and exerciſed himſelf in good and holy works. He ſtudied diuers ſciences, which he profitted much, but eſpecially in holy Scripture. And although that the knowledge of learning encreaſed in him, yet wanted not therefore in him vertues, which encreaſed alſo: In the end, to abandon the world altogether, and alſo that which is in it hurtful, he determining to leaue it, entred into a monaſtery of Chanon regulars, of the order of S. Auguſtine, which was without the city. There S. Anthony remained two yeares, shewing great ſanctity & holines. But becauſe the often viſitation of his friends importuned him out of meaſure, he laboured, not to change the order and the habite, but the place. Therefore with the licence of his ſuperiour, he went to remaine in an other Monaſtery of the aforenamed order, in the

city

citty of Conymbria. The holy saint being there, and exercising the works of a true religious man, began to shew by speaches and sermons, how great a treasure our Lord had inclosed in his humble brest.

After this, vnderstanding that there had been martired some religious men of the order of S. Francis, in the Citty of Morocco, whose bodies were brought into Portugal. The saint had a great desire to suffer martirdom for the loue of Iesus Christ, and iudged it would be a good meanes, if he changed the habite of S. Augustine into the habite of S. Francis. To this purpose he talked with certain religious Franciscans, and said vnto them: that he would take their habite, if they would promise to send him to preach in the country of Infidels. The said fathers were wel pleased with the proposition of the saint, because of old they knew his worthines, and they thought their order should gaine credit, hauing him in it; And so the fathers of S. Francis order, graunting to the saint al that he desired, and he hauing obtained leaue of his Superiour (though with much a doe) took his leaue of them al.

When the holy saint was ready to depart, a religious man of the Monastery (who peraduenture was sory for his departure) said to him; fare wel Fernandus, take thou the habit of the friers Minors, it may be thou shalt be a saint. The holy saint turning vnto the religious man that said these words, answered him with great humility: When thou heareſt that I am a saint, yeald thankes for it vnto God. This being said; he went wit the fathers of the Minors, who staied for him, and so merily, they went al vnto their Monastery. When the holy saint was to put on the weed of S. Francis, to the end that neither father, nor mother, nor any other person should find him out, he changed his name from Fernandus, vnto Antonius. After this, the desire of martirdom encreased in him daily, wherefore his superiours, to fulfil their promise to him, gaue him leaue to goe into Africa, to preach the Ghospel in the citty of Morocco, & in any other land of the Infidels. S. Anthony with great ioy embarked him to goe into Africa, but God had disposed other wise of him; for being arriued and lodged among Christians, he fel sick for one whole winter, so that for to recouer his health he was inforced to make againe toward Spaine his natiue countrey, but this was not graunted vnto him neither, for the contrary winds droue the ship, in which S. Anthony was, into Sicilia.

In that place the holy man had knowledge, that S. Francis kept a general Chapter in Assisium, a citty of Vmbria, and though he was not perfectly whole, he stroue yet to goe thither. The Chapter being finished, and al the religious men returning to their Conuents, there was not any that would take S. Anthony with him, for that he was not knowen, and being also sickly, they counted him burden some, yet he besought the Minister of the Prouince of Romania, to vouchsafe to take him with him, which with the leaue of his general he did. The Minister called brother Gracian, seing the great humillity of the holy man, receiued him with good wil, and hauing brought him into his Prouince, gaue him a lodging in a conuent, which was in a desert called the mount of Paul. There S. Anthony staied a while, liuing the solitary life of an Hermite, and making no shew at al that he had any learning, but his continual exercise was either prayer, or meditation.

It happened, that he was ſent with other religious men vnto the citty of Farly, to receiue orders, and they went on the way with other religious men of the order of S. Dominick. They went al into one houſe to eate, and in that ſpace they treated among themſelues, that one of them ſhould preach, or make ſome ſpiritual ſpeech, for the edification of others. The fathers of S. Dominicks order excuſed themſelues, ſaying, they durſt not preach before they had ſtudied what they ſhould treate of, and in like manner the other religious men made their excuſes. Then the ſuperiour of S. Anthony commanded him vpon obedience, to ſay ſome thing as God inſpired him. The Superiour of the holy man ſaid thus, although he knew not that he had any learning, but as much as ſerued to ſay his office, for in the conuẽt where he had been, his exerciſe beſide the time of prayer and meditation, was in the kytchen, to wip and make cleane the dishes and platters, to ſweep and carry away the filth, to keep cleane the Celles of the other friers, yea and al the houſe. The good father Anthony made an excuſe, ſaying vnto his Superiour: that he knew very wel what his exerciſes had been in the Conuent, and beſought him not to command him ſuch a thing, in the company of ſo many wiſe, and learned religious men.

The Guardian cõtinewed in his former mind, yea he vrged him a gaine vnder holy obedience, to ſay ſome what. The holy man thinking it not good to gainesay him any more, begã his ſpeach with certaine common ordinary reaſons, and with familiar words. But becauſe it was the wil of God that the light of his doctrine ſhould continue hidden no longer, and ſeeing that the Guardian commãded him not to hold his peace, he began to be ſtirred vp with diuine feruour, & ſpoke ſo learnedly, eloquently & profoundly, that they al were aſtonied that were preſent, and ſo much the more, for that none did imagine that he was ſo learned, as they vnderſtood he was by his ſpeech. They al ſaid, they neuer heard ſo profound a ſpeech, and ſo wel grounded, and they were much edified, ſeing the great humility of the preacher, and conſidering the baſe offices he vſed in the Conuent. The Guardian certified the Miniſter Prouincial which was S. Francis, of al this, who ſent a lincence vnto S. Anthony, and withal commanded him to preach publickly, and to read Diuinity to the brethren, and to the end he ſhould diſcharge himſelf hereof with the greater humility and obedience, he ſent him a licence, of the tenor following. *Tony moſt deare brother Anthony, brother Francis ſendeth greeting in our Lord Ieſus Chriſt. I haue thought it good that you reade holy diuinity vnto the brethren, vpon condition that the exerciſe of ſtudy doe not quench in you nor in them, the ſpirit of holy prayer, as is ſpecified in our rule.* Thus from a ſolitary and Eremetical life, he paſſed to the office of a preacher and reader of diuinity, & performed it wonderful wel. He which before had gone into the land of the Moores, with deſire to dye for the loue of Chriſt, afterwards in preaching his Ghoſpel without dread of death (yea rather deſirous to giue an occaſion thereof) he reproued vices without regard, and had no reſpect to the quality of any man. He ſeemed a new Elias in the great zeale he showed, in defending the honour of God.

The other famous preachers of his time went to heare him, and ſeing how bodly and without feare he reproued vices, they were much aſhamed, and bluched at their owne puſſillanimity, and vaine feare. The holy man went vp

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and do vne the countrey preaching, and one time among the reſt he came vnto Aryminum, where he vnderſtood there were many heretikes, whom he perſecuted with ſermons and priuate diſputations, ſo that many of them were reduced to the faith.

Among others, vpon a time diſputing with one called Bouibille, who was one of the moſt obſtinate, and denied the verity of the moſt B. Sacrament of the Altar, the Saint behaued himſelfe ſo wel, that he had not a worde more to anſwere. The heretike (according to their vſual cuſtome) demanded of him to ſee a miracle: and S. Anthony wrought one of very great edification, the which was this, The heretike had a Mule shut vp, which had been three dayes without meate or drinke: the ſaint after he had ſaid Maſſe, took the holy hoſte with breat reuerence, & cauſed the hungry Mule to be brought before him, to whom he ſpake in this māner. In the name of this Lord whom I hould (although vnworthy) in theſe hands, I command thee that thou come preſently and doe reuerence to thy Creatour, and that thou confound the malice of heretikes, giuing to vnderſtand to euery one the truth of this moſt ſublime Sacrament, which we who are Prieſts, doe handle at the holy Altar, and to shew that al creatures are ſubiect to their Creatour. Whilſt the Saint ſpak theſe words, the heretik caſt oates before his Mule to make him eate, but hauing more knowledge then his maſter, he fel downe vpon his knees, nothing at al regarding his oates, proſtrating himſelf before the moſt holy Sacrament, adoring the ſame as his Creatour and Lord. This ſo manifeſt a miracle, greatly comforted al the Catholiks, and the heretiks waxed madde for anger, excepting Bouibille himſelf, who was conuerted to the Catholick faith.

It came to paſſe, that certaine heretiks inuited him to dine with them. He who deſired to content them, and to draw them by this occaſion into the lappe of the holy Church, went vnto them: but theſe ranck heretiks caſt poiſon vpon that which he was to eate, to the end to kil him. God reuealed this vnto him, and he reprehended them gentlely for it. They alleaged for their excuſe that they had only done it to prooue if he were an Apoſtolick preacher, and if the word of God should be accomplished in him which ſaith, that none of the faithful should be hurt by the poiſon which they should ſwallow. In concluſion, they promiſed him, that if hé did eate it, without receauing hurt therby, that they would conuert them to the faith which he preached. The ſaint made the ſigne of the Croſſe vpon the meate, and did eate therof without any danger or incommodity; which cauſed that many amongſt them confeſt their errours, and did embrace the Catholicke faith.

This holy man had the ſpirit of Prophecy, as he shewed in many things, but eſpecially in this that followeth. He being Guardian of a conuent in the citty of Pody, there was a Notary drowned in carnality, and wrapped in many other ſinnes. When S. Anthony met him in the ſtreet, he reuerenced him, yea he kneeled vnto him til he was paſſed. The humility of the holy ſaint diſpleaſed the Notary, iudging that he did it in ſcorne, and deriſion. It happened one time, that S. Anthony shewed reuerence to the Notary as his vſe was, & many perſons were preſent, wherefore the Notary in great indignatiō ſaid vnto him: If it were not for feare of the chaſtiſement of God, I would thruſt my ſword

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thorough thee, for making thus a scoffe of me. S. Anthony answered: Know thou that I haue had a great desire to be a martyr, but Christ wil not graunt me that fauour, yet he hath reuealed vnto me that thou shalt be a martyr, and therefore I doe thee reuerence, yea I beseech thee, that when thou hast obteined the Crowne of martyrdome, that thou wilt then remember me. The Notary smiled at the words of S. Antony, and made a iest of them.

Not longe after, the Bishop of Pody went to Ierusalem, and took that Notary with him; and the same Bishop preaching one time vnto the infidels, the Notary thought he spoke too coldly and fearefully. Wherefore (as S. Vincent did with his Bishop Valerius) he interupted his speech, and he began to preach Iesus Christ, with exceeding great feruour, reprooving sharpely Mahomet & al his sect. For which cause, the Moores raging exceedingly, tooke him, and after they had cruelly tormented him, put him to death. When the Notary was led vnto his death, he remembred al that S. Antony had said vnto him, and imparted it vnto many Christians, which were present at his Martyrdom, and they afterwards reported it vnto others. This caused S. Anthony to be more highly esteemed.

The blessed Father was neuer wearied with trauelling in our Lords vineyard preaching whersoeuer he was, though he was sickly, for that naturally he was ful of flesh, and corpulent. The Diuel displeased with the good life of the Saint, molested him also, and especially one night he would haue strangled him, and had already set his hands on his throat, so that he was in danger of death, but recommending himself to the glorious Virgin, & saying the Hymne, *O gloriosa Domina*, the diuel left him, and vanished away. Al these difficulties, could not hinder S. Anthony from preaching, for he was stil encouraged, by the proffit which arose vnto soules thereby.

There was such concourse of people when he preached, that they could not stand in the Churches, wherfore sometimes he went into the plaine fields, and thither came men and women of al degrees, yea sometimes at midnight, to get good places, and to stay til the holy Saint came, for he was esteemed as a new Apostle. The artificers and marchants also would vsually shut vp their shops, vntil the Sermon was ended. It was strange to see the theares that were shed when he preached, and you might heare one say to an other: ô what a goodly thing it is, not to haue offended God. I wil forthwith confesse me, & hereafter take heed of sinning any more, an other said: I haue done that which Anthony speaketh of, but I knew it not to be a sinne; now that I know it, I wil not commit it any more, so that euery man determined to lead a new life.

One Lent the saint preached in Padua, and many mooued by his effectual words, went together whipping themselues through the open streets, and calling for mercy vnto God, which passed from that citty vnto others, and it is held, that from thence the custome came, of the publick disciplinning which is vsed in the holy week. When S. Anthony had ended his sermons, they were constrained to haue many strong and lusty men to goe on each side of him, to stop the multitude of people, for euery one stroue to kisse his hand or his habite, and it was once feared that the strong of people would haue pressed him to death. S. Anthony had also (together with the sacred doctrine he taught)

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the guift of tongues, with a pleasant, cleare, and shril voice. And though there were at his Sermons many thousand persons, and of sundry and different languages, yet they al vnderstood him. As it happened in Rome, where the people of sundry nations listening vnto him, and he preaching in the Italian tongue, yet they al vnderstood him. Many men affirming; that there happened the same which befel vnto the Apostles, when they preached in Ierusalem, on the day of Pentecost.

Preaching one time in Fraunce, neer vnto the citty of Bruges, he retyred into the plaine field, because of the multitude of people, which came to heare him. It was Sommer, and whilest he preached it began to thunder, and lighten grieuously, wherefore the people doubting to be throughly wet, bega to make a sturre, euery one hastening away to some shelter. The holy man bad them be quiet, & not dread, for they should not be wet. Al the people gaue credit vnto the words of the holy Preacher, and none sturred out of his place. Then it began to raigne very much through out al the cõtrary, but vpõ the people which heard his Sermon, there fel not one droppe. It happened in the same Prouince of Fraunce, that a deuout woman was desirous to goe to the Sermon of the holy man, but her husband would not suffer her, because he was sickly. She went vp vnto the top of her owne house, looking toward the place where the holy man preached, and though shee was two myles off, yet by the permission of God she heard the words of the holy preacher, as if she had been hard by. Of this, the husband of the good woman was witnes, who calling her, and she answering; that she staied there to heare the Sermon, he scoffed and derided at her words, and with some paine he went vp to the place, where the wife was; and it pleased God, that he also heard the words that the holy man said, as wel as if he had been hard by him.

One time saint Antony preaching, he saw a traueller approch vnto a noble Lady, which was at the Sermon, and speake vnto her. The holy Saint seing her much troubled, and to change contenance, bid her, (as he stood in the pulpit) not to belieue that false messenger, who brought her newes that her sonne was dead, for it was a lie without doubt, and said withal: that he that told it to her, was the Deuil. The wicked fiend would by this lie haue disturbed the Sermon, but seing himself discouered, he vanished away in al their sightes.

The holy Saint being once in Padua, it was reuealed to him, that his father was in daunger of death in Lisbone, being accused to haue committed man slaughter, whereof he was innocẽt. Wherefore he asked leaue of his Guardian, and hauing obteined it, he was carried in one night only (by an Angel) from Padua vnto Lisbone. Being come thither, he spoke with his father, & brought to passe, that the Iudges caused the dead body to be brought before him. The holy man before much people, asked him: if his father had killed him. The dead body (it being Gods pleasure) spoke and said, No: and that he was falsely accused thereof. The Iudge hauing seen the strang miracle, set free the father of S. Anthony, who remained in his company al that night, and the next day, he was carried backe from Lisbone vnto Padua, as he had been brought thither.

One time this blessed Saint preached at the funerals of a rich man, and among other things, discoursed vpon the words of the Gospel, to wit: Where

*thy treasure is, there is thy heart.* To confirme those words, the holy father said: That the former words be true, it is euident in this rich man, who was couetous, for his heart was to be found in his chest, where his money lyeth. Forthwith some went and opened it, and there they found the hart of the couetous man indeed, as fresh, as if it had been then taken out of the brest of a man. It happened often at the end of the Sermons of S. Anthony, that the people departed with such desire to be confessed, that the confessours of his order, and of the other orders also, were not sufficient to satisfy them. He also sometimes heard Confessions, and among others he heard the Confession of a Paduan, who told him that he had kicked his mother. The holy men reproued him sharpely, & told him: that the foot which had stroke his mother was worthy to be cut off. The words of the holy man were of such force in the mind of him that was confessed, that when he came home, he himself cut off that same foote. The holy Saint being aduertised thereof, caused him to be brought vnto him, and restored him his foot againe, with the signe of the Crosse. This blessed saint did many other miracles, al which to tel would arise to a great number. And though he was continually busied in the profit of his neighbour, yet forgot he not his accustomed deuotions, for he had his appointed howers vnto prayer, and meditation, in the which exercises he was many times comforted by God. It is said for certaine, that he was heard to speake with our Sauiour, who had appeared vnto him in his Cell, in the shape of a beautiful Infant.

S. Anthony did not only shew this zeale and great force in the obseruation and purity of his religion, but also in sundry other things which did occurre; Among which one of the most remarkablest was that which hapned vnto him against Ancelinus tyrant of Padua, & of other cities of Lombardy. He was one of the most fierce & fearful monsters, which euer had been in the world, a very Lyon, and rather a Tygre then a man. For not to speake of his other cruelties, he caused to be massacred al at once, with the most horrible paines & torments that he could inuent, a thousand Paduans, who liued vpon his pay in the citty of Verona, vpon a report made vnto him, that the citty of Padua, was reuolted against him. S. Anthony went and found forth this tyrant, enemy of mankind, & with words seuere & rigorous which issued forth of that brest enflamed with diuine loue, he reprehended him, and blamed his execrable wickednes, threatning him with the wrath of God, and with that euerlasting fire which was already prepared for him. The guard of Ancellinus, expected no other thing, but to be commanded to kil the Saint (as it was his common custome when any one did anger him) but he tooke off his girdle, and put it like a rope about his neck, prostrating himself before the feet of saint Anthony, with promise to amend himself (although he did not.) That which caused this great alteration in this tyrant, was, that he saw issue forth of the face of S. Anthony as he spake vnto him, a diuine splendor which made him to tremble and to bow by force. This great magnanimity & constancy of the Saint, proceeded of the contempt of al things vpon the earth, and to haue his hart fixed on heauen, so that he feared not death, nor yet desired life, nor had any desire of perishable goods which the word might offer vnto him; As de facto it came to passe, that this tyrant Ancellinus, sent him a costly and a rich present, together with words

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of friendship and submission, which the Saint refused, & was very angry against them who brought the same vnto him, commanding them with speed to depart from thence, for feare least the house wherin they were, should fal vpon them. This refusal of the present, saued the B. Saint his life, for that the tyrant had commanded his seruants, that presently as soone as he had accepted it, they should kil him: and it should seeme that saint Anthony knew by diuine reuelation this designe: which is not so strange, sith amongst the other guifts of God, he had that of Prophecy, as hath already been declared.

S. Anthony spending his time in these holy exercises, the end of his life approched, which was reuealed to him many dayes before. Wherefore he withdrew himself into a solitary place without Padua, called the field of saint Peter, where was made for him a litle Cel, and there he remained certaine dayes, conuersing with none but with God only, and vsing continual prayer & meditation. But growing grieuously sick, he caused himself to be carried into the city, vnto the lodging of the friers of his order, which had the charge of a Monastery of poore Nonnes, who were also of his order, where was laid in a bedde. The holy saint knowing that the end of his life was neere, desired to haue al the Sacraments of the Church. Then began he to sing the Hymne of the glorious Virgin (vnto whom he was very deuout) which beginneth. *O gloriosa Domina*, and casting his eyes towards heauen, he looked very attentiuely. The religious men and other persons which were present, asked what he beheld, and he answered: I behold my Lord Iesus Christ. Then remained he quiet a while, and between the hands of them which were present, it seemed he was asleep, and in that manner he rendred vp his soule vnto God, being 36. yeares old, on the 13. day of Iune, in the yeare of our Lord 1231. In the time of the Emperour Frederick the second.

The Friers of his order desired to keep his death secret, but it was not possible, for in the same hower he yealded vp the ghost, children went crying by the waies: *The holy Father his dead. Anthony is dead.* The Cittizens fel a great strife about the place where he should be buried, for some would haue him buried where he died, and others would carry him to the Church of saint Mary. This variance continued fiue daies, after which time, the holy body was buried in the aforenamed Church of saint Mary, to which place people came aboundantly from sundry parts. God shewed many miracles by the merits of his seruant Anthony, among which may be seen one notable thing which was this. Some sick persons touched the holy corps, but yet recouered not their health by it. These being not healed, confessed their sinnes, and againe made their prayer vnto God, and desired the intercession of saint Anthony, and forthwith they were perfectly whole. A moneth after the decease of this holy man, his Canonization was treated, of and the examinations and diligences (by Pope Gregory 9.) as the custome is to doe in such causes: For that purpose the Pope assembled the Cardinals, and many other Prelats, and among other he said these words.

In my opinion it were a thing blame worthy, if you would depriue Anthony of the honour which is due vnto his merits, seeing it pleaseth the Maiesty of God to crowne him with honour & glory in heauen. And as it shalbe vnbelief

not to giue credit to the manifest verity of his miracles: Euen so to deny the due honour vnto the merits of the Saint, shalbe a kind of enuy. The Canonization of saint Anthony was done in the city of Spoleto (where at that time resided Pope Gregory 9. aforenamed) on the day of Pentecost, on whole yeare after his death which was in the yeare of our Lord 1231.

## *The life of S. Basile the great. June. 14.*

GOD commandeth the Prophet Esaias, to preach and reprehend the people of Israel of their sinnes, and said vnto him: Cry out aloud, doe not cease, lift vp thy voice like a trumpet. *In these words lift vp they voice like a Trumpet, is giuen to vnderstand: that he which wil doe the office of a preacher wel, ought to sound it out like the Trumpet, or the sound of the Cornet, in which, three things are to be considered. The first is: that when a man would sound this instrument, he setteth it to his mouth, and then he bloweth. The second is: that he doth not vse only the mouth to blow vpon the Cornet, but also, doth play with his fingers vpon the same. The third is: that the instrument which he vseth to sound is more straight at that part which is next vnto him, then it is at the other that is furthest from him. These three things we may consider, in the sounder of Trumpet, Cornet, and such like instruments. The preacher is called a Trumpet, for if he haue in himself these three parts, without al doubt, he shal doe very great good in his preaching.*

*The first consideration is, the blowing of the mouth, which signified that he must speak, & not be dumbe. The blowing is sent forth by strength, so the speach must not be as of many preachers, like a singing larke, or nightingale, to wit: to seeke only to delight, with his inuentions and colours of Rhetorik, but to reproue freely the vices of men, whereof at this day the world is ful. The second consideration is: that he must play with his fingers, vpon the holes of the flute or Cornet, which doth signify: that the preacher must not only teach, but work also. The third is, that as the instrument is more streight at that part, that is next to the mouth, then at that which is furthest from him, so the preacher must be more rigorous to himself, then vnto others. The preacher ought not to be as they which our Sauiour reprehended who laid loade vpon loade on the people, but themselues would not touch it, as much as with one finger.*

*Al these properties were found in S. Basil the great. He was a great preacher, and did much good with his doctrine, for he reproued vices, without hauing regard to the Emperours person, as is euident in the affaires he had with the Emperour Valens, whose errours he boldly reprehended. He also did that which he taught, and was more rigorous to himself then vnto others, since he was one of the greatest penitents, that were in his time. The life of this holy Doctour was written by Amphilochius Bishop of Iconium, by the two Gregories, Nazianzenus, and Nissenus, by Theodoretus, Ruffinus, by the authours of the Tripertite history, & by Nicephorus Callistus. These authours we must vse, to help to make a faire and sweet no segay, of the actes of this glorious Saint: whose life is related by them in this sort.*

AMong the other Prouinces of Asia, there is one called Pontus, bounded with the greater sea, where be the two famous cities Calcedonia, and Nicomedia.

Nicomedia. Besides these there is another of no lesse name then these, which was called Helenopontus, and in that S. Basile was borne. His father was of the same name, and his mother was called Eumelia. Both of them were good and vertuous people, as is euident by the children which they had, which were foure, three sonnes, which were al Bishops, to wit: S. Basile the great, of whom we now speak; Gregory Bishop of Missa, and Peter Bishop of Sebaste. They had also one daughter, which was the eldest, and wery faire. And because the spouse to whom she had been promised, died before their mariage was celebrated, she entred into a Monasteey, and there shee remained al the daies of her life.

S. Basile was giuen much to study, euen from his child hood, and in diuers places he studied sundry sciences, At last he staied at Athens, the had and fountaine of al learning. There he remained 15. yeares, in which space he became a great Philosopher, in so much that he there read Philosophy publikly. He had great friendship with Gregorius Nazianzenus, who also studied in Athens, & was also friend vnto Libanius the Sophister. And though S. Basile was much busied in study, yet did he not forget to exercise a vertuous life, in chastity, continency, and humility He prayed very much, he fasted exceedingly, and did al the good he could vnto his neighbours.

One night he had an inspiration from God to leaue the study of humanity, & to ascend to the study of diuinity. This was the cause that he vnderstanding that in a Monastery of Ægypt, there was an Abbot called Porphirius, who was a great diuine, he went vnto him, and continued a whole yeare in his company, and proffitted much (with his doctrine) in the holy scriptures. In al which time S. Basile eate no other thing but hearbs, and dranck no other drinck but water. Then had he a great desire to goe to Ierusalem, to visite the holy places, where the misteries of our redemption were wrought. And crauing of the Abbot Porphirius leaue, and his benediction, went thither.

The Instructour of S. Basile in Athens in former time, had been one Eubulus a great Philosopher, wherefore being to passe by that citty, and thinking good to visite him, he found him among many other Philosophers, with whom he disputed. S. Basile was some what altered (both in apparrel and contenance) from that he was in former time, and comming before Eubulus, he began to reproue him, telling him; that he ought not to spend his time any longer in disputations of smal importance, but that it was better to trauel in the learning of the diuine Philosophy, to despise the world, to read the holy Scriptures, and seek to vnderstand them, for his owne good, and the proffit of others.

The Philosophers which were in the company of Eubulus, asked who that man was, that so boldly reproued him, and he answered: It is either God or Basilius. Then S. Basile made himself knowen and Eubulus led him vnto his house, and in the space of three dayes which S. Basile staied with him, he persuaded him to sel his goods, and giue the money to the poore, and then both of them went vnto Ierusalem together. S. Basile reioiced much that he had conuerted his maister to God. So they both departed from Athens, with an intention to be Baptized in the floud of Iordan.

They came vnto Antioch, and lodged in a house, where they saw a yong man

ſonne vnto their hoſt very much afflicted and grieued in mind. S. Baſile asked him the cauſe, and he told him: that he was a ſtudent, and his maiſter had giuen him certaine verſes of Homer to expound, which he could not vnderſtand, and that was it that troubled him. S. Baſile had compaſſion on the yong man, and expounded the verſes to him, and gaue alſo the expoſition to him in writing, which was of ſuch ſort, that when Libanius (a great Sophiſter ſcoolemaſter vnto the yong man) ſaw, he was aſtonied and ſaid: it was not done by a mortal man.

Then he was told by whom it was done, and he went to S. Baſile, and knew him to be his fellow diſciple, and Eubulus, maſter vnto them both. He took them both to his houſe, and hauing giuen them kind entertainement, he beſought S. Baſile to make an Oration vnto his ſchollers, which S. Baſile did, and gaue them ſome documents fit and conuenient for ſtudents, to with: That they ſhould conſerue the ſincerity of their mind, and integrity and purity in their body, by liuing chaſt. That they ſhould valke laiſurely and with grauity. That their wordes ſhould be wel pronunced, wel placed, and with fit termes, wel conſidered, and to the proffit of others, and not to be clamorous. That they ſhould be temperate in their diet, that they ſhould obſerue ſilence before old men, that they ſhould be attentiue when they heard wiſe men talke, that they might learne ſome thing thereby. That they ſhould alwaies shew ſubiection in the preſence of their elders, and to their inferiours and equals, they ſhould be louing & charitable. That they ſhould ſpeake little, and heare much. That they ſhould take heed of iangling, & rash ſpeech in anſwering, not conſidering that which others ſay. That they ſhould not be diſolute in laughing, that they ſhould be shamefaſt, and walke with their eies modeſtly caſt downe, and with their mindes muſing on profound matters. That they ſhould auoid contention. That they ſhould not be obſtinate nor perfidious. That they ſhould not haue regard to haue offices and magiſtracies without deſert. That they ſhould fly the honours of the world, and that he which can help his neighbour, ſhould look for the reward from heauen, if he expected it not from him.

Theſe were the aduiſes that S. Baſile gaue vnto the diſciples of Libanius, and he endeauored to perſuade him to forſake the world, and to goe with them, but he anſwered: that his houre mas not yet come, and deſired them to pray to God for him. Al the time they remained in his houſe, they contented themſelues to haue of him bread and water, though Libanius deſired to haue vſed more curteſies vnto them. At the laſt, they took their leaue of him, and continuing their iourney, they came to Ieruſalem. They viſited the holy places with great deuotion, and them viſited Maximus Biſhop of that Citty, who knowing that vnder thoſe baſe & courſe habits, were hidden two rare and ſingular men, took vnto them great affection, and was contented to goe with them, for to Baptiſe them in the floud Iordan. When S. Baſile came neer vnto the riuer, he ſtripped himſelf, & went into the water, and whileſt the Biſhop Baptiſed him, there diſcended a beame of fier from heauen, in the ſight of al them which were preſent, and from the beame yſſued a doue, who touching the water with her wings, mooued it a little, and then took her flight aloft. Al the ſtanders by being frighted, and in a maſe at the ſame.

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The Bishop Baptised Eubulus also, and anointed them both with the holy oyle, and apparelled them with the vesture of Christians. Then he gaue them both the B. Sacrament; to the great spiritual content and ioye of both these new Christians (in respect of their Baptisme) but ancient in respect of their goods desires, and blessed works. They al returned vnto Ieruſalem, and from thence saint Basile and Eubulus (the good Bishop Maximus being sory therefore) departed, and went vnto Antioch, where Miletius ordeined saint Basile Deacon, and he began to discouer & open, the heauenly light that was in him, in preaching vnto the people, to the wonder of euery one, and vnto the profit of many. For by meanes of his preaching, some that were Gentils were made Christians and others that were euil Christians amended their liues. One restored the goods wrongfully gotten, or forcibly taken away, another left the dishoneſt conuersation he had with women of euil life. One left an euil custome of swearing, another left the curſed vsage of playe & gaming, such a yong man entred into Religion, and such a Virgin (not regarding her temporal spouse) was made a Nonne, and was espoused vnto Iesus Christ. Others fasted much, others prayed long: others gaue much almose, and euery man lamented their sinnes, and did penance.

The fame of S. Basile was diuulged ouer al the Orient, and many came to enioy part of his holy doctrine. He went into many places, especially into the city of Cæsarea, where he produced the same fruite he had done in other places, where he had been. He was praised and commended of euery one, in so much that Eusebius Bishop of Cæsarea enuied him a litle (as Gregory Nazianzenus affirmeth) and did not shew him so good countenance as he did before, but spak some words which displeased S. Basile, so that he determined to depart (as he did) and passed with his friend into the Prouince of Pontus, and there they with drew themseues into a Monastery for certaine dayes.

It happened that the Arians waxed very strong, and got credit in the city of Cæsarea, and necessary it was to find some to dispute with them, in defence of the Catholick faith. Al the Cittizens with the Bishop of Cæsarea, had a great mind vnto S. Basile, for they thought there was not a fitter person then he for that purpose, and so they sent one to entreat him to come. S. Basile would first take Counsel of S. Gregory Nazianzen in this matter, for with him he held very strict friendship, as he had with Eubulus also. S. Gregory bad him not to haue any regard, vnto that which had happened between him and the Bishop, for that it was the cause of God, and it was his opinion: that he ought to goe forthwith vnto Cæsarea, and he offered that he would goe with him thither also. These two lights of the Church went vnto that Citty, and led Eubulus also with them. Assoone as they came vnto the Citty, the darknes of the heretikes vanished away, & al things altered, for the state of the Catholikes which was very feeble and weake, became strong, and the heretikes became euery day more and more confounded.

A few daies after deceased Eusebius Bishop of Cæsarea, and by the course which S. Gregory and other Bishops (there assembled to make election) took, S. Basile was chosen without any resistance. So that, if before he was Bishop, he were solicitous for the affaires of God, after he had taken this great charge

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vpon him, he was much more careful then before. He trauelled and endeuoured, to driue the heretikes out of that citty, and if any remained, he durst not shew his face, nor discouer himselfe vnto one that was so great an enemy to him, as S. Basile was.

The diligent Prelat did also effect another thing hauing first watched, fasted, prayed, and done other pious works, which was this: He ordeined a manner to say Masse, some thing different frō that which was vsed at that time, in respect of the ceremonies & prayers. But to doe this we must think he had special reuelation from God, & also that his institution was inspired from aboue. The first day that he celebrated according to the new appointmēt giuen vnto him, there was seen a great brighnes to descend, which stood aboue him vntil the Sacrifice was ended. When he would receiue, he deuided the Hoast, and took the one part, and for the other, he caused a golden doue to be made, and set it vpon the altar in stead of a Tabernacle, and in that he put the B. Sacrament.

Eubulus with the other Priests were in the quier of the Chappel, where the holy Prelat said Masse, and they al saw the brightnes like fiery rayes, which stood ouer him, and they saw also many Angels of heauen in the shap of yong men, apparelled in white, which attended on him at the altar. Al they wondred much thereat & when the holy Saint had ended Masse, & departed out of the quier, they fel at his feete, and glorified God S. Basile demanded of them, what they ment by that which they did, they told him the vision which they had seen was the cause. He rendred thanks vnto God, and made a marueilous Sermon, with which the people remained much comforted. In the time of this holy Bishop, there was a great dearth, which killed many, but such was his diligence in crauing of one, that he might giue to an other, and care in prouision to haue graine brought from other parts, that the dearth did not that harme which was feared. And this caused the people to be more affected vnto him then they were before, and his fame to be more spred.

In this time Valens brother vnto Valentinianus was Emperour in the Orient who was a great Arrian heretik. By their persuasions he began to persecute S. Basile, and for that intent he went vnto Cæsarea: But seeing the people much affected vnto their Pastour, he durst not offend him openly, fearing it would cause a rebellion, yet for al this he sent a Captaine of his, called Modestus to speak with him. The Captaines life was not correspondent to his name, for he was a most cruel man, and was authour of al the cruelties that Valens did. One of the which was; that he hauing congregated 80. Bishops and Priests which would not consent vnto the Arian heresy, he put them in an old shippe, and launced them into the maine, and then set fire vnto them. This cruel man came vnto S. Basil, and as Theodoretus saith, at the first spoke mildly, and promised him great fauour & kindnes with the Emperour, if he would follow the Arian doctrine, and fauour it with his opinion. And because faire words would not serue, he threatned him grieuously.

The couragious Bishop not daunted therwith answered him; that he would not displease the Emperour of heauen, to please the Emperour of eart. That he regarded not his threats, and that if he killed him, he should doe him a great benefit, in deliuering him out of a life ful of paines and troubles,

troubles, as his life was. At last Modestus said; Wel wel, Basilius, study this night what you wil doe, and to morrow morning giue me an answer. S. Basil answered; why doest then appoint me a longer time; to morrow I shal be of the same mind, I am at this present. Modestus went vnto the Emperour and told vnto him what had passed, whereat Valens tooke great indignation, and determined to banish him. The sentence of his banishment was written, and brought vnto the Emperour to subscribe, and signe it; and assoone as he tooke it in his hand; the chaire wherin he sat, broke in pieces, and fel to the ground, yet altered not his purpose, for notwithstanding he tooke the penne to subscribe the sentence, yet could not make one letter to be seen, though he changed it three tymes. This was not of sufficient force to make him change his wicked purpose, for he againe called for an other penne with great instancy, and then his arme began to shake and tremble, as if he had the palsey, wherefore in a rage, he rent the paper wherein the sentence was written.

It happened at the same time, that the Empresse fel soddenly sicke, in such sort that she was at the point of death. The same happened to a litle infant, which the Emperour had by her, and was to be inherit our of al his Estates. These things made the Emperour to remember himself that these afflictions happened vnto him, for persecuting Basilius. Wherefore he sent messengers to cal him, and to intreate him to pray vnto God for him, and for the health of the Empresse and his sonne. The holy Bishop was content to doe so forthwith, and to good effect, for the sonne amended apparantly, and the Empresse was restored vnto perfect health. Neuertheles, the Emperour tooke it in euil part, that this happened by the meanes of S. Basile, for his desire was, that the heretical ministers he had with him should haue done it, and it, and had the credit thereof. Then he commanded some of them to be called, and gaue them in charge the care of his sonne, to the end, that when the child was perfectly whole, the grace of his healing should be attributed vnto them, and not vnto S. Basile. Assoone as the Arians began to pray for the child he departed out of this life, whereby the Emperour might plainely perceiue, that the prayer of the Arians made him to die, and that the prayer of S. Basile had healed him, and yet for al that he left not his peruerse opinion, nor ceased to persecute saint Basile.

After this on a time, the Emperour talking with S. Basile, there was present one Demosthenes, who was maister cook vnto the Emperour, and an heretike as the Emperour also was. This man hearing S. Basile speake much against the Arian heresy began to defend it, and in the words he said, he vttered a Barbarisme. Saint Basile looked backe on his Priests, and said vnto them: Behold you heere Demosthenes without eloquence. Then S. Basile turned to him, and said: Thou shouldest doe better to see the Emperours meat be wel dressed and kept, then to intrude thy selfe to talke of diuinity & matters of faith. This reasoning was on the day of the Epiphany, in the Cathedral Church of the Citty of Cæsarea where as wel for the reasons S. Basile made, as for the seeing of the ceremonies of the Catholikes, the giuing of offerings vnto the Churches, to see them kneele al the while, and to pray in great silence, the clergy doing their duty with grauity and deuotion, and to see them al communicate at the end of

Masse, the Emperour was something mooued in his mind, to leaue the Arian heresy, where nothing was to be seen, but disorder and confusion. On that day the Emperour offered rich guifts, and al the people were attentiue to see, if S. Basile, accepted them, (the Emperour being an hereticke) The holy Prelat receiued them, for that he had hope of his conuersion, and also because he would not renew his indignation. The Emperour had assuredly been conuerted, but that he had many heretickes about him, who laboured and endeuoured, to turmoyle al that which saint Basile did set in order.

There was another persecution raised against the holy Sainte, and the cause was: that one Eusebius who was Gouernour of the Citty, sought to get into his hands a great lady, who was very beautiful and a widow, to satisfy his pleasure with her. This womá seing her self in a streight, fled vnto the Church, and desired S. Basile to defend her; who very willingly tooke it vpon him. The Gouernour hated the holy Saint, and now he thought he had a good occasion to doe some harme vnto S. Basile. Wel, to haue the woman in his power he got some false witnesses, who said: they saw S. Basile and the woman goe vp into a chamber together, and by this meanes caused them to be summoned to come before him. They which were faults; lest they should seeme culpable appeared; and being before the Iudgement bench, the accusation or indictement was giuen vnto him. The Gouernour staying for no answer; commanded the woman to be taken away and carried vnto prison, and the holy Prelat he reuiled, as, if he had been conuicted of the fault.

This being bruited through the Citty (in a very short time) the men and woman in Cæsarea were assembled al in armes, to defend their pastour. It was strange to see the woman, as wel the old as the yong, to come with stones and staues, and men with swords and lances, al of them threatning to kil the Gouernour, and the Emperour also, if they restored not their pastor vnto liberty. The Gouernour was inforced to depart from the Citty, and if S. Basile had not been, who opposed himself against the fury of the people, he had not escaped with life. This is that which happened between S. Basile and the Emperour Valens the Arian, and with his ministers and officers, but within few daies after that same Emperour being vanquished in a battaile, hid himself in a certaine house which he fled by, & some other of his knights with him. When his enemies (which got the victory and pursued him) vnderstood where he was, they set fier on the house, and made him die the death of an hereticke; for the house was buried to the ground, with al them that were with him in it; This death of Valens (as Trithemius saith) was after the death of saint Basile.

Amphilochius recounted a notable thing which befel to this Prelat, and saith: that he heard him tel it Helladius who was his familiar friend, and afterwards his successour in the Bishoprike, and the matter was of a Senatour called Proterius. This man had a daughter, whom he desired should be a nonne, and whilest he laboured therein, the diuel stroue to hinder it, causing one of his seruants to be enamoured of her. This fellow knowing himself not to be such a man, that could deserue that which he desired, sought to obteine it by the meanes of a negromancer, of whom he tooke counsel, and talked with the diuel, and made an accord with him, that if he got the yong woman, he would deny

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and renonce his Baptisme, his faith, and Iesus Christ also, and of this he made vnto him a writing, and subscribed it with his owne hand. The diuel wrought so, that the infortunate yong woman, married the wretched yong man, against her fathers mind. This thing was afterward discouered, for he neuer went vnto the Church, he said no prayers, he did not any work of a Christian. But lastly, he went vnto saint Basile to craue help, who by the meanes of his prayers, and the hard penance the young man did obteyned that the diuel restored vnto him his writing, and then he liued vertuously.

Al the authours which write of this Saint, praise (beyond measure) his abstinency, and continency. He fasted very much, and his order in prayer was this: from the sunne setting vnto the rising thereof, he would be on his knees in prayer. His garment was one cassock only. He was a Virgin, and was the first man, that reduced the hardnes and rigour of the ancient fathers who liued in the desert, to a more conuenient order then was in vse before. He wrote many works, and those very learned, so that Gregory Nazianzenus affirmeth: that no Greek Doctour that liued before him, declared or expounded the holy Scripture with more verity, and more eloquence. His austerity of life was such: that he was brought so low, that he had nothing on him but skinne and bones, so that he fel into a sharp feuer, which brought him to great extremity.

A great conning Phisition who was a Iew, visited him: and S. Basile wished him wel, for he knew he was to be conuerted. The holy Sainte asked this Phisition what he thought of his sicknes? & he answered: I know that which I would not say: but at the sonne set this euening thou shal end thy life. It shal not be so said S. Basile: what not, said the Phisition? If it be not so, I wil loose my life. S. Basile said: I wil not haue you loose your life, but be Baptised and made a Christian, if I shalbe aliue to morrow morning at the rising of the sonne. The Phisition who held himself sure of his death, made that match, for he thought it to be impossible he should liue so long. S. Basile prayed vnto God, and not only obteyned to liue vntil the next day, but amended so wel, that he rose from his bed, and went vnto the Church to Baptise the Phisition, who was made a Christian, hauing seen this, which seemed to be vnto him a very great miracle.

This being done, the holy Prelate returned vnto his bed contented, and therein the presence of the new Christian (who surpassed many more ancient in the faith, in almose deeds, and other holy works) prepared himself to die. He receiued the blessed Sacrament deuoutly, and shed many teares, and recommended charity, and the loue of God, and their neighbours, vnto them al that were present. And lifting vp his eyes vnto heauen, he yealded his spirit vnto God. The Phisition seeing the holy Saint to be dead, fel on his breast, & shedding many teares, said: ô Basilius true seruant of God, if it had pleased thee to liue longer thou haddest not died yet.

When it was knowen in the City that S. Basile was dead, very great was the concourse of people, which went to see the holy dead body, and to kisse it, & doe reuerence vnto it. They al bewailed the losse of such a diligent Pastour, & louing father, and great was the labour to keep the people from renting al his garments and clothes, euery one desiring in deuotion to haue some part

therof. His body was buried in the cathedral Church of the city of Cæsarea. The Church celebrateth his feast day, on the 14. of Iune. His death was in the yeare of our Lord. 380. (Baronius saith: 378.) as Tritemius saith: in the tyme of Valens and Valentinianus, brethren and Emperours. Vsuardus putteth the feast of S. Basile, on the first of Ianuary. Of S. Basile doe write Gregorius Nissenus, Gregorius Nazianzenus, Helladius, Bishop of Cæsarea his disciple, Nicephorus, and others.

## *The liues of SS. Vitus, Modestus, and Crescentia Martyrs. Iune. 15.*

THE sacred Scripture speaking of that famous worke of the temple which Salomon built, saieth in the third Book of the Kings: that it was a strange thing, that from the beginning of the bulding, vntil it was ended, there was not heard therein the struck of the hammer, or other iron toole. Some expositours of the place seeme to say: that this was a king of Phrase among the Hebrews, to show the hast was vsed in the work, as in the Italian and Spanish they vse to say of a thing done in hast: that it was not seen nor heard. The common opinion is, that when it is said: in the building of the temple there was heard no struck of any thing, was, because the stones were hewed pollished, and cut fit in the quarry, and the timber was also sawed and smoothed in the place where it was felled, and after they were laid in their place without any noise.

Of this we haue a figure and model of the Temple of glory, which remained ruinated in part by the fal of Lucifer. It is repairing againe, and in the work happened, that which happened in the temple of Salomon: There is no struck heard, for that the stones are hewed and wrought in the quarries of this world. Here be the trauels, the troubles, and persecutions, with the which the soules are hewed, that being polished and squared, they may be put in their proper places. This befalleth especially vnto the Martyrs, who for that they must haue in heauen the most honourable places, they must needs be wrought in this world by diuers torments and martyrdomes, as were especially these three Saints of whom now we treate, to wit: SS. Vitus, Modestus, and Crescentia. These saints were wrought by the hands of the best worke-man, and pollisher of Martyrs, that euer was in the world, and he was the Emperour Diocleſianus, who took away (yea rather he gaue) life vnto more Martyres, then any persecutour of the Church. And moreouer, the torments and Martyrdomes he caused them to endure, were most terrible. So that it is thought hereby, they be in a high and eminent place in that so worthy building. The liues of these saints taken out of an ancient Manuscript, with which venerable Bede accordeth, and other authours of martyrologes, was in this manner.

AT the time that there was a iudge in the Ile of Sicily (a cruel man called Aurelianus, and in the most cruel persecution that Diocleſianus and Maximianus raised against the Christians), there was in the same Ile a rich and mighty man called Hylas. This man had a sonne of twelue yeares of age called Vitus, who without the knowledge of his father (who was a gentile) and against his wil, was made a Christian and was baptised. Aurelianus had notice thereof,

thereof, or rather he certainly knew, that Vitus was a Christian, wherefore he sent for his father, and willed him so to order it, that his sonne should alter his mind, if he wou d not be left destitute of a sonne. The father spoke vnto Vitus, and some times with praies, then with threats, an other while with flattery, laboured to haue him change his opinion. But seeing it did no good; he brought him before the Iudge, who spoke vnto him in this sort: Tel me I pray thee, why wil one so young as thou art, gainesay or withstand the precepts of the Emperours, since they haue prohibited by law, that the man crucified should be adored, and yet thou wilt adore him? Adore the gods which we and al other adore, if thou wilt not; I wil lay aside the respect I beare to thy father, and the regard vnto thy smal yeares, and chastise thee with the same rigour, that I haue done others for holding thy opinion.

The discreet youth Vitus, (as if he had been of perfect age,) answered him, & said: I wil not adore the diuels, nor meane to bow my self vnto the vaine and deceipful Idols, my hart is resolued to serue Iesus Christ, sonne of the liuing God, to adore him & none other. When the father of S. Vitus vnderstood it, he lifted vp his voice and said wailing: pitty me my Cittizens and friends, since hauing but one sonne, I shal see him dye, & can not remedy it. Then said Vitus: father doe not think that I perish, be rather ioyful, as I doe reioice, seeing my self deserue to be accounted in the number of the holy martyrs. Aurelianus said: now we must chãge our stile. Hitherto I haue had regard vnto the friendship of thy father, but from henceforth I wil set apart. So he caused him to be beaten a little, to put him in feare, but for that by this chastisement he prenailed nothing, he commanded him to be tormented, with more cuelty and rigour. The ministers beginning to torment the holy saint, on a sodeine their armes shrunck, and so it happened vnto the Iudge, who said vnto the father of S. Vitus: This thy sonne is surely a magitian, for he hath taken away the vse of my armes. I am no magitian said the holy young man, but am the seruant of God; he hath chastised thee for tormenting me, and if I pray vnto him, he wil cause thy armes to be healed. Aurelianus said: by this I shal know that thou saiest the truth, and that thy God is omnipotent, and ought to be adored.

S. Vitus made a praier for the Iudge, and forthwith he was healed, to his great content, and because he would not fal into the same danger againe, he said vnto the father of S. Vitus: Take thy sonne, and persuade him in the best manner thou canst, to adore our Gods, for I wil not deale with him any more. Hilas led his sonne home, and vsed al the meanes that might be, to make him alter his purpose. The holy young youth was wery sore and ful of paine, with the torments he had endured, wherefore his fater laid him in a rich and soft bed, then sent he musitions with diuers instruments, to giue him delight with their musick. He sent beautiful damsels to keep him company, and to attend and cherish him, promising vnto her a great reward, that should bring him in loue, by her cunning words or behauiour.

Al this diligence and labour was lost, fort the holy yong man was alwaies more constant. And fearing lest those dãsels would prouoke him to wickednes with their flattery and kindnes, he asked help of God, and he sought meanes to get out of their company, as if they had been venemous beastes. One time

they left him alone, (for so desired) and he was visited by Angels, and much comforted by them, and they instructed him how to behaue himself, to get away from his father. Saint Vitus talked with saint Modestus and Crescentia, who had brought him vp, and they three went into a Barcque, and sayled into Italy.

The Emperour Diocletianus had a daughter possessed with an euil spirit, and the deuil said: that he would depart from her, if Vitus came thither, and told where he was. The Emperour sent for him, and he was brought, and with him SS. Modestus, and Crescentia. The Emperour requested him to heale his daughter, and could him also why he desired it at his hands. S. Vitus went vnto the yong woman, and laid his hand vpon her head, and said. In the name of Iesus I command thee thou wicked spirit, to depart from this his creature. The diuel departed with terrible howling, and hurt many Pagans, that had scoffed at S. Vitus, in not belieuing that he could heale the sicke body.

The Emperour shewed great kindnes vnto saint Vitus, & affected him much, because he was of a comely presence, but whē he heard him name Iesus Christ, he asked him if he were a Christian. And vnderstanding it to be so, he being a deadly enemy vnto them al, and not hauing regard vnto the benefit receaued by him, persuaded him to adore the Idols, and that he would vse him as his sonne, and would make him a great man in the Empire. S. Vitus resisted him very stoutly, wherfore the Emperour put him in a dark dungeon, and SS. Modestus and Crescentia with him.

The holy young man being in prison, song with the Prophet Dauid, and said: *Deus in adiutorium meum intende.* He asked fauour of God to help him, that he might support that trouble and others for his loue. Then there appeared a great light in the prison, and in that was heard a voice which said: Be constant Vitus my seruant, for I wil alwayes help thee. The keepers of the prison heard the voice, and saw the light, and went vnto the Emperour to certify him, what they had heard and seen; which when the Emperour vnderstood, he sent for him to come to his presence. By the way as S. Vitus went, he animated S. Modestus & Crescentia saying to them: now the time of your triumph approcheth, therefore be you of good courage in al that may happen, hauing regard vnto the reward that God hath prepared for you in heauen. The Emperour hauing asked certaine questions of S. Vitus, and seeing his constancy, caused him to be led vnto the Amphitheatre, which was a place where the plaies and publike feasts were made, and where many with wild beasts were killed. To that place were assembled many people from al Rome, to see that which should be there done.

The Emperour caused a great fire to be made with a fornace, which was ful of pitch, rosin, and lead, and when it was wel kindled, he commanded the officers to throw Vitus therein, saying now we shal see if thy God can deliuer thee out of mine hands. S. Vitus made the signe of the Crosse & entred into the fire, and withal an Angel descended from heauen, who droue the fire from the holy saint, and made it that it did him no hurt at al. The holy martir song spiritual Himnes in the praise of God, as he stood in the middest of the flame, and al the people wondred much thereat. Lastly, he came out of the fire, without

any

any signe that he had been therein, yea he rather seemed to be more beautiful then before.

The Emperour commanded a fierce lyon should be let loose vpon him to deuoure him, saying: that enchantements would not preuaile against that kind of beast. The Lyon was let loose, & S. Vitus made the signe of the Crosse against him, and the Lyon lost his fiercenes, and fel at the feet of the holy Saint, as if it had been a lamb. Saint Vitus said vnto the Emperour: Behold ô Diocletianus, the beasts doe acknowledge their Lord, and be vnto him obedient, but thou art obstinate in blindnes, and wilt not acknowledge him. The Emperour gaue no eare vnto his words, but commanded that he, and S. Modestus and Crescentia, should be put into a torment called Castata, which was like to the Equuleus, yet in this they differed; that in the Equuleus the bodies hund right downe, and in the Castata they were stretched out flat. In that torment al the lymnes of the Martyrs were disioynted, and their bones put out of their places, by the cruel bandes they bound them withal. Their inward parts were al seen, their bodies being broken in diuers places. This was such a torment that it depriued the Martyrs of their liues.

The sky was then cleare, and yet on a sodaine in waxed dark, thundring and lightening, to the great hurt of many of the Temples of the Idols, and of many Pagans which perished. The bodies of the blessed Martyrs were buried by a noble matron called Florentia. The Church celebrateth their feast on the day of their martyrdome, which was on the 15. of Iune, about the yeare of our Lord 300. (Baronius saith 303.) the aboue named Diocleſianus being Emperour.

## *The liues of SS. Marcus and Marcellianus Martyrs. Iune. 18.*

THE *holy Ghost in the Book of Iob, saith of a man:* That he drinketh iniquity like water. *There be two sortes of sinners: some drink their sinnes, and others doe eate them. He that eateth, first turneth the meate in his mouth, cheweth it smal, and then swalloweth it. And some times it happeneth; that hauing shewed it, and feeling the taste vnpleasant, he spitteth it forth and swalloweth it not downe; But he that drinketh, doth nothing els, but powreth the drink downe his throat. Euen so happeneth it vnto him, who seeing an occasion to doe some sinne, committeth it without any consideration, and we may say, such a man drinketh that sinne. Of these men speaketh the Scripture, in the Book of Iob, and it is taken for a very bad signe. But he, who when an occasion commeth to offend God, suffereth it not to passe through him forwith, but goeth studying whether he shal commit it or no, we may say this man doth shew the sinne: and sometimes when he feeleth it to haue an euil taste or bitter, he spitteth it out of his mouth, and committeth it not.*

*The same happened to two brethren, the one called Marcus, the other Marcellianus, who were at the very point to loose their liues, if they adored not the Idol within the tyme which was perfixed and assigned vnto them. Vnto this was adioynned the temptations of some persons which perswaded them to doe it; but for al that they were not resolued so soone, but rather they would consider the deed more seriously. They shewed the sinne, and found*

*such*

*such bitternes therin, that they did spit it out of their mouths, and would rather loose their liues, then to offend God by Idolatry. The liues of these holy Martyrs, was written by Symon Metaphrastes, together with the life S. Sebastian in this manner.*

IN the reigne of the Emperour Diocletian there was taken in Rome two brethren, which were rich and of noble bloud, the one called Marcus, the other Marcellianus. Their father was called Tranquillinus, and their mother Mary. Both of them had wiues and children. Cromatius who was gouernour of the citty, caused them to be emprisoned, and sentenced them to be beheaded. But being importunated by the kinsfolks of the two brethren (which were very many, & men of great reputation) he assigned them the space of 30. dayes, wherein they should deliberate, what they should doe, and if in that time they would doe sacrifice they should be freed, or else they should be put to death.

In this meane while their kinsfolks flocked vnto the prison where they were (which was in the house of Nicostratus a great man) and endeuoured to persuade them to adore the gods, and to deliuer themselues from death. Thither went also many of their friends, and said vnto them: from whence proceedeth this your stubbornes that your heart is so hard, as to haue no compassion of the old age of your father which begot you, & wil you be a cause of new griefs vnto your mother? In your birth you caused vnto her great paines, but they were yet accompanied with consolations, seeing her self mother of two sonnes, of whom she thought to receiue greater ioy in her old age: Now this content is changed into grief, seeing you wil dye, it being in your power to auoide death, and yet wil not auoide it. O deare friends! we pray you in al affection, that you wil not cause your father and mother to tast so bitter a potion, and depriues vs your friends of your sweet company and friendship. You may at this time doe the wil of the Emperour, and for that he is not immortal but must dye, then may you returne vnto your former entent and desire: for we haue heard say, that the God whom you adore, refuseth not any that returneth vnto him, yea he receiueth them very comfortably and louingly. These & such other things, said their friends to them.

After them came their mother, calling her self wretch, afflicted, and vnfortunate. She had her haires loose, and rent them in their sight, Shee tore her clothes, and shewed them her rugged breasts beaten and bruised, and said vnto them: My sonnes, this is the breast which gaue you suck, haue you of it and of me no compassion? Why would you that I should loose you, it being in your liberty to conserue your selues? If I saw you led prisoners by your enemies, I would enter into the middest of them to defend you. If any rigorous iudge would put you to death in a dark dungeon, in that place would I also keep you company, and dye with you. This is a new manner of dying, to desire the executioner to strik, and death to come. A new manner of complainte make I, and strange is this my misery, since that you my deareſt children wil dy voluntarily, and may escape death.

After her came in their father, weak and feeble, and aggreiued with his old age, led by the hands of his slaues, his gray head couered with dust and ashes. He cried out with a loud voice, saying: I miserable wreth, come to lament with you

you my ſonnes, the death which you voluntarily ſeeke after, woundeth me. The expences which I thought my ſonnes ſhould haue beſtowed on me at my burial, now muſt I (wretched man) perforce beſtow to bury them. Oh my ſonnes, the ſtaffe of mine old age, the light of mine eyes, fortunatly borne, wel brought vp, inſtructed with al diligence, what is now this folly, that you be ſo enamoured of death? was there euer man, that if he could fly it, would not auoide it? The wretched begger ready to die with famine, the ſicke man that feeleth 1000. griefes, he that is repleat with troubles and miſeries, he that is ſcorned and deſpiſed of euery one, ſeeketh ſtil to liue and auoid death, but you that be rich, in health, and honoured, doe not deſire to eſchewe it, but loue it and ſeeke after it. How great is this your prepoſterous dealing? Come yee yong men of Rome to bewaile with me, two yong men that wil die voluntarily. Come ye old men, and help to bewaile me miſerable wretch, for that I am repleat with ſo many miſeries; I find my ſelfe old and ſickly, and shortly I shal remaine without children. Conſider what I shal looſe, & what I shal haue left. Come hither you that be fathers, and be in feare, that shortly ſuch misfortune may come vnto you, as now I am brought vnto. Lament you mine eyes, for you haue reaſon. Be blinded with teares, that you may not ſee the ſword ſtrike on the neckes of my children (for it would haue put me to extreame griefe, if I ſaw but a ſmal Phillip giuen vnto thē) & to the end they may not ſee the bloud of them shedde, whom I could not endure to ſee shed one teare.

The old father hauing lamented ynough, their wiues came with their children in their armes, and brought them before their fathers, ſaying with a compaſſionate and mourneful voice: Vnto whom wil you bequieth and leaue vs for ſlaues? who shal haue charge of theſe your ſonnes? who shal take poſſeſſion of your houſe and goods, ſince you wil abandon and leaue vs deſolate? Poore, and vnfortunate, to whom shal we goe to be pittied, if you be ſo hard hearted towards vs? ô how hard be your hearts, be they of diamond? you wil not heare our fathers; you wil not hearken vnto your friends, you wil not haue regard vnto your vnfortunate wiues, & haue now no compaſſion of theſe babes, your prety and innocent infants; but lay downe, your neckes cherefully vnto our enemies to be beheaded. Marcus and Marcellianus heard al this, and although the temptation was very terrible, yet they would not drinke downe the ſinne, (if they muſt needs commit it,) but chew it firſt. They reſolued not to doe that ſo ſoone, which was requeſted of them, but conſidered with themſelues what might happen if they did it.

There was preſent at that ſpectacle the valiant champion of Chriſt S. Sebaſtian, who ſeeing the two brethren to ſtand in a doubt, and fearing they would ſhrinke at this conflict, came neer vnto them, and with a feruent voice ſaid: ô moſt valiant champions of Chriſt, vnto this inſtant you haue fought valiantly, and now hauing the crowne and palme of victory ſo neer vnto you, wil you looſe it? you haue ouer come and vanquished your enemy, you haue him vnder your feet, and wil you let him re-enforce his ſtrength, by the flattery and teares of women, that he may againe aſſaile you, and perhaps vanquish you? Let not the loue of your children cauſe you to looſe the reward, which God hath prepared in heauen for you, if you be conſtant. If they knew that which you

know, they would not lament, but rather reioyce seeing you at the point, to be so soone happy and blessed. The people that persuaded you to change your opinion, know not that there is another life. If they did believe, and knew but the life of the blessed, they would desire to keep you company. If at this time, you doe cõsent to doe that which they persuade you, you shal remaine with the a very short time: and though thus you may enioy their company, yet that wil end quickly, and then you shal be severed from them, to be with them alwaies tormented in hel, where you shal see them in that burning fire, among dragons and serpents, who doe devoure the flesh of the vnbelieuers.

In that place is heard nothing but howlings, and gnashings of the damned, and the hissing, and hideous noise of the diuel. There euery thing is confusion, euery thing darknes, euery thing tormẽt without end: consider it it be wisdome for a litle euil present, to fly such an euil to come; besides that, by the meanes of martyrdome, you shal become Cittizens of heauen, and such a heauen, that if here on the earth, a house wel wrought and adorned delight one, how great shal the ioy and delight be, to see himself in the lodgings of eternal happines, which be most delightful, adorned with precious stones and the fineit gold. There neuer wanteth odoriferous flowers, for the smelling, and most delicious fruits for the tast. There is alwaies the spring time, the meadowes are alwaies greene and ful of flowers, and they are neuer parched. The aire is alwaies temperate, and there it is not knowen what infirmity is, for euery thing is health.

There is heard musike of diuers instruments, wel tuned, & shril, played vpon by Angels. In that place be infinit riches, states and seignioriés. There they make smal account to be a King, for that euery thing is ful of crownes. There is most pleasant conuersation, al the people being vertuous, amiable and aduised with great modesty. There al the senses shal haue that which they can desire, and desire al that they can enioy. There is the habitation of life, and it is not knowen there what death is. There is not any thing which may moue lothsomnes, or annoy, and there wanteth not any thing that may cause ioy and content. Consider then you valiant souldiers of Christ Iesus, if you haue reason for so short a torment, as to lay your necke vnder the sword, to loose so much good, and to exchang it for so much euil. If you die, you die gaine life & heauen if you liue, you gaine death and hel.

These words said S. Sebastian, and whileſt he talked thus, there was seen a very beautiful yong man that spoke in his eare. The successe was: the two brethren were hereby encouraged, that they continued constant in their good purpose. The terme of thirty daies being expired, a Iudge delegated in place of Cromatius (called Fabianus a most cruel man) caused the martires to be tied vnto a post, & to naile their feet to it with nailes, & told them: they should remaine so by the feet, vntil their minds were submited, to doe reuerence vnto their Gods.

The martirs seing themselues nailed vnto the post, song that verse of Dauid which saith: *Ecce quam bonum, & quam iucundum, habitare fratres in vnum.* The Iudge said vnto them: leaue this your folly (you cursed wretches,) and yee shal be free from many torments. They answered: we are wel here, being fixed in the loue of Iesus Christ; And I pray you leaue vs here stil. One night and one day passed, and the holy martirs remained in these torments, saying certain

Psalmes

Psalmes of Dauid verse by verse. Fabianus seeing their constancy, commanded they should be killed with speares, and so being wounded and perced in many places, they yealded vp their soules vnto God, & their bodies were buried in the Via Ardeatina.

The Church celebrateth the feast of these holy Saints, on the day of their martyrdom, which was on the 18. of Iune, in the yeare of our Lord 300. (Baronius saith 284.) In the raigne of Diocliſianus and Maximianus.

## *The liues of SS. Geruasius and Protasius Martyrs. Iune. 19.*

*Salomon saith in his prouerbes*; that some sonnes be their fathers crowne, and some fathers be the glory of the sonnes. *The glosse expounding this sentence saith, that in this place, by the fathers are vnderstood the Apostles, and they that come from them: And that the Patriarches and Prophets were the glory of the Apostles, and the Apostles were their crowne. Although this be the proper exposition of this place, yet it may also be vnderstood of these fathers, which being vertuous and good, had vertuous and good children: such as SS. Geruasius and Protasius were: children to SS. Vitalis and Valeria. The fathers were martyrs, and so were the sonnes, in such sort, that the sonnes were a crowne vnto their fathers, and the fathers were the glory of their sonnes. The martyrdom of these holy brethren, and the inuention of their bodies, was written by S. Ambrose.*

*You must marke one thing, which is wel considered by the Bishop Lippomanus, and may breed a scruple in them, that be not much exercised in reading the liues of Saints, which is; that some Authours giue one name to them that condamned them, and other Authours giue them an other. This happeneth, because the iudges had diuers names, or els because one iudge apprehended them, & began the processe, and an other finished it: for the iudges were changed after the wil of the Romaine Emperours. It may also be, that the same iudges seeing the wonderful works the holy Saints wrought, and how they were put to death without forme of iustice being worthy to liue, did voluntarily giue ouer office, and others succeeded them. This being marked, none wil be offended, when he shal heare in this place saint Ambrose say: that the iudge which martyred SS. Geruasius and Protasius was called Athanasius, and Symeon Metaphrastes that writeth the same history saieth: that he was called Amolinus. The cause hereof was, because one iudge began to martyrize them, and the other did finish it, or els, because he had two names. This being then presupposed: the holy Bishop and Doctour saint Ambrose saieth.*

AMbrose seruant of Iesus Christ, to the Christians of Italy, wisheth eternal felicity. In the sacred Scripture, he is condemned for coulpable and faulty, that hath receiued any grace or guift of God freely, and doth not commnnicate it to his neighbour: And therefore saieth Dauid: *Lord I haue not hidden thy iustice: in mine heart, I haue spoken thy verity, and saluation*: wherefore Dauid for doing of this, would be rewarded, and said: *Thou Lord doe not put away thy mercy from me* as if he had said. So as I was the meanes that others found mercy, so shal I find it in thee (ô Lord.)

This I speak to the end, that God hauing graunted vnto me, that in the lent time, which is passed (I being partaker, not only with them that praied, but also kept company with them that fasted) being one day in praier, some what wearied with fasting, I slumbred, and was not fast a sleep, nor yet fully awak. Me thought I opened mine eyes, and saw two young men, with garments as white as the snow, who were in praier: I would faine haue spoken vnto them, and yet I could not: wherefore awaking and remembring me of that which I had seen, I requested of God to put it from me, if it were an illusion of the deuil, or to manifest it more plainely to me, if it were a reuelation and truth from him: and to obtaine this of God, I augmented my fasting. I saw the same, two other nights, and on the third night being fully awak, because that watching had taken away my sleep, I saw with the two young men a third person, much like to S. Paul the Apostle, whose image I haue in my study. The young men stood stil, and S. Paul said thus vnto me.

These be they which receiuing my holy admonitions, made final account of worldly goods and possessions, and hauing spent ten yeares in the seruice of God in this city of Millaine, ended their liues, and offered it vp by martyrdom for the loue of Iesus Christ. Thou shalt find their bodies in the same place, where they be in praier. Twelue foot vnder the earth thou shalt find a chest, take it out, and in the same place shalt thou make a Church to be builded, to their honour. I asked the Apostle what was the name of the Saincts, and he answered me: neere vnto the heads of the Saincts thou shalt find a Book, in which is written their birth, and their death. This being said, the holy Saincts vanished away on a sodaine.

I called the Bishops of the cities there abouts, and told them what had happened. Then went we vnto the place which was shewed and demonstrated, & I was the first that took vp a mattock, and began to throw vp the earth which I digged: They al helped me, vntil the chest promised vnto me by S. Paul was discouered, the which was of stone. We oppened it, & within it the holy martyrs were as whole and perfectly sound, as if they had been laid there that very day. Their bodies were entier, their bloud was fresh, and they cast a sweet smel and odour, of which were partakers not only they that were present, but also the absent, because it was dispersed almost through al the city. At their heads ther was a Book, and hauing opened the same, we saw these words in it.

I Phillip seruant of Iesus Christ, iointly with my sonne, brought and buried in this my house, these two holy Saints. The mother of these Saincts was called Valeria, & their father was called Vitalis. These two were borne at one birth & the one was called Geruasius, and the other named Protasius. Their father being a man that had been consul, & exercising and following the warres: went with captaine Paulinus vnto Rauenna, where seing a Phisitiã called Orsicinus, who for feare of death was at the point, & ready almost to adore the Idols, encouraged & comforted him so, that he perseuered constant in the faith, & died for the loue of Christ: & for this cause, Vitalis was taken and put to death.

Their mother Valeria because she would not eate of the meate offered vnto Idols, comming from Rauenna vnto Milan, being accounted a contemner of the Idols, was so euil vsed by the Pagans, that she at her comming vnto Milan, yealded

yealded vp her soule vnto God. Geruasius & Protasius took the administration of the goods, & possessions that their father and mother had in Millan, for that they were both dead without any wil or testament made. They sould al that they had, & gaue part therof vnto the people of their house, vnto al whom they gaue freedom, and part of their goods they gaue vnto the poore. Themselues with drew into a litle house, where they remained ten yeares, spending the time in praier, reading, fasting, and exercising other holy and vertuous deeds.

In the eleuenth yeare it came to passe, that there passed by Millaine and earle called Astasius, who went to make warre on the Marco-manni, which be people of Germany, about Bohemia and Morauia. Some of the ministers of the Idols went to meet him, and said vnto him: If thou wilt returne vnto our Emperours with victory, compel Geruasius and Protasius to adore the Idols. When Astasius heard their words, he caused them to be apprehended, and brought to his presence, and said vnto them: To the end the gods may giue me victory in the entreprise vnto which I goe, I desire you both iointly to adore them, and offer sacrifice to them.

S. Geruasius said vnto him: Thou oughtest rather to look for the victory from God, the father almighty, Creatour of heauen & earth, & not from dumbe and vaine Idols, which haue eyes and doe not see, eares and doe not heare, nose and doe not smel, hands and doe not feel, feet and doe not walke, and haue also a breast, and doe not breath. Astasius was in a horrible chafe and rage, at the hearing of these words, wherefore he caused S. Geruasius to be stripped, and to be beaten with wandes and chaines of iron, vnto which were tyed certaine plumets of lead. This they performed with such cruelty, and he also endured so long, that he yealded his spirit vnto God in this torment.

S. Geruasius being thus slaine, he called for Protasius, and said vnto him: Behold thou wretch, whether wilt thou liue or dye with thy brother? Protasius answered: who is he that is wretched? I that dread not what thou canst doe, or els thou that dreadest my power. Why doe I feare thy power replied Astasius? Protasius said againe vnto him: because thou fearest some damage or mischief wil light vpon thee, if I doe not sacrifice vnto thy Idols, and therefore thou wouldst compel me to doe sacrifice vnto them. I feare not thy threats nor thy power, and thy torments I make no more account of, then I doe of mire vnder my feet. I adore one God only, who reigneth in hauen.

Astasius hearing this, commanded that he should be beaten with great knottest statues, vntil he fel dead vnto the ground, which was forthwith done. Then he caused him to be set on his feet, and said vnto him: Thou wreth, be not so rebellious & stubborne, what, wilt thou end thy life in such sort as thy brother hath done? S. Protasius made him answer: I make no reckoning not account of thy words nor deeds, for I see thou art blind. The Infidellity of thy heart is the cause, that thou seest not the euil that thou doest vnto thy self. I haue learned of my Lord Iesus Christ, not to be angry wit thee, since he was not angry with them that crucified him, but rather prayed vnto his eternal father for them, saying: *Father for giue them, for they know not what they doe.* Euen son I haue pitty of thee, for I see that thou knowest not what thou doest, when thou tormentest the Christians. Therfore finish vp that which thou hast begun with me, to the

end I may be rewarded of my Lord Ieſus Chriſt, in the company of my brother.

The cruel tyrant Aſtaſius hearing theſe words, cauſed his head to be cut off, and when it was done, I Philip, ſeruant of Ieſus Chriſt (with my ſonne in my company) ſecrety by night, took away theſe holy bodies, and carried them vnto my houſe, and God being only witnes thereunto, I laid them in this cheſt of marble, aſſuring my ſelf, that by their praiers, I shal obteine mercy of our Lord Ieſus Chriſt, who with the father and the Holy Ghoſt, raigneth for euer and euer. Amen.

The ſame S. Ambroſe writing to his ſiſter, certifieth her of the finding and martirdom of theſe two holy brethren, and ſaith: That he built vnto them a ſumptuous Temple. Simeon Metaphraſtes ſaieth. That two other ſaints called, Nazarius, and Celſus were martired with them. Philip maketh mention only of SS. Geruaſius and Protaſius, for that he buried their bodies, and S. Ambroſe doth the ſame, for that he found them, and builded a Church vnto them. Their feaſt is celebrated on the ſame day on which they were martired, which was on the 19. of Iune, about the yeare of our Lord. 169. (Baronius ſaith. 171.) in the tyme of Nero the Emperour. S. Ambroſe maketh mention of theſe holy martirs, in the Epiſtle which he wrot to al the brethren of Italy, and the 85. Epiſtle, and in his 91. ſermon. S. Auguſtine wrot of them in the 108. Sermon, and in the 22. Book, and 8. chapter de Ciuitate Dei. S. Paulinus alſo ſpeaketh of them in the life of ſaint Ambroſe, and Gregorius Turonenſis in the fourth chapters. *De gloria Martyrum.*

## *The life of S. Siluerius, Pope and Martyr. Iune. 20.*

*IN the Parable (which our Sauiour preached vnto the people, and did after declare in particular vnto his diſciples) I meane of the ſower and the ſeed, which partly was loſt, for that it was eaten by the foules, he ſaith: that by the foules are vnderſtood the diuels, who be not birds domeſtical and peaceable, but wild, and rauenous. The property of theſe foules is; that if they ſee a flock of domeſtical foules which be weak, whom they vſe to catch and pray vpon, they aſſaile the guids of al the reſt, that he being dead, the other may be in confuſion, and wander out of the way, not knowing which way to turne them, but ſtrap vp and downe; to the end, that then he may haue a readier and eaſier meanes, to take more of them.*

*The ſame doth the diuel, who alwaies endeauoureth to make warre, againſt the principal heads. He dilighteth to ſpend al his force in that (and al his munition) for he knoweth the great hurt the inferiours ſuſteine, when the ſuperiour is by him ouerthrowne. Wherof it commeth, that the Popes being the heads of the Church, he hath an eſpecial malice toward them. Some times by the meanes of hereticks (which be moſt intrinſical, and moſt familiar vnto him) he laboureth to make warre againſt them, and deſireth to diminish the Pontifical authority. Other times he ſeeketh out tyrants to perſecute and depriue them of life, as it happened in the Primitiue Church, ſo that al were martyred euen to the time of Melchiades the predeceſſour of Siluester, which was the 33. Pope, and gouerned the Church of God, about the yeare of our Lord 310. They al died by the ſword, and other violent deathes, byt he ordinarie*

*dinance of the tyrants, whom the diuel perſuaded to perſecute more then any other Chriſtians, for that they were the principal heads.*

*One among the other Popes, whom the diuel moſt perſecuted by the meanes of his miniſters was, S. Siluerius (although he was none of the former number, but long after) for that he shewed himſelf contrary, and was a great perſecutour of the heretikes. As we may ſee in his life, taken out of the Romane Pontifical, and out of other good authours in this manner.*

BY the death of Pope Agapitus, the Seate of S. Peter was giuē vnto Siluerius. The election of Siluerius was procured and furthered by Theodatus King of the Goths, who were at that time Lords of the greater part of Italy and of Sicilia, & their principal ſeat was in Naples. The cuſtome of that time was (the Popes permitting it) that their election ſhould be made by the conſent of the Emperour of the Orient, which was in this ſort. The voices of the clergy being taken, the Emperour was certified thereof, and he confirmed the election. Iuſtinianus hauing vnderſtood that Theodatus had intruded himſelf into that buſines, and vſurped that which apertained not vnto him (he not being able to ſupport the inſolency & to much boldnes of that King) reſolued to make open warre againſt him, and ſo he ſent into Italy, a famous captaine called Beliſarius with a puiſſant army, who conquered Sicilia, and then took land, and arriued in Italy. The Goths ſeeing the warre ſo hot, and that Theodatus was a baſe minded man, and not apt for the warre, depoſed him, and gaue the Kingdom vnto Vitiges, a man of baſe linage, but of great actiuity and proweſſe. Theodatus vnderſtanding it, fled vnto Rauenna, and there he was murdered by the friends and ſeruants of Vitiges, between whom and Beliſarius was very cruel warre.

Among other things which happened in that warre one was: that Beliſarius beſieged Naples, & took it, and ſacked it very cruelly, ſparing neither women nor children, Churchs, Prieſts, nor Nonnes. Then went he vnto Rome, and wonne it, and expulſed the guarriſon of the Goths which was therein. Yet Vitiges (as a valiāt Maro) was not daunted herewith, but got together a hundred thouſand men of warre, and beſieged Beliſarius in Rome. The ſiege endured one whole yeare. In which appeared many worthy euents, both without and within the citty. The hunger and calamities which the beſieged endured in the citty was exceeding great, and that dearth and ſcarcity of vittaile was in a manner ouer al the world; So that Darius Archbishop of Millaine, writeth: that there were many women that did eat their owne children. In Rome there died many both by famine and ſicknes, and alſo in skirmishes, for they were cruelly bent on both ſides.

Whileſt this ſiege endured, Vigilius a Deacon of Rome was in Conſtātinople, being the Popes Nuncio vnto the Emperour. The Empreſſe Theodora talked with him one day, and (for that she was infected with the hereſy of Eutiches) shee took it in euil part, that Pope Agapetus had depoſed, and put out of his dignity Antimius Patriarch of Conſtantinople, (who was alſo diſtayned with that ſame hereſy,) and had placed Menna, a Catholick and holy man of life in his

his place. The Empresse was desirous to haue Antimius restored vnto his dignity and treated thereof with Vigilius, and accorded with him, that a letter should be written vnto Pope Siluerius, commanding him with many threates, to restore Antimius vnto his former dignity, and to depriue Menna forthwith without any excuse to be made.

The holy Pope as a man valiant & Catholike did answer: that he would not doe so by any meanes, for it was against al reason, & it should be an euil example, for him to vndoe that which his predecessour had done vpō so good aduise. This answere set the Empresse in a great rage, whereupō she appointed Vigilius to writ vnto Belisarius, that without delay, he should apprehend Siluerius, and depriue him of the Papacy, & set Vigilius in his place, who carried these letters vnto Rome. Belisarius hauing red the letters, & hauing continual employmēt in the affaires of the warre, appointed his wife Antonina, to see it performed. Forthwith false witnesses were sought and hyred, which should say (that Siluerius conspired with the Goths, to deliuer the city vnto them) as she willed them. This information being giuen, they sent from Belisarius a messenger, willing Siluerius to come forthwith vnto his lodging, for he had matters of great importance to conferre with him. The Pope was bidden to take heed of the Grecians, yet for al that he went, knowing himself to be an innocent man.

At the first and second dore, the people and the Clergy that came with him, were stayed without, and they would not suffer any to goe in, but him only & Vigilius, and then they brought them vnto the lodgings of Belisarius. Antonina lay vpon a bed and Belisarius sate at the beds feet. Assoone as she saw the Pope, she began to speak with aloud voice; I pray you ô Pope Siluerius did I euer deserue it at thy hands (or my Belisarius) that thou should vse this trechery; in conspiring to deliuer vp the city to the Goths, and put me & him also into the hands of our enemy? with this not suffering him to answere one word, they which were about him, stripped him out of his Bishops weed, and clothed him like a monk. This being done, a Deacon called Sixtus went out, and bad the people and Clergy not to look for him, for he was depriued of his dignity, and made a monke. When this was heard, euery one fled away. The holy Pope was forthwith banished into the Island Pontia.

In the tyme he was in the Island, he wrot a letter vnto a Bishop called Amaten, in which letter hauing recounted vnto him in what manner he was taken he saith: I am now in this Island, where I liue and susteyne my self, with the bread of tribulation, and the water of trouble, but for al this I haue not abandoned the exercise of my office; but rather I haue with the Bishops which I haue assembled together, excommunicated them that haue in this sort abused me. And together with them, and by the consent of the whole Counsel, I haue ordained, and cōmanded from henceforth, that none be so bold to doe that which they haue done to me. And if perhaps any be so hardy, to deceiue any Bishop, as I haue been deceiued, that he shalbe accursed and Anathematized before God, & his Angels. And thou Vigilius, and al the others which be of your consent and opiniō, take & hold this the sentence of your cōdamnation. And thou in particular know, that thou art depriued of the order of Priest-hood, Being condemned by the Iudgement of the holy Ghost, and by Apostolik Authority.

Al

Al this ſaid the holy Bishop, not by way of reuenge, but in zeale of charity, and in diſcharge of the duty of his office, being obliged thereby to chaſtize them in the manner he could.

Remaining in that Ile he died, by reaſon of infirmity and the afflictions he endured. And becauſe his ſufferance was ſuch, for that he would not yeald vnto the vniuſt requeſts of the proud Empreſſe Theodora, the Catholike Church numbreth him among the holy Martyrs. S. Siluerius was Pope three yeares and ſomewhat more, he died in the Iland Ponria, which is in the mare Major, about the yeare of our Lord 540. At one only time he gaue Orders vnto 13. Prieſts, 15. Deacons, and conſecrated 19. Bishops. The Church celebrateth his feaſt on the day of his death, which was on the 20. of Iune, in the time of the aforenamed Iuſtinianus.

## *The life of S. Paulinus Bishop. Iune. 22.*

IEſus Chriſt ſaith in the Ghoſpel: That the good ſhepheard giueth his life for his sheep, *and by this he proueth that he was a true Paſtour, in that he gaue his life for vs his sheep. Agreable to this rule we may ſay of S. Paulinus Bishop of Nola, that he was a good Paſtour, for that before he had that charge, he gaue al his goods vnto the poore for the loue of Ieſus Chriſt, and after that, for the ſame poore men he gaue his owne life, in that he ſuffred himſelf to be ſold into the countrey of Infidels, and was made a ſlaue of his owne free will, to obtaine liberty for owne of his ſubiects. The life of this good Bishop, collected out of the writings of S. Auguſtine, S. Gregory the Pope, S. Gregory of Tours, Franius the Prieſt, Proſper Aquitanicus, and other Authours, was in this manner.*

SAint Paulinus was a Frenchman, & borne in the Citty of Bourdeaux. He was of noble linage, and very wealthy in temporal goods: his wife was a great Lady, equal to him in al things, and was called Teraſia. He was much delighted with the ſtudy of humanity and diuinity, in the which was very cunning and learned, as his works which he left in writing beare witnes.

One day there came into his hands the dialogue which Chriſt had with the rich yong man, the concluſion wherof was this, that Chriſt bad him *ſel al his goods, and giue them to the poore, and then to follow him.* S. Paulinus throughly conſidered this ſaying of our Sauiour: and though there was preſented before his face the commodity, authority, & the ſufficiency to liue without need of others which be the ſpiritual properties of riches, neuertheles, conſidering the words of Chriſt (when he ſaw the yong man would not take his counſel, but depart with diſcontent) to wit, *That more eaſely a Camel ſhal enter though the eye of a needle, then a rich man into the Kingdom of heauen*, he doubted of his ſaluation, ſeeing himſelf to be ſo rich, wherefore he reſolued to himſelf in ſecurity as much as he could.

He though that it was neceſſary to communicate this his determination with his wife, and by conſent of them both they ſold al the goods they had, & gaue the price vnto the poore. And to auoid the murmuring of their kinſfolkes and freinds, they determined to depart from their owne countrey, & ſo

paſſed into Italy and ſtaied to dwel in Nola, a Citty of Campania, where they liued a godly and holy life, ſo that euery one eſteemed and regarded them highly; and becauſe they ſaw them to be poore, they prouided them of things neceſſary for their ſuſtenance, which was not done only by the people of the citty, but by the inhabitants alſo of the places adioyning, whither the fame of them was come.

S. Paulinus being in this eſtate, did not forget to giue almeſe, for a poore man one day asking ſomething of him, he bad his wife giue him a loafe. She anſwered him and ſaid, there was but one in the houſe. Giue him that (ſaid Paulinus) for God wil prouide for vs: but yet she would not giue it him. At dinner tyme certaine mariners came, who told him, that they brought barkes loaden with wine and graine to be giuen vnto him, and that they were ſtaied a while, for that one of the barkes was ſuncke in the water. The wife of the holy Saint was by, and he ſaid vnto her: See now wife, for one loafe which thou wouldeſt not giue vnto a poore man, I haue loſt a barke loaden with graine. It happened afterward, that the Bishop of Nola died, and by the vniuerſal deſire of al the people S. Paulinus was elected Bishop. This Bishoprike was very rich, and had great reuenewes, ſo that when Paulinus had it, in him was fulfilled that which the Ghoſpel ſaith: *That he which leaueth his goods for the loue of Chriſt, he wil giue vnto him an hundred for one in this life, and in the world to come liue euerlaſting.*

Whileſt that S. Paulinus was Bishop, though he had his wife in the houſe, yet had not she the title or name of wife, but ſiſter, both of them liuing in chaſtity. He gouerned his dioceſſe very diſcretly and bleſſedly. He deſired not to be honoured & reuerenced as a Bishop, but to be loued as a Prieſt. He was neuer ſeen to be ſo wroth, but his anger was tempered with mercy. He comforted the afflicted, animated the feareful, mitigated the enraged, edified ſome with good examples, and others with good words. He holpe ſome with good counſel, others with money, and would not ſuffer any to depart from him diſconſolate. He was pittiful, merciful, humble, peaceable, and followed many holy Saints by imitation. He was faithful as Abraham, obedient as Iſaac, benigne as Iacob, liberal as Melchiſedech, diſcreet & prudent as Ioſeph, begging of richmen to giue vnto the poore, and being to each of them a help, to wit, in this life vnto the poore, and in the other to the rich. He was meeke as Moyſes, innocent as Samuel, merciful as Dauid, wiſe as Salomon, of great courage as S. Peter, feruent as S. Paul; amiable as S. Iohn, and in care & diligence of his Church, in faith and charity, he imitated al the Apoſtles.

In the time he was Bishop of Nola, it happened that the Gothes (hauing ſacked Rome, and deſtroyed a great part of Italy) came vnto Nola, where they were ne leſſe cruel, then they had been in other places. They robbed, ſacked, deſtroyed, and tooke many people priſonners. S. Paulinus was one of them which ſuſtained the greateſt loſſe, becauſe they robbe his Church of the ornaments, & his houſe alſo. S. Auguſtine ſaith, that S. Paulinus ſeeing his Church and houſe to be robbed, turned vnto God and ſaid: *My Lord, goods and treaſure I account to be aboue with thee, litle care take I of al the things here on earth.*

S. Gregory recounteth in particular a renowned acte which S. Paulinus did after

after this destruction, which was this. Among the other prisonners the only sonne of a poore widow was made a slaue and was led into Africa, where he came into the hands of the sonne in law of the King of the Vandals, who were Lords of that countrey. The afflicted mother vnderstanding it came vnto the holy Prelat, desiring him to vse some meanes, that she might be able to redeeme her sonne. He hauing no other thing to giue, said vnto her: Woman I giue my self vnto thee, lead me into Africa, and exchange me for my sonne. The woman thought he had mocked her, but he said this vnto her so confidently, and alleaged such reasons, that the woman beleiued his words, and they passed both of them into Africa. They spoke vnto the Pagan, who was Master to the yong man, and he asked of Paulinus, what trade he had? He said: he had none, but he knew to gouerne and keep a garden. The Barbarian was wel pleased therewith, and gaue back vnto the woman her sonne, and charged Paulinus to look wel vnto a garden he had hard by the Palace.

In that place S. Paulinus remained a few daies, endeauouring alwaies to please his Lord. Besides the great diligence he vsed in looking vnto the garden, at dinner time when his Lord did eate, he alwaies brought into the houses one thing or other either fruits, or flowers, or herbes, and euery thing in such good sort, that the Pagan held himself to be very wel serued by Paulinus. And some times he would conuerse, being delighted to talke with him, whom he found discreet and aduised euery way. S. Paulinus said once to him: My Lord, aduise your self wel of that you ought to doe, for the King your father in law shal dye very shortly.

The Master of S. Paulinus told the same vnto the King, telling him moreouer that his gardiner had told him so, and that, if he desired to see him he might, if he would come to dinner at his house, for euery day he brought some nouelty vnto him from the garden. When the King saw S. Paulinus, he was much troubled in mind. Then said he in secret to his sonne in law: Thy gardener hath said the truth. For know thou, that this night in my sleep, me thought I was among certaine rigorous Iudges, which threatned to kil me, and he was one of them. Aske of him what he is, & see thou make him to say the truth. Then the Kings sonne in law being alone with Paulinus, asked him what he was, bidding him to tel the truth vnto him.

The holy Saint answered him: I am thy bond man, and thy gardener. I aske thee not that, said the Lord, but what thou art in thine owne countrey? The holy Saint seeing himself enforced to say the the truth, told him who he was, to the great wonder of the Pagan, when he vnderstood that he was a Bishop. Thé he bad him to aske what he would, and that he should returne vnto his owne countrey, so he requested of him, al the bondmen which came from Nola and were in that Kingdom. The Pagan was content to bestow on him that fauour and forthwith they were sought out, and vnto them being giuen much graine (for the loue of the venerable Prelat) they returned al with him ioyfully vnto Nola. That which S. Paulinus spoke of the Kings death, was fulfilled very shortly after, God chastising him for the many cruelties he had done in sundry countries, in destroying cities, and ruinating townes, for he died by a sodaine death of the body, and eternally in his soule.

S. Paulinus returned vnto his Bishoprik, hauing added this vnto his other good works, wherein he imitated the ſonne of God, who was made a ſeruant, to make others free from ſinne. Laſtly, vnto the good Prelat (exerciſing himſelf in good and holy works) came the end of his life, which was haſtned by a plurify. In the time of his ſicknes he was viſited by two Bishops, the one called Simeon, or Simachus, and the other Benedictus, whoſe company did comfort him very much. Then he enforced himſelf, and roſe out of his bed, and cauſed an altar to be made in the ſame chamber, where he ſaid Maſſe, and theſe two Bishops attended on him. Being againe returned to by, and lying a while in ſilence, he then asked: where be my brethren? His ſeruants thinking he had aſked for the two Bishops whichwere there preſent, anſwered vnto him: Behold they be there. The holy Saint replied: I aske not for them, but for Ianuarius and Martinus, which haue talked with me, and told me they would come againe by and by. This Ianuarius was Bishop and Martir, Patron, and honoured of the Church of Naples, & Martin was the holy Bishop of Towers, ſo much knowen in the Church of God, who came to viſite Paulinus at his death. He began forthwith to ſay ſome verſes of the Pſalmes of Dauid as theſe: *Leuaui oculos meos in montes, vnde veniet auxilium mihi. Auxilium meum a Domino, qui fecit cælum & terram.*

There was a Prieſt called Poſthumius, who was his Steward, & was much afflicted to ſee his death, becauſe he left many debts which he incured, that he might haue wherewith to giue almes. He ſeeing the Bishop ſing, thought he had a good occaſion to aske him concerning this matter wherwith he was troubled. Then he ſaid vnto him: Father, with what shal we pay your debts? for know you, that I am indebted. 40. pieces of money, for garments giuen vnto the poore, and haue not any thing to pay it: you leaue not goods worth ſo much, though al should be ſold. The holy Saint hearing this, ſeemed to ſmile, and ſaid: Doubt not ſonne Poſthumius any want of money to pay our debts ariſing for charitable deeds, done for the loue of God and the poore. A few houres after in al their ſights, there came a Prieſt from Lucania, ſent by the holy Bishop Exeperantius and Vrſatius his brother, who brought a guift of fifty pieces of money. S. Paulinus receiued the ſame, rendring thankes to God, and ſaid: *Bleſſed be thou, ô Lord, that forgetteſt not them that truſt in thee.* Out of the 50. pieces of money he gaue two vnto the Prieſt that brought them, and bad that with the others they should pay his debts.

He ſpent that night in great paine, and when day brak he ſaid his mattins, & cauſe many of his Prieſts to be called, and exhorted them to continue in peace one with another, to loue, help, and continue in vnity and the ſeruice of God, and ſpoke to them many other holy and good things. He remained then in ſilence vntil euenſong time, and then he asked for a taper lighted, and taking it in his hands he ſaid: *Parani lucernam Chriſto meo.* Then he remained vntil the fourth hower of the night partly in praier, partly in meditation, in the ſight of many people, who were about the bed & in the chamber expecting his paſſage. On a ſodaine was felt an earthquak in the houſe where the holy Bishop was. Al that were there fel to the ground in a great feare, deſiring God to be merciful vnto them. This earthquak was not felt but only in that houſe, & in that noiſe the ſoule of the bleſſed mā was conueied vnto heauē, like vnto another Helias.

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His body was not foule nor disfigured, but very faire, and worthy to be reuerenced. There is no cauſe of wonder, that at the death of this holy Saint an Angel made a like motion by an earthquak as at the death of our Sauiour, ſince at his death al the world felt his loſſe, and bewailed him. His Church bewailed to haue loſt ſuch a Paſtour, but heauen reioiced to haue got ſuch a Saint. The poore lamented, and the Angels made ioy.

He died on the 22. of Iune, and on the ſame day the Church celebrateth his feaſt. This was (as Trithemius ſaith) in the yeare of our Lord 420. (Baronius ſaith 431.) In the raigne of Honorius and Valentinianus (of Theodoſius and Valentinian as Baronius ſaith.) It is commonly ſaid that this holy Saint found out the vſe of bels of mettal, for at the firſt they vſed inſtruments of wood inſtead of them, and for this cauſe the bel is called Nola in latine, after the name of the citty where they were found. Some others cal them Campana, after the name of the Prouince Campania, in the which is the citty of Nola.

## *The life of S. Iohn Baptiſt.* *June.* 24.

*HVmility is one of the moral vertues which shineth moſt before God. This is euident, for that we ſee al they that be adorned with this vertue in earth, haue alſo an eminent place in heauen. Who was more humble in the world then Ieſus-Chriſt, who ſaid of himſelf by the mouth of the Prophet: I am a worme and no man? Which is as if he had ſaid: I am made man in ſuch ſort, that I was reputed and accounted for the meaneſt of al men, yea the baſeſt and the moſt contemptible of al mankind, and therefore doe I cal my ſelf a worme, as if I were not worthy to be called a man. The Apoſtle ſaith for that he was ſo humiliated, God did exalt him, and gaue vnto him a name aboue al names, that at the name of Ieſus al both in heauen, earth, and hel, doe humble themſelues and make reuerence.*

*Let vs ſeek now for another humble perſon. After the ſonne, next ſucceedeth in place the glorious mother, which is the Immaculate Virgin Mary: For she was ſo perfectly humble, that when God ſent vnto her a meſſage (of the greateſt dignity that earth or heauen could affoord, excepting God himſelf) I meane, to be the mother of God, although in her were al the parts and qualities that might poſsibly be in a humane creature, yet she anſwered the meſſenger, and ſaid to him: O bleſſed Angel, thou telleſt me, that God hath beſtowed on me the dignety to be his mother, and I tel thee, I am content to his meaneſt ſeruant, that is enough for me. Surely this was great humility, and what he ſel after? God confirmed that dignity to her, and made her his mother indeed: He gaue her the title of Queen of heauen, and exalted her aboue al the Quiers of Angels.*

*Let vs now ſee who shal haue the third place after our Sauiour, and after his bleſſed mother in humility. Doubtles we may ſecurely ſay, that next by due ſucceedeth S. Iohn Baptiſt, Precurſour of the Meſsias. This apparant, for that the Sinagogue ſending to him a meſſage by certaine Phariſees and other principal learned men of Ieruſalem, inueſting him with title of Meſsias and of his Prophet, if he had but affirmed he had been ſo, they would haue accepted him for the ſame, only to deprriue Chriſt thereof, neither would he haue it.*

*It is aſſuredly a moſt vnderful thing, that the humility of S. Iohn did not erre in that in which Lucifer the moſt noble and goodlieſt creature that God created at the beginning of the world, did erre in. The dignity to be like to God was not offered vnto Lucifer, but only wit ſome proud*

*humour and aſpiring mind to aſcend on high and to be like vnto God, he fel into hel. Vnto S. Iohn Baptiſt an offer was made, if he would be the Meſſias, which was a dignity agreable to God, yet he ſaid that he would not, and that he was not the Meſſias.*

*Being asked what he was, he answered he was the voice of a crier, and in ſome ſort he told them he was nothing. For a voice is nothing, but a little wind and a thing of nothing. S. Iohn in himſelf was reputed nothing, he was ſo humble, that he ſeemed to be nothing, and of this what ariſeth? That God (if we giue credit to the words of S. Bernard) placed him in the ſame ſeat and gaue him the ſame place which had been Lucifers. That which he loſt by his pride, S. Iohn gained by his humility. He alſo gained that God did canonize him in his life time, ſaying of him,* That among al the borne of women, there was none greater then he. *Al the foure Euangeliſts writ many particular things of this Saint which is not litle to his praiſe and commendation. S. Iohn Euangeliſt hauing finiſhed his treatiſe of the Word, who being God was made man, it ſeemeth he could not find matter whereof to treat and ioyne thereto ſo fit as S. Iohn Baptiſt, and talking forth with of him ſaith: That he bore witnes of Chriſt, which was his office. S. Matthew writeth his penance and his preaching. S. Mark writeth his Martyrdom, and his birth remained to S. Luke. For he being to writ of the Nativity of Chriſt, it was fit he ſhould alſo write of the Nativity of his Precurſour. In briefe therefore, he writeth of him as followeth.*

IN the time of Herod King of Iudea, there was a Prieſt called Zachary, who had a wife called Elizabeth. They were both iuſt, and obſerued the commandments of God, and liued without doing any agrieuance or hurt to their neighbour in any ſort. They were both in yeares, and had no children. It came to paſſe that Zacharias going into the Temple, and comming vnto the Altar to offer incenſe, he ſaw an Angel at one ſide of the Altar, at which he was much troubled. He reuolued many things (as one Doctour ſaith) in his mind, and ſaid: How happeneth this, that one is come to take away mine office? But this can not be a man, for it is not lawful for any man but to me at this time, to enter with in this place. Surely it is an Angel: if he be an Angel, what commeth he to doe? If he come for that I am vnworthy of this office, and he wil doe it, I wil giue him the Incenſe, and depart out. If he come for any other purpoſe, I were beſt to ſpeak to him, & to know his intention. It may be he commeth to bring newes of ſome warre or death that is to come, wherewith God wil chaſtiſe his people, but woe is me, if peraduenture this shal be for my ſinnes.

Thus Zacharias diſcourſed with himſelf, and ſtil his feare increaſed. The Angel which knew it, ſaid to him Feare not Zacharias, thy requeſt is heard, Elizabeth thy wife shal bring forth a ſonne and thou shalt cal his name Iohn. It ſeemeth that they be not farre from the truth, who expounding this place, ſay, That Zacharias was out of hope to haue a ſonne, hauing now ceaſed to importune God to giue him one, and that his demand was the ſame which al the people deſired, to wit, that he ſhould ſend the Meſſias. And therefore the Angel ſaid to him, that his requeſt was heard by God, for that he was ready to be made man. He told him alſo that he ſhould haue a ſonne, who ſhould beare witnes

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of the Messias, and that the wil of God was; that he should name him Iohn. Whether this be so, or els whether his request made to God at other tymes to bestow a sonne on him were then heard, & that God was pleased to giue him a sonne, we wil not stand to declare at this present; onely, out of these things, we may draw matter of commendation of this so great a Saint.

One is, the manner of his Annunciation was done by the Angel Gabriel, who should be the same messenger that within few daies after should annuntiate the Incarnation of the sonne of God. It is also for his praise, that the newes of his birth was told in the Temple, in the Sancta Sanctorum, neer to the Arke of the Testament. That Zachary was at that tyme in the Pontifical vestures, & was offering of Incense on a festiual daie. Al the people being without at their prayers. The birth of Isaac and of Sampson were fore told by Angels, but not with such stately circumstances, therefore the Annuntiation of S. Iohn surpasseth al the other made vnto his tyme.

It is also his praise, that though God was cõtẽt that Zacharias should be Authour of the body of S. Iohn, yet would he not haue him Authour of his name, but caused the Angel to declare by what name he should de called. This was the prouidence of God, because men are oftẽ deceiued in giuing of names, for they cal the ignorãt, wise; the wicked, good the poore rich, the vnskilful, cunning; the malicious, craftie; & the shameles, liuely & bold. But God is not deceiued in giuing of names to men, for that he knoweth al his creatures, and knoweth what is in them. Therfore his wil was that his Precursour should be called Iohn, that is, *In whom is grace*. This name fitteth S. Iohn Baptist wel, since grace was bestowed on him so soone, & since the grace came after him, and seeing that in him begã the law & tyme of grace, it was requisit he should be called Iohn. The Angel saith further vnto Zacharias. That his sonne should be cause of ioy & mirth vnto him, & that many should reioyce at his natiuity.

A man that is sicke longeth to haue the day come, especially in the long nights of winter, that the sunne with his cleare beames, may driue away the sorrow of his hart. If the sicke man heare that the day-starre appeareth, and that the day breaketh, he is glad, for he knoweth the sunne wil rise soone after. Mankind was afflicted & sicke, in the long night, before the comming of the sonne of God, who is the true sunne of Iustice they wished for his cõming, that he might reioyce them with the beames of his heauenly grace, & driue the darknes out of their harts: who whilst they were in this desire, they saw the morning starre come before, as a Page to the sonne, which is S. Ihon Baptist, and of him spake Dauid with the words of the eternal father: I haue prepared a light vnto my Christ, to wit my only begotten sonne, in sending Iohn Baptist before him. The Euangelist S. Ihon saith likewise of him: He was the light which burned & shone. Seeing then this cleare starre to appeare, men vnderstanding that shortly after should come the Messias, they reioyced to see it, & therefore the Angel said: that many should reioyce at his Natiuitie. The Angel said also: that Iohn should be great before our Lord. Only this word may shew; that no humane tong is sufficient to say that, which may be said of the great S. Iohn Baptist.

If he be esteemed so much, that is great with an earthly King, what shal the greatnes be of one which is great before the King of heauen; in whose sight al the

the Kings of the earth take of their Crownes, and lay them on the ground, as the old men did, whom S. Iohn ſaw, who before the Lamb tooke of their Crownes, & laid them on the ground, confeſſing they were as nothing in the ſight of God. What is his greatnes then? The Angel ſaying, that S. Iohn Baptiſt shal be great before God, I know not what more greatnes can be ſpoken of him. He goeth on with his ſpeach and ſaith, that he shal be a great penitent, that he shal drinke nowyne, norſtrong drinke, and that he shal be repleinshed with the holy Ghoſt euen from his mothers womb.

Great was this mercy of God toward S. Iohn, in remēbring him in the tyme of that great neceſſity, I meane, of original ſinne. For with others, the child in the mothers womb is wholy void of remedie, ſo that firſt it is neceſſary that he be borne, and after that (as our Sauiour hath inſtituted) to be Baptiſed. But S. Iohn, before he was borne, was replenished with the holy Ghoſt and ſet free from original ſinne. The Apoſtles were not filled with the holy Ghoſt vntil 50. daies after the reſurrection, being now perfect, and ſome of them old men. But S. Iohn Baptiſt had this guift before he was borne, which was aſſuredly a great fauour.

The Angel ſaid alſo, that Iohn should conuert many of the children of Iſrael vnto their God, & should make many of them to become good. His doctrine & example of life should be ſuch, that many ſeeing & hearing him should be cōuerted vnto their God. He ſaid alſo, that he should goe before Chriſt Ieſus in the ſpirit & vertue of Helias: that he should be his patterne, as S. Gregory declareth, in going in a garment of camels haire as he did, and lead a ſolitary life, & should be perſecuted of Herodias as Helias was by Iezabel. Laſtly, the Angel ſaid: that Iohn should conuert the harts of the fathers to their children, which was as much as to ſay: that by his preaching many of the Iewes should become ſo good, that Abraham, Iſaac, Iacob, and the other Patriarches, should be pleaſed to haue them for their children.

This was the meſſage which the Angel brought to Zacharias, who wōdering no leſſe at the words of the Angel, thē at the ſight of him, anſwered: how shal I ſee this fulfilled, I now being very old, & my wife alſo barren with age. This was as if he had ſaid: O holie Angel, if thou wilt haue me beleiue thy words, giue me ſome ſigne. To make Aaron to beleiue, it was neceſſary to make his wād to flourish: Moyſes ſaw his hand leprous, & on a ſodain whole: Gedeon gathered the dew frō the fleece: Ezechias ſaw the ſunne goe backe tenne degrees, & therefore credited the words of the Prophet. Doe thou ſome like thing (ō Angel) if thou wilt haue me beleiue thy words. The Angel anſwered: How now Zachary, ſufficeth it not vnto thee that I am an Angel? Know thē that I am Gabriel, one of them which ſtand in Gods ſight, and becauſe thou wilt not beleiue my words, thou shalt be dumb, vntil this thing be fulfilled. The Angel hauing ſaid this departed. The people looked ſtil that Zacharias should come forth, & euery one wondred what should be the cauſe of this his long ſtay.

Zacharias commeth forth with his owne proper fault who went before to pray for the faults of the people. Euery one which beheld him imagined that he had ſeen a viſion. They demanded of him the cauſe of it, and he could not anſwer becauſe he was dumb. Hauing ended his office he went vnto his

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house, and within few dayes, Elizabeth was conceiued with child, and fiue moneths passed, before she would let it be knowen. It is not without a mistery, that of the father which was dumbe, and of the mother which would not speake, saint Iohn Baptist which is the voice was borne, for that to learne to speak wel, it behoueth first to know to hold ones peace. In the sixth moneth of the conception of saint Iohn, the Angel Gabriel went to the glorious Virgin Mary in Nazareth, and did annunciate the Incarnation of the sonne of God, and because he there gaue notice of S. Elizabeths being with child, and she was her cosin, this mistery being already celebrated, and God being made man in her chast womb, she went to visite her.

Of this visitation ariseth another greatenes of saint Iohn Baptist. If a King comming vnto a city, before he be dismounted from his horse, should goe to visite a priuate gentleman, it would be counted a special fauour and grace. When the Pax is giuen to the people in the sacrifice of the Masse, they alwayes begin at the most worshipful. The sonne of God descending from heauen vnto the earth, before he was borne, went to visit saint Iohn, which was a signe he loued & esteemed him very highly. The blessed Virgin brought him the Pax first, before any other, which was an argument, that there was not a more honorable person in the whole world then he. In that place saint Iohn Baptist was sanctified, clensed from original sinne, and replenished with the grace of God. In that place he adored God being made man, before al other men, and reioyced thereat: wherefore Anselmus saith, that vnto him was accelerated the vse of reason, and that his acte was meritorious. There was he an instructour to his owne mother, and for his cause she propheſied, acknowledging the blessed Virgin, to be the mother of God.

If an organist would play, he needeth one to lift vp the bellowes. Saint Iohn Baptist did this, and his mother sounded the organ of hir voice, saying to the mother of God: how haue I merited to haue the mother of my Lord come vnto me? The blessed Virgin also, said here more words at once, then we read in the Scripture that euer she said, and they were so high and so mistical, that no mans vnderstanding can fully declare or expound them. This blessed Virgin remained three moneths with her cousin Elizabeth, and in this time, alwaies they remained together. The two blessed children (as I thinke it lawful to contemplate) did make many wonderful dialogues together, both of them being in the wombs of their mothers. S. Luke recounteth the returne of the blessed Virgin home, before the birth of saint Iohn, and therefore some authours say: that she was not present there, others say she was. Indeed the Euangelists obserue not alwayes the order of time, which you may see euidently by saint Mathew, for he was accounted among the Apostles, before his conuersion is related. If it be true, that the blessed Virgin did not returne to Nazareth, before S. Elizabeth was deliuered, then this is another greatnes of S. Iohn, to wit; that Iesus Christ with his blessed mother, were present at his birth.

The birth of the blessed infant being knowen vnto the neighbours, al the people came to the father and mother to reioyce with them. When they departed, others came also. The house was alwayes ful, they were al ioyful, and ful of mirth, seeing that the house and family of Zacharie should not finish in him,

in that he had a ſucceſſour. This was the cauſe, that whē the day came the child ſhould be circumcized, al deſired to haue his name Zachary, to continew the houſe and the name. But the mother inſpired by God, ſaid: no, but his name ſhal be Iohn. They anſwered her: that in al her kinred there was not one that had that name, and they would haue him therefore called Zacharie. The mother ſaid it ſhould not. So they were inforced to goe to the old father, who had not yet recouered his voice, which he had before loſt by the offence, in not belieuing the Angel. For although that others might haue doubted, and haue been excuſed in ſuch a like caſe: Yet Zacharias being a Prieſt and a learned man, ignorance could not excuſe him, for he ought to be aſſured, that the Angel or other meſſenger of God could not faile in that which he ſaid, ſince he could ſay no other but that which God commanded him. Therefore Zacharias ſinned, and for a penalty of that ſinner, he remained dumbe, vntil that time. They by ſignes demanded of him, how he would haue them name his ſonne, and he wrot with his hand: Iohn is his name.

This name had ſuch vertue, that forthwith it opened his mouth, vnlooſed his tongue, and he began to ſing a Canticle, ful of wonderful miſteries. The holy old man and woman enioyed the company of their ſonne ſeauen yeares, after which he went vnto the deſert. Theſe be the reaſōs that the Catholike Church, and ſome Doctours yeald, of his going vnto the deſert. Firſt, becauſe in al his life he committed no deadly ſinne, he went into the deſert, to auoid the occaſion of committing venial ſinnes. Moreouer, he ſhould be a preacher, and therefore he went vnto the deſert, to exerciſe himſelf in pennance, which he ought to perſuade and preach in his Sermons. Alſo, becauſe he was the voice of God; for as the voice declareth the deſires of the hart and of the mind: Euen ſo ſaint Iohn declared the wil and pleaſure of God, which is: to aduiſe men to doe pennance. If then ſaint Iohn be a voice, he goeth to the deſert to ſtrengthen the ſame. Iſaias ſaith of him; that he was a ſword, diuiding in two parts. The ſword that is to cut, hath need to be whetted on the hard ſtone. So S. Iohn went into the deſert to be whetted, and to haue his edge sharpened, that he migh the better cut a ſunder vices, and throwe them to the ground. The only ſight of ſuch a penitent perſon, was an occaſion for many to doe pennance.

S. Iohn went into the deſert at ſeauen yeares old and when other yong laddes exerciſed themſelues in wantonnes and childish ſports, he ſurpaſſed (in ſanctity) men already of perfect age, yea, and old men alſo. O admirable Child! O Hermit that makeſt al the Quires of Angels which come to meet thee on the banck of the Riuer Iordan to wonder! O bleſſed child what doeſt thou in the deſert: in what bed doeſt thou ſleep, what thing doeſt thou eate? where is thy father and mother? why doeſt thou couer thy tender and delicate body with ſuch courſe ſackcloth? Tel me gracious Infant, what ſinnes haſt thou committed, that at ſeauen yeares thou doeſt ſuch sharp pennance? It was not for any offence. This was not a pennance for any ſinne. For what ſinne could a child of ſeuen yeares old haue, which was holy before his birth?

God had prepared him an eminent place in heauen, and it was fit that ſhould ſo behaue himſelfe, to merit and deſerue it. He ſhould be a glaſſe and patterne for the clergy, for religious men, and for Prieſts. It was fitting the fore that no

cauſe of reprehenſion should be in him. Great difference there is betweene the Eccleſiaſtical and the ſecular perſon, becauſe the ſecular man is not ſo much delicated to God as the religious man is. If there be any fault in him, it ſeemeth as it were not ſeen, and it is not of ſo great importance. But the religious man and the Prieſt which be eſpecially dedicated to God, muſt labour that their liues be ſuch, that it be not diſtained or ſpotted with any ſinne.

This is very agreable to reaſon, for if a man haue any ſcarre of a wound in the body, it maketh no great matter, becauſe it is not ſeen, but if he haue it on the face, be it neuer ſo litle, it is then vnſeemely, becauſe in cannot be hidden. So happeneth it in ſecular perſons, which be the body of the common wealth, who if they haue any default, great regard is not had thereto, and it ſeemeth not to be ſeen. But in a Prieſt or religious man, which be the face of the common wealth, euery litle ſcarre is a disfigure, and euery litle default in them, ſeemeth to be a great deformity.

This then was the cauſe, that S. Iohn Baptiſt ſonne of a Prieſt, and the mirrour of religious men, not hauing committed any ſinne that deſerued it, yet did ſuch sharpe pennance, and liued ſuch an auſtere life (only for to auoyd ſinne) finally, he was to beare witnes to Ieſus Chriſt, and conuenient it was that his life ſhould be ſuch, that ſhould not diminish the credit of his words, yea the man ſhould be worthy to be punished, that would not belieue him. Hereof it came that God made him ſo great, and that ſaint Iohn did ſo much on his part alſo.

That which he did on his part was this: He left and forſook the houſe of his father, and al the pleaſures thereof, the honours of the world, he left apparel, he left the eating of delicate meat and drink, & left al reputation in the world, he went into the deſert among wild beaſts, where he remained 23. yeares, and did greater pennance then euer man did. His garment was a long veſture downe to the ground, made of camels skinnes and haires, and it was girded vpon his naked skinne. His meat was locuſts and wild hony. Some ſay theſe locuſts be herbes ſo called, or as S. Ierome ſaith, litle things called locuſts, which being dried at the ſunne, are eaten in Paleſtina. His ordinary exerciſe was prayer and meditation. At the end, he went out of the deſert, God commanding him that he ſhould preach, and performe the office of his Precurſour. It is a matter worth the conſideration, to ſee the habite and his ſhap, when he opened himſelf. Image a man that al that tyme was neuer clothed with linnen nor wollen, that ſlept in no bed, nor eate no vſual meare, when it rayned it rayned vpon him, it did ſnow and hayle vpon him, & the ſunne parched him with his heate in ſummer: So that his skinne was tanned and black, his beard and head were out of order, like vnto a wild man, he went bare foote, and was leane, and disfigured. Imagine I ſay, ſuch a man to come out of the deſert, and cry aloud, and ſay: *Al men doe pennance, for the Kingdom of God is at hand.* At the firſt ſome Shepheardes heard him, who thought he had been a foole, that went crying in the fields, or ſome leper. But coming neere vnto him, they ſaw he was not leprous, and hearing his ſpeech, they perceiued he was not a foole. Then gaue they notice of him vnto the villages there abouts. The people came from euery place to heare him, & he exerciſed the office of preaching vntil the time

he loſt his life for it. This is it that S. Iohn Baptiſt did for the loue of God.

That which God did for him was: that there is not a dignity ſcarſe to be found in heauen or in earth, which he had not. There are Patriarches, Prophets, Apoſtles, Martyrs, Confeſſours, and Virgins, and al theſe dignities had S. Iohn. He was Patriarch, for he was father of al the religious men and Hermits, which forſook the world, and went to doe pennance in the deſert. He was a Prophet, becauſe he shawed endeed with his finger, that which the other Prophets shewed only in words, and a farre of, which was the true Meſſias Ieſus Chriſt, the Sauiour of the world. Then went he vnto Limbus to doe the ſame, certifying the holy Fathers which awaited his comming in that place. He was alſo the Apoſtle of the eternal father. Ieſus Chriſt had twelue Apoſtles, the holy Ghoſt had two, to wit, S. Paul & S. Barnaby, and the eternal father one, & that was S. Iohn Baptiſt. He was alſo a Martyr, becauſe he was put to death for the truth. He was alſo a Confeſſour and Doctour, confeſſing Ieſus Chriſt for the true Meſſias & Sauiour, and giuing inſtruction vnto many, and eſpecially ſome of the Apoſtles, as namely to S. Andrew, that was his diſciple. He was a Virgin in al his life, and could not abide to conuerſe with women.

To him came diſſolute people, and lewde of behauiour, as ſouldiers, proud people, as the Pariſies, al kind of people, that ſinned, and went aſtray, & he accepted them and inſtructed them. He conuerſed and conferred with them, but it is neuer ſaid: that he talked or conuerſed, with any woman. When he reprehended the adultery of Herodias, he talked to Herod, becauſe he would not haue any dealing with her, litle nor much. But she dealt not ſo with him, for she conſpiring with her daughter, brought him to his death. It is apparant then that he had al the dignities which were in the earth. In heauen there be two dignities: the one of God, and the other of Angels. No man may depriue him of the dignity of an Angel, ſince God beſtowed it vpon him, calling him an Angel by the mouth of the Prophet Malachias. It is a thing impoſſible that he should haue the dignity of God, yet had he that which was poſſible, to wit: to be likned to Ieſus Chriſt the true God, becauſe the Angel Gabriel did annunciate his birth, as he did the birth of Chriſt. His name was brought vnto him from heauen, euen as the name of Ieſus Chriſt was. Indeed he was not borne of a Virgin, as Ieſus was, but yet of an old and barraine woman, which was a litle leſſe miracle, then to be borne of a Virgin, euen as the Angel gaue her to vnderſtand; when he ſaid the be bleſſed Virgin: that at it was not impoſſible to be both a Virgin and mother, ſince hir coſin Elizabeth, being farre in yeares and barraine was a mother.

S. Iohn imitated Ieſus Chriſt alſo, in that which he did in the world: for as one repreſenteth a comedy, in which one commeth forth, that briefely telleth al that which is contained in it: So S. Iohn Baptiſt was he that was the Prologue, imitating Ieſus Chriſt in al that he should doe. Chriſt was to preach, Baptiſe, and die, & al theſe things did S. Iohn firſt. Hereof it commeth, that he being ſo much likened vnto God, al thoſe that were the wiſer ſort of people, went to ſee him, and talked with him, asking if he were the Meſſias, if he were God. For though they did not wel vnderſtand that the Meſſias should be God, yet it was ſo ordained from aboue. So then, when they asked if he were

were the Messias, they came to aske him also if he were God. S. Ambrose saieth: that S. Iohn in his life was accounted the Messias, and the Messias in his death was reputed to be S. Iohn. Al these things did God for his saint, & hauing done so much for him, he willeth vs to giue him al the praises that we possibly can. Can men giue praise vnto another man? many men doe praise the great S. Iohn Baptist. Can the Angels giue praise to a man? The Angel Gabriel gaue great praises to saint Iohn Baptist. Can God giue praise to man? God also gaue great commendation of Saint Iohn Baptist, saying among other things of him; *That among al the sonnes of women, there was not a greater then he.* He then that is in such high fauour with God, pray for vs, and be our intercessour, that God may giue vs his grace. Amen. The Church celebrateth the Natiuity of S. Iohn Baptist on the 24. of Iune. And because the Church maketh a particular feast of his martirdom, I haue not entreated now thereof, reseruing it to his proper place.

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## *The liues of SS. Iohn and Paul Martyrs. Iune. 26.*

*THE value or estimation of a pretious stone, is knowne by the price, for which it is sold. You can not haue a better meanes to know and vnderstand of what value heauen is, then to consider the great price the Martyrs paid for the same.* Which being *considered of S. Iohn and S. Paul, men of great wealth; after they had giuen and bestowed al their goods on the poore, to obtayne heauen, they iustly also gaue their proper liues for the same: wherefore, the martyrdom of these two Saints, ought also to be a forcible argument with vs. For they being wise, and prudent men, and not prodigal, nor dissolute, it is a good proofe, that the thing for which they spent their liues, is of ineestimable value, and that we ought to make high account of the same. The liues of these glorious Saints, was writen by Terentianus, a captaine of the Emperour Iulianus the Apostata, who was the man that put them to death. He sayeth thus.*

IN the time of the Emperour Constantinus Magnus, the Scythiãs (a valiant and fierce nation) mooued warre against the Romanes, in the Prouince of Thracia, and made themselues Lords of some of the territories of the Empire, and intẽted to doe more harme also. The Emperour treated in his senate, whom he should make general in this warre, and they al nominated Gallicanus, who was a valiant and couragious captaine, a man of good yeares, & wel experienced in martial affaires. He was talked withal about this matter, and he answered: that he would not take on him that charge, vnlesse the Emperour would giue him his daughter Constantia vnto wife. The Emperour would not haue made any difficulty in bestowing her vpon him, seing him to be a man of marke and quality, worthy of her, but that he knew that the Virgin had made a vow of perpetual chastity, and she had rather loose her life, then break her vow. This made Constantinus pensiue and sad.

When Constantia knew it, she called her father and said to him: My Lord and father? The confidence I haue in the mercy of God, that it shal not be wanting neither to you nor me, maketh me to say: Make an accord with your

captaine Gallicanus in this manner: that if he returne with victory from the warre against the Scythians, that you wil giue me for wife vnto him; and for an ernest, he shal giue me his two yong daugther, which his former wife left behind (al the while he remayneth in the warre) and I wil giue vnto him my two seruants Paul and Iohn, men very vertuous and wise; who may remayne alwaies in his company, and that he wil take their aduise in matters of importance. And vpon this accord, I offer my self to marry him, and make him my husband. The Emperour propounded this watch vnto Gallicanus, and he was wel content therewith.

Then departed he vnto the warre, and took with him Iohn and Paul at the hands of Constantia, which were eunuches, and principal men in the Emperours court. The two daugthers of Gallicanus remayned with Constantia, the one was called Attica, and the other Artemia. Few men in Rome surpassed these two damsels in discretion and wisdom.

When Constantia had got them into her hands, she made a deuout prayer to God saying: Almighty God who by the prayer of S. Agnes the blessed Martyr, diddest heal me an of incurable fistula, and hast shewed me the way of truth, & inspiring me to remaine in chastity, hast put me in the number of thy spouses, Thou Lord which art father and sonne of the Virgin Mary, thou which sustenest and vpholdest al the world, and was susteined of her blessed brests, thou being he which giuest the essence of encreasing and augmentation vnto al thy creatures; Thou which encreasedst in wisdom, being the eternal wisedom, Thou great, thou omnipotent, thou infinite, thou which wert borne in time of a mother, being begotten from euerlasting without mother, of the euerlasting father, God of God, light of light, thou which repayredst the ruine of the world with thy death. Thou which shalt be Iudge vniuersal both of the quick and dead. I beseech thee ô Lord most humbly, that (for thy seruice) thou wilt graunt to me these two soules, which thou purchasedst, with thy pretious blood, and the soule also of their father Gallicanus, and make them and him to be Christians. Open my mouth (ô Lord) and their eares, that listening to my admonitions, I, and they, may persever in chastity, and may be thy spouses perpetually, & not desire nor wish for any other spouse, but thee only (ô Lord) and that we may enioy thee eternally, in thy celestial Kingdom.

Terentianus saith: that the blessed Virgin wrot this her praier with her owne hand, and that he had the authentical coppy thereof. The effect of her prayer, was this: That Gallicanus returned with victory, and entred into Rome triumphing, with the triumph called, Ouation. He was also receiued by the Emperour Constantinus and his sonnes, and by al the Senate, with great pompe and ioy. The first thing Gallicanus did, after he entred Rome, was; he went to visite the Church of S. Peter. The Emperour said to him familiarly: I would know of thee the cause, why thou now being returned, adorest Iesus Christ and his Apostles, for when thou diddest depart from Rome toward the warre, thou diddest visite the Capittolle, and diddest sacrifice to the diuels? Gallicanus answered.

Know you my Lord, that hauing begunne the warre against the Scythians, I saw my self in a great streight and dãger, for in diuers shirmishes & assaults, I alwayes

I alwayes loſt, whereby I was inforced to retire into the citty of Phillopæi, in which I was beſieged, and I found my ſelfe in very great danger. The number of the enemies was great, and of my company which was very ſmal, euery day many paſſed, and went vnto the enemy, and abandoned me: I had no other remedy, but to make ſacrifice to Mars, and yet ſtil matters went from bad to worſe. I was now ready to depart ſecretly from the citty by flight, and behold, Iohn and Paul ſeruants of Conſtantia (thy daughter and my Lady) ſaid to me; That if I made a vow to be a Chriſtian, I ſhould be deliuered out of that danger, and ſhould haue victory againſt mine enemies.

I made the vow, and I wil tel you the truth, the words were not ſcarſe out of my mouth when I ſaw neer to me a comely yong man, who bore on his ſhoulder a ſtandard of the croſſe, and ſaid vnto me; take thy armes and follow me, and ſo I did, and both of vs iſſued out of the city. When I was come out, I ſaw a great number of wel armed men beſide me, and in array of battaile: They al bad me to giue a charge in the middeſt of the enemy, and they would take my part. I did alſo, and neuer ſtayed vntil I came to the pauillion of the King my aduerſary, who ſeeing me to be paſſed with my army through the middeſt of his ſquadron, fel at my feet, and deſired me to giue him his life. I was moued with compaſſion, being loth to make ſlaughter of any perſon. And in this manner Tracia was freed, and the Scythians were made tributaries to the Empire. Then I would not ſuffer the coronels & other ſouldiers, which had abandoned me by their reuolt, to returne vnto me, except they were made Chriſtians, but them that continued in their duty and ſeruice vnto me, I honored with offices, & encreaſe of pay. As for my ſelf, I not only determined to be a Chriſtian, but alſo to liue in chaſtity, & of this I made a ſolemne vow: In ſuch ſort, that Cōſtantia thy daughter hath liberty and is free, to marry whom it shal pleaſe her and thee. I reſtore vnto thee the army in ſafety, victorious, and augmented. Thracia deliuered, and the Scithians ſubiected. Now I pray thee giue leaue & liberty, that I may withdraw me to liue a priuate life, and exerciſe me in the works of piety, agreable to the religion, which now of late I haue embraced.

When the Emperour heard theſe words, he embraced Gallicanus very kindly, ſhewing vnto him al curteſy he could. He commended much his holy purpoſe, and told him: that his daughters alſo were made Chriſtians, and had conſecrated their virginity vnto Ieſus Chriſt, & vowed to be Virgins during their liues, that afterwards they might be his ſpouſes for euer. Then the Emperour took him by the hand, and led him vnto his pallace, where Helena his mother, and Conſtantia his daughter was, with the two damſels, (daughters to the ſaid Gallicanus, (who hauing vnderſtanding how the matter was, came to meet him, al of them sheding teares for ioy. The bleſſed Virgin Conſtantia, rendred infinite thancks vnto God, for that he had heard her prayer.

Gallicanus remained in the Pallace certaine daies being much made of by the Emperour, in which ſpace he made free 500. ſlaues and bondmen which he had, and beſtowed on euery one of them ſome bounty. Then he deuided his goods, and part thereof he gaue vnto his daughters, the other he ſould and gaue the greater part thereof to the poore, and with the reſt he went vnto the Citty of Oſtia, in the company of a holy man called Hilarinus, & they made and hoſpi-

tal of

tal of their houſe, to cure poore ſick men, and lodge pilgrims in.

Gallicanus grew to ſuch perfection, that he did many miracles, and people came from the Eaſt, & weeſt to ſee him, as a perſon of great wonder, glorifying God. They ſaw him wash poore mens feet, and the feet of pilgrimes, and couered the table for them, giuing them water for their hands, and attending on the ſick very diligently. He did other things alſo with great lowlynes, although he knew he was the man, that a litle before, commanded the whole Romane Empire, and was the moſt famous captaine of warre, that was, or had been in his time.

Then dyed the Emperour Conſtantinus, and left the Empire vnto his three ſonnes, two of which died shortly after, and ſo al the Empire came vnto the third ſonne, called Conſtantius, who being ſeduced by the Arians, became one of their Sect, and perſecuted the Catholickes. This man had two coſins, ſonnes to Conſtantius the brother of Conſtantinus his father. One of them which was called Gallus was ſent by him vpon certaine ſeruice into Paleſtina, and becauſe he ſuſpected Gallus would rebel, and take his Empire from him, he put him to death. The other brother called Iulianus, doubting that Conſtantius would kil him alſo, made himſelf a Monk, and as Theodoret ſaith; he was a lector, in one of the lower orders in the monaſtery. But vnderſtanding after by a Negromancer, that he ſhould be Emperour, he threw of his habit. The Emperour his conſin, being brought vnto extremity in a certaine warre, called him to the Court, and created him Cæſar, and ſent him into France, where he did notable ſeruice, in reducing that Prouince vnto the ſubiection of the Empire. This was the cauſe that when Conſtantius was dead, Iulianus was choſen Emperour, who raigned two yeares and 8. moneths. In which time being deſirous to giue ſatisfaction vnto al, he commanded: that euery one ſhould liue in the religion that pleaſed themſelues beſt. Afterward he fel from the faith vnto Idolatry, & commanded: that the Chriſtians ſhould poſſeſſe no goods of their owne, ſaying they went againſt their owne law, which biddeth them to ſel al, and giue it to the poore.

Gallicanus was yet aliue, and very old in Oſtia, and had there foure farmes, the rent whereof he expended in charitable works, and maintenance of the hoſpital where he remained. The miniſters of Iulianus would haue taken them from him, but God defended them, for it was notorius and apparant vnto al, that as many as entred, to take poſſeſſion of them for the Imperial Exchequer, the diuel entred into them, & they remayned poſſeſſed. And who euer hired & rented them, became lepers. The diuels by their Oracles told the Pagans, that if Gallicanus were not put to death, they ſhould be tormented in that, or ſome like māner. This came to the knowledge of Iulianus, & he ſent a cōmandment, that either they ſhould reſolue to doe ſacrifice, or els to departe out of Italy.

Gallicanus hearing this, left al that he had in Oſtia, and went vnto Alexandria, and there he remained one whole yeare, iointly with ſome Chriſtians, which were in that Citty. Then he retired himſelf into a deſert, and liued a ſolitary life for certaine daies. From thence he was led priſoner before the Earle Raucianus, who commanded him to ſacrifice vnto the Idols, or if he would not, to behead him, and ſo he became the martyr of Ieſus Chriſt. The ſame befel to Hil-

to Hillarinus which had been his companion in Ostia, who for that he would not sacrifice, was killed with the bastinado. The perfidious Iulianus continued his disordinate course of taking away the goods from the Christians, saying, that in keeping them, they did against the Ghospel, for that therin it is read: *That he which doth not renounce al that which he possesseth, cannot be the disciple of Christ.* He would not take the meaning of the words of the Ghospel, but in his owne sense, for they meane, that except we beare not affection more vnto the goods then vnto God, the conseruing and multiplying of them is no offence at al. By this cauil Iulianus laboured to get money to pay and discharge the expences of the warre, in which he was continually.

This cursed Emperour was certified, that Iohn & Paul (ancient seruants vnto the former Emperours, & Constantia daughter of Constatinus) were very rich, & also gaue much almese: Wherefore he caused them to be called vnto him to follow the court, and to remaine in his Palace. They answered: That they had willingly serued the Catholike Emperours, but they would not serue him that had denied his faith, and become an Idolater. Iulianus answered them: That he had forsaken the Christian faith, and a religious life, for that it seemed to him to be an idle life, without any profit: And was made a gentile, and adored their Gods, for that by their fauour he had obteined the Empire. Wherefore he told them, that he had taken the best course, and counselled them to doe the same also. Yea, he commanded expresly, that they should doe so. They answered, that God commanded them otherwise, and therefore thy desired him not to be offended, if they did not obey him, but God.

Iulianus said vnto them: I wil giue you ten daies space, in which you may take counsel, & aduise to doe that which I cõmand you. The holy brothers answered: Imagine that the ten dayes be passed, and that which thou thinkest to doe then, doe it now Iulianus said: you think perhaps, that the Christians wil giue vnto you the honour of Martirs: yee be deceiued, for I wil put you to death in such sort, that they shal not know therof, and therefore resolue what you wil doe. If you loose your liues for the desire of that honour, you shal loose your liues, & yet you shal not haue it. When the ten dais are passed resolue to doe that which I wish & command you, & I wil receiue you as my familiar and priuate friends, but if you wil not, be assured I wil vse you as enemies.

The holy Saints returned vnto their houses, & in the tenne daies they sold al their goods, and gaue the money arising therof vnto poore men. On the eleuenth day, Terentianus the Emperours Captaine came vnto their house, with many armed men. It was supper-time, but he found the holy Saints at prayer, and said vnto them: The Emperour Iulianus my Lod, sendeth me vnto you, and withal this Statue of Iupiter, that you may offer incense and adore it. And if you wil not, you shal be beheaded; not publikely, but in this place in secret, for that you haue been seruants to the Emperour Constantinus.

S. Iohn and Paul answered: If Iulianus be thy Lord and Master, see thou be a good seruãt vnto him. We desire not to haue any other Lord, but our Lord Iesus Christ. We wil not doe as he doth, who being baptised, is not ashamed to deny the Christian faith, and because God hath taken away his grace from him, he desireth to draw others iointly with himselfe, to be damned in the deep pit

of hel. Theſe and the like words ſaid the faithful brethren. Terentianus ſeeing them conſtant in their religion, and being deſirous to pleaſe the Emperour, who had giuen him in charge to put them to death without any ſturre, cauſed a pit to be digged in their owne houſe. Then beheaded the both the Saints, and threw their bodies into that pit. On the next day a report was giuen out, that the Emperour had banished them, becauſe no certainty of their death should be knowen.

Not long after, died the curſed Iulianus, as he returned from the warre of Perſia, and Iouinianus, a good Catholike, was elected Emperour. Then the Churches were opened, and the Catholike religion began to gather vigour and ſtrength. Some men that were poſſeſſed, declared the death of SS. Iohn and Paul ſaying they tormented them. A ſonne of the ſame Terentianus which had beheaded them being poſſeſſed, and entring into that houſe the diuel cried out aloud, that he was horribly tormented by Iohn and Paul. Terentianus hearing this was ſory for that which he had done againſt the Saints, and went vnto the place where their bodies were buried, and fel on the ground with his face ſaying, he had done that wicked deed vniuſtly, and only to pleaſe the Emperour.

He determined to be a Chriſtian, and gaue a note of his name to be baptiſed the next Eaſter that came. He remained weeping continually vpon the graue, of the Martyrs, til at the laſt he obteined of them, and they of God, that his ſonne should be deliuered. The ſame Terentianus ſaith: That he himſelfe wrot this hiſtory of the life and Martyrdome of theſe glorious Saints, and holy brothers, SS. Iohn and Paul, Martyrs of Ieſus Chriſt. Their feaſt is celebrated on the 26. of Iune, and their death was in the yeare of our Lord 354. Iulianus the Apoſtata being Emperour.

## *The life of S. Leo the ſecond, Pope. Iune. 28.*

*EVen as a ſhip is not to be called good, for that it hath a prore of ſiluer, or becauſe it is adorned with flagges, banderolles, & pennons, but for that it is ſecure & ſound, wel pitched, ſwift, & ſaileth wel, obedient vnto the ſtern, alſo made of good timber. So a Prelat is not called good, for that he is a good muſitian, a good writer, or for that he is of a noble houſe. For though theſe be things that adorne that perſon, yet are they not the eſſential parts of a good Prelat, if he be not alſo learned and vertuous of life.*

*Agreable vnto this rule Pope Leo the ſecond of that name, may be called a good Prelat. Who though he was cunning in muſike, and noble of bloud, and indued with other natural guifts worthy of great commendation, yet the principal of al other guifts where with he was indued were his vertues. He wanted no other thing in his Popedome but long life, for he was not Pope one whole yeare, and died of ſicknes, leauing behind him this opinion: That he would haue been of the beſt Popes that the Church of God had. His life gathered out of the Roman Pontifical, and out of other good Authours, was in this manner.*

Saint

SAint Leo was borne in Sicilia, & was ſonne vnto Paulus a noble man of that Kingdom. He was placed in the chaire of S. Peter after the death of Pope Agatho. At that time was celebrated a General Councel in Conſtantinople which was the ſixth. Not for that in that city had been celebrated fiue Councels and this was the ſixth (for there had been but two, & this was the third) but becauſe of al the General Councels celebrated in the world, this was the ſixth. Saint Leo the Pope being then elected, he ſent forthwith Ambaſſadours vnto Conſtantinople, by whom he wrote a very elegant & Catholik letter, to the Emperour Conſtantius, rendring to him thanks for his good zeale, by which he had cauſed a holy Councel to be congregated. And he concluded, approuing al that which therein had been determined, and with approued al the fine other vniuerſal Councels, & then he tranſlated the Councel out of Greek in Latine.

This holy Bishop, beſides his great learning in euery ſcience, was alſo amonſt excellent Muſitian, and becauſe that in his time the ſinging which S. Gregory appointed was corrupted and depraued, he did reforme it in al the originals he could get, as wel in the tunes of the Pſalmes, as alſo in the Anthims, and Reſponſories, He made the ſinging of the Hymnes alſo, which are ſong in the Church, and others he compoſed. He ordained to giue the Pax at Maſſe, although it was much vſed before, as is apparant by an example of Pope Innocent, written vnto Decentius, who was long before Pope Leo. This is alſo euident in the Book of the Eccleſiaſtical offices, made by S. Iſidore, and the ſame ſaith Tertullianus. Theſe Authours ſpeak of giuing the Pax at Maſſe, as of a thing very ancient.

It may be S. Leo did command it to be giuen, in aſſigning the tyme and the manner how, and when it is to be giuen. He made alſo a decree, in which he commanded, that he which is elected Bishop of Rauenna, may not vſe the office of a Prelat, except he haue firſt the Confirmation of the Pope of Rome, Which thing was wery conuenient, to ſuppreſſe the inſolency of the Prelats of that city, who by the fauour of the Exarchs (which were the Gouernours whom the Emperours of the Eaſt had ſet to rule in that place) were preſumptuous, as to withſtand the Pope. He commanded alſo that the diſpenſations & priuiledges ſhould be giuen gratis in the Court of Rome.

He builded a Church in Rome, neere vnto that Church of S. Bibiana, & put in it the bodies of SS. Simplicius Fauſtinus, and Beatrix, & of other holy Saints, giuing to it the title of S. Paul the Apoſtle. He was a great freind vnto pouerty, and to giue almes vnto the poore. He admonished euery one to behaue himſelf vertuouſly, and vnto that effect he ſought al the meanes poſſible he could.

He was rigourous againſt offenders as was conuenient, and was very merciful vnto them that were to be pitied. He was father vnto euery one, and euery one he called brocher, and loued al as children. In ſuch ſort, that for this, and for his many and rare vertues, he was beloued of the people exceedingly, and in eſpecial, ſeeing him to be ſo piteous and ſo religious. The people had great hope of him, but God would not leaue him long in the world for when he had held the Papacy but ten moneths and a halfe, he called him to himſelf from this life vnto another. His holy body was buried in the Church

of S. Peter. The Church doth celebrate his feast on the 28. of Iune, & his death was in the yeare of our Lord 68. in the time of the Emperour Constantinus the fourth of that name. At one time he gaue orders vnto 9. Priests, 7. Deacons, & 23. Bishops, venerable Bede in his Martyrologe putteth S. Leo on the 3. day of Iuly.

## *The life of S. Peter the Apostle. Iune. 29.*

IEsus Christ the sonne of (as S. Mathew saith) asked this question of his Apostles: Who doe men say is the sonne of man? to wit, what doe men say of me? They answered: Some say that thou art Iohn Baptist, who was slaine by Herod: others say thou art Helias that was zelous of the honour of God: and others say, thou art Ieremias that famous and holy Prophet: and lastly, they say that thou art one of the Prophets, who though being once departed out of this world, canst now againe appeare here amongst vs. Our Sauiour replied: But whom do you say that I am? S. Peter answered: Thou art Christ the sonne of the liuing God.

This confession liked our Sauiour very wel, wherefore he called S. Peter blessed, and said vnto him: That flesh and blood had not reuealed it vnto him, but his father which is in heauen; and he said also: Thou art a rock, and vpon this rock I wil build my Church. And although that S. Iohn Chrisostome saith that this fundamental rock of the Church, wherof Christ speaketh in this place, is the confession which S. Peter made saying that Iesus Christ was the sonne of God, yet S. Leo the Pope, S. Ambrose, and S. Basile say, that this rock was Peter himself. Vnto S. Peter is very fit this name of fundamental rock, for that such stones need not to be wrought and smoothed, they being solid and whole stones, so was S. Peter, he was not wrought of noble bloud, nor polished with learning, but he was solid, and adorned with vertue, and good vnderstanding.

The name of rock agreeth also vnto S. Peter, for when such a stone is to be fitted for any building, it may easely be turned where it should be, but after it is laid in his place and setled, it can be stirred no more. So happened it to S. Peter: For before the holy Ghost took his habitation in him, and confirmed him in his diuine grace, at the word of a maid he denied Iesus Christ, but afterward, neither Kings nor Emperours were able with al their threats to make him cease preaching Iesus Christ to be true God.

S. Peter is also a rock, for as the Prophecy thereof is alwaies to goe downeward, vntil it come to center: so S. Peter is likened to it, for that he was most humble, which he shewed alwaies in his life, but in his death he gaue a special token thereof, in that he would be crucified with his head downeward, not reputing himself worthy to be crucified as Iesus Christ his master was. The life of this glorious Apostle, collected out of the writings of the Euangelists and other graue Authours, was in this manner.

SAint Peter was borne in Bethsaida a City of Galilee, and was brother vnto S. Andrew the Apostle. He had a wife, who (as Simeon Metaphraster saith) was daughter Aristobulus, brother to S. Barnaby the Apostle. He & his brother liued by the trade of fishing. They were not rich, nor so poore but they had beat, nets, and other necessary things for their trade. They liued by the labour of their hands, and alwaies had a desire of their owne saluation. This was the cause that saint Andrew hauing notice of S. Iohn Baptist, left a

while

while his fishing & wend with him, and became his disciple. Then hearing the same S. Iohn say, That Iesus Christ was the Lamb of God, set for the Messias & Sauiour of the world, yea showing him with his finger, he left and followed Christ. So that S. Andrew was the first disciple of Iesus Christ. He conuersing with him a few daies, and hearing him preach, and seeing that the words that S. Iohn Baptist said were true, he went to his brother Peter and told him such things, that he made him leaue his fishing, and brought him to Christ, who receiued him louingly, and said vnto him, *that he was called Symon, but he should here after be called Cephas*, which is as much to say as, Peter. He receiued him as his disciple, and treated some things with S. Andrew. After this the two brethren returned to their former exercice of fishing.

After which on a time many people following our Sauiour, he being neer to the sea of Genazareth, where S. Peter fished with his boat (iointly with another boat which did belong to S. Iohn and S. Iames) he entred into the boat of S. Peter, and there he preached to the people which followed him and stood on the bank. Our Lord hauing ended his speach, S. Peter said: that he had laboured in fishing al the night and taken no fish. Christ bad him to lanch out into the deep, and then cast out his net. Saint Peter did as Iesus bad him, & pulling in the net, he found it so ful of fish, that he was forced to cal their fellowes in the other boat to help them to take the fishes out of the net, and so they filled both the boats. Saint Peter wondred much at this miracle, and to shew his lowlines, he fel at Christs feet, and said to him: *Lord depart from me, for I am a sinne ful man.* Christ answered to him: That he would haue him goe with him shortly, and that he would make him a fisher of men. In this sort S. Peter went with our Sauiour, and remained with him vntil he died on the Crosse.

Whilst that saint Peter remained with Iesus, he neuer did any worthy or notable thing but he would haue him in his company, that he might be a witnes therof, and to shew, that he bore to him an especial fauour aboue the rest. Truly S. Peter was of worthy and singular qualities so that it seemed he deserued that fauour aboue al the other Apostles, for he was feruent, couragious, he loued tenderly, he bore great respect and reuerence to our Sauiour, he confessed him for the Messias and sonne of God when he asked the question before rehersed. When Iesus preached the mistery of the Blessed Sacramēt of the Altar, saying: *That his body was truly meat, and his bloud was truly drink*, many which vnderstood him carnally, departed from him, thinking he would giue his body to be eaten in morsels and pieces, and cause them to drink his bloud in its proper kind. And then whē he asked the Apostles if they would also leaue him, S. Peter answerged & said: Whither, or to whō Lord) shal we goe? thou hast the words of eternal life, and he that heareth thee once, shal heare thee for euer. Also when S. Peter heard him say, that he went to dye, he hindred him, bidding him not so doe so, although he was sharply reproued for the same. Also in the last supper he would not suffer Christ to wash his feet Al this was humility, and proceeded of the great loue which he bore to his Lord and Master, which was the cause that the keies of heauen were promised and giuen to him When the tribute was to be paid, vnto which payment the heads of families only were

bound; our Sauiour bad S. Peter to pay for him and himself. By which he gaue him to vnderstand, that he should be head of the Church.

Our Lord went sometimes to the house of S. Peter, and one time he healed his mother in law, which was sick of a feuer. Another time S. Peter being a fishing, and our Sauiour on the bank, he called him. S. Peter desired that he might come to him vpon the water, and Iesus bad him. But for that he wauered some what in belief, he began to sink, and our Lord himself took him by the hand, reprouing him for his little faith. When our Sauiour was transfigured, saint Peter was one of them that were present. He was also with him, when he raised the daughter of Iairus.

The night of the passion when he would goe to pray in the garden, saint Peter was the chief of the three Apostles, and our Lord reprehended him only, for that he could not watch one hower with him, although he had warned them al to be vigilant in prayer, This signified, that S. Peter should be head, whose fault displeased him more then the faults of the other Apostles. When Christ was taken, S. Peter only set his hand on his sword, and at one blow cut off the eare of one, who as it is like was most insolent. And if our Lord had not reproued him, and commanded him to put his sword in the sheath, he would yet haue proceeded further, although the officers and the aduersaries were very many. When he saw our Lord would not be defended, he fled as the other Apostles did, although he ceased not to follow his Master a farre off (iointly with saint Iohn) vntil that lastly he wēt with him into the house of the Bishop, where he denied him, and by othe affirmed that he knew him not. S. Peter in this sinned grieuously, but he had great occasion, for that he desired much to see what would become of his Master, and he would haue been there present, to haue helped him in what he could.

Moreouer he knew, that if he were knowen to be his disciple, he should be depriued of that he so much desired, and lastly should be thrust out of doores. Hereunto was adioined the vexation of his mind (that happened to him) to see things fal out in that sort. So that S. Peter was as if he had been desire himself, and marked not what was said to him, vntil the cock crew, and that Iesus looked back on him, and made him come to himself againe, his errour and fault comming so to his mind. Although his fault was heinous, yet afterwards the greatnes of his penance did lessen, or rather quite rase out the grieuousnes of his former sinne: since throughout al the rest of his life, his ordinary exercise was to waile and lament, and therefore his eyes were so enflamed & red, in so much that his cheeks were furrowed with frequent weeping and sheding teares. Which sorrow of his was especially manifested in the night, when he heard the cock crow, for at that time of his denial was his greatest contrition. Yea it was so great, that as Clemens Alexandrinus his disciple affirmeth of him: he was as it were melted, and wholy resolued into teares. But why did S. Peter fal? God permitted the head of his Church to deny him, to the end he should be merciful to his subiects when they offended.

After that Christ rose from death to life, in the fourty daies he conuersed with his Apostles and disciples, he alwaies more accounted of S. Peter then of any other, as is apparant in this, that in that time he gaue & committed to him, the charge

charge of his flock, & the care of his Church, hauing asked him first three times if he loued him S. Augustin saith that Christ asked S. Peter three times, for that he had denied him thrice. When our Lord ascended into heauen, S. Peter was the man that congregated the Church together, before the comming of the holy Ghost, to choose another Apostle instead of Iudas and Matthias was elected. When the holy Ghost was come S. Peter preached, and conuerted more people then any other, and shewed such feruour that at one time he conuerted 5000. men. The other Apostles and disciples acknowledged him for Superiour, and when they were assembled to treat of any important matter, S. Peter was the first that spoke. The distribution of Almes and offerings which they gaue that were newly conuerted, passed al through S. Peters hands.

We read in the Actes of the Apostles, that two called Ananias and Saphyra, who were man and wife, fel dead at his feet sodainly, for that they would defraud God of part of the price of certaine goods which they had sold, being desirous to reserue part therof to themselues. And for that this fact had put the Christians in great feare, and it was necessary to deale more mildly & not with such rigour, S. Peter began to doe somē miracles, to the good and profit of many, as was the healing of the lame man, who was borne so, and was now 40. yeares old at his going to the Temple, at the gate called the beautiful gate, In the City of Lidda he cured one sick of the palsey, which had not risen out of his bed in eight yeares. In Ioppa a city of Phenicia, he raised to life Tabita an honourable Matron, and very rich, who was a great almes-giuer to the same disciples, that made request for her.

Not long after the comming of the holy Ghost, the Apostles were congregated, and deuided among themselues the Prouinces of the world, that euery one might goe to preach in that Country that fel to his lot. In this assembly the Apostles made the Creed, called Apostolical, which beginneth: *Credo in Deū, &c.* that by it the belieuers might be knowen, & that they might hold it as a briefe and compendious summary of that they ought to preach, and that the good teachers might be knowen from the false, and from hereticks, by this which they called Simbolum. It was also called Simbolum, for that it was made & cōposed by the Apostles, euery one contributing a little, which Simbolium, signifieth in the Greek tongue. In the deuision of the Prouinces, S. Hierome and Eusebius say, that Pontus, Galatia, Cappadocia and Bithinia, Prouinces of Asia, fel to the lot of S. Peter, in which he staied fiue yeares, preaching the Ghospel, doing many miracles, and conuerting innumerable peoples, to the faith.

Then wēt he to Ierusalem, as did also the other Apostles, to conferre together of that they had done, and to declare and explaine some doubtful matters that occurred, and also for to visit the holy mother of God (who as we may piously belieue, was yet aliue, and remained in Ierusalem) taking celestial recreation at her sight and angelical conuersation, that they might returne with more force and courage to preach the Ghospel, as S. Peter also did, who returning to his office of preachind & conuerting of soules to God, in the Prouinces which fel to his lot, arriued at Antioch, & remained there seauen yeares together, to which place sometimes repaired the Apostles and disciples of Christ, as S. Paul and S. Barnaby. In this citty, thy which were conuerted to the faith were called

led Christians; for before they were called disciples. It is not be thought that S. Peter remained seauen yeares together in Antioch, but only that for so long he was called Bishop thereof, and ordinarily made his residence there, except that sometime by occasion he went to Ierusalem.

From Antioch, by especial inspiration and commandement of the holy Ghost (as S. Marcellus, Eusebius, & other graue Authours affirme) he went to Rome, in that citty placing his chaire & Bishops See, there to continue til the end of the word. Saint Peter entred into Rome in the yeare of our Lord 43. which was the third yeare of Claudius the Emperour, on the 13. day of Ianuary, & on that day is celebrated the feast of the chaire of S. Peter in Rome, as that of Antioch is on the 22. of February; for on that day S. Peter entred into that citty. S. Peter stayed then in Rome little more then three yeares, for that he returned to Hierusalem, when Claudius banished the Iewes out of Rome.

After the increase of the faith of Christ, there did arise a great variance among the Christians that were at Antioch, which was, Whether the Gentils newly conuerted were bound besides Baptisme to circumcision, and to the other ceremonial precepts of the old law. For this cause S. Paul and S. Barnaby went to Ierusalem, and there found S. Peter, and others of the Apostles & disciples, who were congregated (with the assistance of the holy Ghost) after the manner of a Councel: in which S. Peter was superiour and President, as highest Bishop. This was the first Councel that was celebrated by the Christians. In it was determined that the Gentils conuerted anew should not be bound to obserue the ceremonies of the old law, and much lesse to be circumcised, but a commandment was giuen to them to auoid the eating of meat offered to Idols, for in eating therof, arose a great scandal, as though they were Idolaters. It was also declared that simple fornication was a mortal sinne, and commandment giuen to auoid it.

S. Peter and S. Iean had been taken once before, by appointment of the Saducees, who were displeased at them, for preaching the Resurrection of Christ. But an Angel took them out of prison, and commanded them to goe & preach in the Temple, & so they did. In this meane space while the Iewes were gotten together in consultation what they should doe with them, they were certified that the prisoners were in the Temple preaching, and that they had infinit people about them, listning to their words, and did so highly regard them, that hauing seen them restore to health some sick men, they brought them others from the places adiacent, and laid them in the street, that saint Peter passing by, his shadow at the least might touch them, for with that they recouered their health.

The Iewes seeing how things went, caused them to be called, and the officers durst not lay hands on them & offer them violence, fearing the people, but by intreaty they brought them to the Councel. Then the high Bishop reproued them, that being commanded not to preach Iesus Christ as Messias they had not obeyed, and were therefore worthy to be grieuously chastised. Saint Peter answered; *That they ought rather to obey God then men.* They were men, and commanded one thing, but God commanded the contrary, they would rather therefore be obedient to God, then to them. The high Bishop and the other

which

which were at this Conſultation, ſeing their reſolution, durſt not proceed with rigour againſt them, for feare of the peoples; wherefore they let them goe. Beſides that Gamaliel which was a great Doctour, and one of them, ſaid; If that which theſe men preach be of God, we labour in vaine to hinder it, or to forbid it, but if it be an inuention of man, it wil vanish of it-ſelfe like ſmoke. By this meanes at that time, ceaſed the perſecution.

It fel out after, that King Herod cauſed S. Iames the great, brother to S. Iohn Euangeliſt, (who was returned to Ieruſalem out of Spaine) to be apprehended and beheaded. And ſeing that therein he pleaſed the Iewes, he cauſed S. Peter to be apprehended alſo, and put him in priſon, loaden with irons, and guarded with many ſoldiers, purpoſing, aſſoone as Eaſter was paſſed (which was now at hand) to deliuer him to the people, to put him to death. But the night before it should be done, God ſent an Angel, who miraculouſly deliuered him out of priſon, to the great ioy and content of al the Church, who continually made interceſſion for him vnto God.

Saint Peter being deliuered out of priſon, was enforced to depart out of Ieruſalem, and went againe to preach in diuers countries. And if we wil giue credit vnto Simeon Metaphraſtes a moſt graue Authour, he ſaieth: That at this time S. Peter went into Spaine, & that he remained in a citty therof called Sirmium, and there he conuerted ſome people, & appointed Epenetus Bishop of that city. Then paſſed he into Africa to Carthage, where he left Creſcens Bishop. Then he went to Alexandria of Ægipt, and then returned to Antioch. Although this authour be of great authority, and is reputed for a faithful Hiſtoriographer, yet I am not aſſured, of ſaint Peters comming into Spaine. For I doe as much doubt this; as I am moſt aſſured, that S. Paul came thither (as it is ſeen in his life) but how ſoeuer it was, S. Peter at this time went, and trauelled into many countries. At the end, he went to Alexandria, where he vnderſtood of the great hurt Simon Magus did in that place. I haue no wil to ſpeake of this curſed wretch, but only in a word to shew, what he was, and what end he had.

S. Luke recounteth in the actes of the Apoſtles: that after the death of S. Stephen, the diſciples which were in Ieruſalem, fled into ſundry parts, from the fury of Saul which perſecuted them. One of them called Philip came to Samaria, where he preached the faith of Chriſt, and did ſome miracles, for which cauſe, many were conuerted and Baptized. And among the reſt one Simon, who was a Magitian and Enchanter. The Apoſtles who remained at Ieruſalem, hearing how things paſſed in Samaria, ſent S. Peter and S. Iohn, who confirmed the baptiſed, and the holy Ghoſt diſcended on them in a viſible forme.

Simon Magus ſeing this wonder, came to Saint Peter and ſaid vnto him: that he would giue him a good ſome of money, if he would beſtow on him that grace: that the holy Ghoſt should deſcend on thoſe, on whom he laid his hands, as S. Peter did, when he confirmed them. The Apoſtle hearing this peruerſe demand, was angry with Simon, and ſaid: Thy money be with thee to thy perdition, ſince thou thinkeſt that the grace and fauour of God, is obteined & bought with money. Here hence it commeth, that they which buy or ſel any ſpiritual things, be called Simoniackes. This Simon (although ſaint Luke writeth not any other thing he did with S. Peter) took ſuch indignation againſt the Apoſ-

tles, as ſaint Ambroſe, ſaint Hierome, ſaint Clement the Pope, Iuſtinus, Euſebius, Egeſippus and others relate; yea and againſt al other Chriſtians, that although he was baptiſed, yet he perſecuted them cruelly, And of himſelf he boſted and wanted much, and by his enchantments and apparences, deceiued and deluded many, which gaue him credit.

The Apoſtle S. Peter oppoſed himſelf againſt him, and following him whereſoeuer he went, diſcouering his deceipts and impoſtures, he droue him out of Samaria; and out of al the country of Paleſtina. Then went he to Antioch, and S. Peter followed him, and droue him from thence alſo. Laſtly, the Apoſtle was certified, that Symon was recited to Rome, and that Nero the Emperour highly eſteemed him, and that the Romanes had ſet him vp a ſtatue, between the two bridges of Tyber, and letters thereon to his effect: *To Symon the holy God.* Wherefore he determined to returne to Rome, and driue him from thence alſo, and to be reſident there in that ſeat, and to confirme in the faith the Chriſtians that were in that city. By the way he was accompanied of one diſciple called Marke, that afterward wrot the Goſpel, and had been baptiſed by him, and had gone in the company of ſaint Barnaby the Apoſtle.

So ſaint Peter came to Rome this ſecond time, and his principal intent was, to reſiſt and confound the curſed enchanter Symon, by diſcouering to the people his fraud, deceipt, and diuelish fictions, with which he abuſed them. Oftentimes the two Symons diſputed together, and ſome times before the Emperour. At laſt treating if the miracles which both of them did were true of fantaſticke, ſaint Peter propounded to bring a dead man into the place, and which of them two raiſed him to life, should be holden to preach the truth. The magician was content with this match. The dead man was brought in, and the enchanter did vſe his coniurations, and it ſeemed that the dead man ſtirred his head ſome what, but at the end he remained dead as he was at the firſt. Then ſaint Peter made his prayer, and the dead man was raiſed to life, wherewith the curſed Simon was ſo confounded and aſhamed, that knowing not what match more to make, began to menace al Rome, and to ſay: that he would fly into heauē to chaſtiſe them by his abſence. To make a ſhew thereof, he went to the Capitol, and called the diuels his familiars, who taking him vp, bore him in the ayre, & euery one which beheld him, were aſtonied & amaſed.

The Apoſtle S. Peter to the end al the ſleights of that follow might be diſcouered, and that he might receiue iuſt chaſtiſement, commanded the diuels to leaue him, and ſo they did. Whereupon the wretch had ſuch a fal, that although he died not preſently, yet he died on the next day in Aritia now called Riria. The Apoſtle ridde of the annoyance of this his aduerſary, attended wholy on the gouernment of the Church. S. Damaſus ſaieth: that he gaue orders once in the moneth of December, & therein he ordered 10. Prieſt 7. Deacons, and 3. Biſhops. He tooke two coadiutours not both at one time, but firſt one, then an other, although that they had the ſame charge at one time for a while. Theſe were Cletus and Linus. Vnto Cletus he aſſigned the affaires out of the city and vnto Linus he committed the care of things within the citty, and he was the firſt that had this charge. Some authours ſay: that Linus & Cletus were not Popes, which conſidered, during the life of ſaint Peter was moſt true for there cannot

not be but one Pope, at once. But after S. Peters death, they were both Popes, the one after the other. And if any authour of account say: that they were not Popes, you must vnderstand it, whileſt S. Peter liued: who exerciſed himſelf continually in preaching and praier.

This holy Apoſtle was very abſtinent. S. Clement his diſciple writeth of him: that his ordinary diet was bread & oliues, and ſometimes he adioined thereto pulſe and herbes. His apparel was one coate, and a gaberdine ouer it. He was requeſted in Rome, to put in writing that which he preached. He gaue the charge thereof to Marcus his diſciple, and he wrote the Ghoſpel as ſaint Peter preached the ſame. After which, the Apoſtle hauing viewed and approoued it, commanded that it ſhould be receiued in the Church. Moreouer S. Peter had a care to ſend ſome Bishops into ſundry countries, as he ſent the holy S. Apollinaris to Rauenna, & it is certaine he ſent into Spaine S. Torquatus, and others with him, which had been diſciples to S. Iames. S. Peter hauing conſecrated them Bishops, they preached the faith in that country, and did much good.

There was at this time in Rome many Chriſtians, ſo that the adoration of the Idols was much diminiſhed. The Emperour Nero, took occaſion hereby, to perſecute the Apoſtle, and to take away his life, as the principal Authour thereof. He was alſo wroth with him, euer ſince (that by his meanes) Simon Magus was put to ſhame, reproched, and killed. To this was adioyned (as S. Linus wrote in a litle Book he made of the paſſion of S. Peter) that many Ladies of Rome, who were conuerted and Baptiſed, ſought to obſerue chaſtity, by the perſuaſion of the Apoſtle, and would not by any meanes be tyed in marriage with ſuch people, from whom they were forbidden by the Ghoſpel. Simeon Metaphraſtes ſaith. That two women whom Nero kept as his concubines, forſook him, being turned to the Chriſtian faith, and deſired to liue chaſt, and abandon the ſinne wherewith they were attainc̃ted.

Theſe things ſo diſpleaſed Nero (who though at the firſt diſſembling with the Apoſtle for feare of the people, which bore him a great affection) yet at length he could not conteyne himſelf, but vttered his malice. Wherevpon he cauſed him to be apprehended, being deſirous to put him to death, iointly with ſaint Paul, who was already in priſon. The Chriſtians vnderſtood hereof, and went to the Apoſtle, requeſting him to auoid the peril, by going out of the city for ſome few daies. He refuſed ſo to doe, for it ſeemed to him a bad part, to fly from the crowne of martyrdom, yet at the end, ſo many were the prayers and the teares of the Chriſtians, that S. Peter departed from Rome, and being come vnto a place called *S. Marcus ad paſſus*, our Sauiour appeared to him. When he ſaw him and knew him, he asked him with great lowlines: *Lord, whiter goeſt thou?* Our Sauiour anſwered: *I goe to Rome, to be crucified againe.* The Apoſtle vnderſtood the words of Chriſt, that his wil was: he ſhould fly no further, but returne to Rome to be crucified there, in imitation of him, for which cauſe he returned backe.

Then he congregated al his diſciples, and friends, & told them what had happened to him, and prouiding for the affaires of the Church in the beſt manner he could, he ordained that after his death Clement ſhould ſucceed in his place, and turning about he ſaid to him: Clement, ſee thy life be irreprehenſible,

and abandon al worldly busines, intromit not thy self into secular affaires. These and such like things let alone to them that be secular. Thou as a good Pastour, only busy thy self in the affaires of God, that is, preaching and instructing thy flock. Then was the Apostle taken and put in person, where remayning certaine daies, and hauing Baptised some, at the last he was sentenced to dy together with S. Paul, on the 29. of Iune, in the yeare of our Lord 70. (Baronius saith 69.) being the last yeare of the Emperour Nero.

S. Dionisius wrote a letter to Timothy of the passion of these holy Apostles, and saith thus among other things: O brother Timotheus! if thou hadest been present at the martyrdom of the holy Apostles, what sorow & grief wouldest thou haue susteined? who could but haue lamented and wayled, to heare the sentence of death pronounced against the Apostles, although he had a heart of stone. Thou shouldest haue seen the Gentils and Iewes very merry and ioyous: some spit in their faces, & some kicked them. When they were seperated one from another (for they were put to death in sundry places) they embraced each other very tenderly, and with teares, S. Paul said to S. Peter: *Farewel thou foundation of the Church, and Pastour of the flock of Christ. S. Peter* answered: *Goe thou also in peace, Doctour of the Gentils, right soone shal one another.* Saith Dionisius accompanied S. Paul, vntil his head was cut off. S. Peter was condemned to dy vpon the Crosse, for which he shewed great content, and receiued the sentence with great humility, and reputing himself vnworthy to dye in such sort as his master did, requested the officers to crucify him with his head downe ward. On this manner he died vpon *Mons aureus.*

His body was buried in the Vatican, where at this day is seen the sumptuous Church of S. Peter, and the Popes pallace also. There his holy Reliks were visited alwaies as they be at this day of al Christian belieuers, with wonderful veneration, and that with great reason, for as the truth is, it were to great indiscretion to compare the Apostles with any other saincte that liued after their time, since these were elected by God, who made thé the pillers of his Church. S. Peter who was elected from out the other twelue, Prince, and head of the other, is therefore worthy of singular veneration and worship.

God had chosen out some famous and selected men, before his comming into the world, to make them particular officers in his house, as Adam was, whom he made his Gardiner, Noe his maryner, Abraham his steward, Melchisedeck his Priest, Ioseph his dispensatour, Sampson his champion, Moyses his chronicher, Salomon his Doctour, Dauid his captaine, Iudas Machabeus his standard-bearer. Al these were famous for the offices they enioyed, but goe on a litle further, and see how famous S. Peter was for the office that he had, since he was the Vicar of Christ, and his lieutenant in earth: By which dignity he surpassed al them of the old Testament. The priuiledge which God graunted him, by the dignity he had, was: that vnto him and his successours, he gaue plenary authority in the earth, ouer al reasonable creatures, as to one that was his immediate curate. S. Peter was ordained by God, vniuersal steward and dispenser of the spiritual goods, and also of the temporal, in as much as they depend vpon spiritual.

God gaue authority to S. Peter, to graunt plenary Indulgences and Iubilies,

to wit:

to wit: to distribute the treasures of the Church. S. Peter was secured by God, that he could fal into no heresy, nor lose his faith, as he lost not his faith when he denied Christ, although he sinned grieuously. To S. Peter was graunted authority, that he might make interpretation of the scripture, & had authority to make lawes & statues, which should bind euery man. To S. Peter God gaue authority, to dispense in the positiue lawes, and that he might canonise for saints, such as did deserue it. S. Peter was exempt by God, from al iurisdiction, and made subiect immediately to him only. To S. Peter God gaue authority to assemble an vniuersal Councel, and the definitions and decrees of the Councel be of no validity or force, except they be approoued by him. Also God graunted to S. Peter, that he should liue 25. yeares in the Sea of Rome, and also that the afore named priuiledges graunted to S. Peter, be also graunted to al other Popes his lawful successours. Notwistanding the liuing of 25. yeares in that Sea, and to be called Peter, is not graunted to any other to this present day, for that none of his successours is so bold to take that name.

It is a thing most iust, that such a saint that hath obtained such and so many fauours, should be honoured and reuerenced of al men. And that euery one should take him for a special patron, to the end they may obteine that which he possesseth, which is, the beatitude. Of which God make vs pertakers for his mercy sake. Amen. Nicephorus Callistus saith: that S. Peter the Apostle, was of a tale stature, and leane. He had a whit contenance which seemed to be pale, his beard and haire of his head curled, he had black eyes and bloud-shotten, he had little eye browes, and a long nose, and some what turned vp ward, his presence graue and modest, and surely it gaue signe, that he was the Temple of the holy Ghost.

## *The life of Saint Paul Apostle. Iune. 30.*

*OVR Lord God seing the great affliction and troubles, wherewith the children of Israel were oppressed in the Land of Ægypt, and hearing their lamentations and prayers, hauing pitty on them, was inclined to deliuer them. To performe this, it was fit to giue them a head, to gouerne and direct them, and Moyses he appointed to be that man, for he thought him apt, and fit for that office. Saint Augustine saith: the cause why God elected him more then any other was, for that he saw he vnder took the defence of an Hebrew, which was euil entreated by an Ægyptian (and so he might defend him, he reckned not to loose the fauour which he had in the court of King of Ægypt, called Pharao, whose daughter did hold and account him as her sonne,) and struck not to put his life in danger for killing of his enemy, and also to goe as a banished man into strange countries, where he was compelled to become a Pastour or shepheard, and follow beasts and cattel through the plaines, and woods, and to suffer many trauels, and grieuances. He that did thus, for one of his countrimens sake, would in likely-hood, doe much more for al the people. Saint Augustine saith: this was the cause, why Moyses was elected more then any other, to be captaine and guide of his people.*

*One may say that God did the same, hauing pitty and compassion on the Gentils, who were slaues vnto the diuel and supported and endured greater afflictions, then Hebrewes did endure in Ægypt. To remedy this damage, he was to find a guia and captaine, and for this charge he found out S. Paul, whom he thought fit for it.*

*The cause why God elected Saint Paul more then any other person, was the same which moued him to elect Moyses, because Paul was zelous of the honour of the old law, who considering and seing, that euery day it lost the reputation it was in before time, and that many forsook it, and cleaued to the new law of Iesus Christ, who (as he knew) was dead on the Crosse, he made no reckoning of the trauel of his person, nor of the danger of his life, nor yet of the spending of his goods, so that he might bring to passe that his owne law might be maintained in credit, and the law of Iesus Christ, might be kept from encreasing. God seing in him this great zeale, elected him for guide and for a help for the Gentils, making him master and Doctour vnto them. And he behaued himself very wel in this office, as is seen in the discourse of his life: which is collected out of the sacred Scripture, and many approoued authours wa in this manner.*



SAINT Paul was an Hebrew, of the tribe of Beniamin and was borne in Giscalis a territory in the land of Iewry. Which being taken of the Romaines, his father and mother went to dwel in Tharsus, a citty of Cecilia, which was subiect to the Romaines and they which inhabited the same, enioyed the priuiledges of cittizens of Rome. Saint Paul was sent to Ierusalem being yet very yong (as Saint Ierome saith) to study the law, Gamaliel who was a great learned man being his master. There he had Saint Barnaby to be his school-fellow, and they were great friends one to another. It is also thought, that the father of saint Paul was an noble man and rich, hauing sent him to study in Ierusalem.

In that place he not only applied himself to learne humanity and diuinity, but also to labour, to the end; that if euer he came to pouerty or need, he should haue some meanes to susteine his life, which after came to passe, as he writeth of himself, saying: that he laboured with his hands, and that he and al his company, liued by his labour. He cared not whether his trade which he learned, were honorable or no, but such a one, as with it he might get his liuing in any place, wheresoeuer he was. The most common opinion is, that he was a Ropemaker, but Theodoretus in his Book, *De curandis Grecorum affectionibus*, calleth him a shomaker, or tanner of hides. Origene against Celsus saith: that he was a taylor, and that he made Priests garments, and other ornaments for the temple. It may be that he had skil in diuers trades, and that in one place he laboured on one trade, and in another place another. At the time saint Paul remayned in Ierusalem, before his conuersion, he obserued the law of Moyses so zelously (for that he belieued the obseruation thereof was very acceptable to God) that none of his sect and nation, surpassed him therein.

In thime of S. Stephens martirdom, S. Paul shewed himself very dili-

gent:

gent, and that he might be put to death the sooner, & with more grief, he offered the Executioners to keep their clothes, for in this he thought he had done more, then if he had throwen the stones. Then began he to be cruel harted, and eager to shed the bloud of Christias. And seing that by the death of S. Stephen, the disciples (or the greater part of them) were departed from Ierusalem, and wandred, dispersed into diuers places, he got letters of the Prince of the Sinagogue to goe vnto Damascus, and to put in prison them (as wel men as women) that he found were Christians, and bring them to Ierusalem.

Being on his Iourney, it pleased our Lord God to cal him, and conuert him vnto his seruice, making him a vessel of election, in which should be carried his name through al the world, and the Gentils (he being their preacher and guide) be deliuered from the bondage in which the diuel did hold them, and that they might receaue a remedy by belieuing the faith of Christ. Saul was Baptised before he took the name of Paul, for S. Ierome saith: he took that name in respect of Sergius Paulus the Proconsul, whom he conuerted to the faith of Christ. This man was the first Senatour of Rome, and of the dignity of consul that was made a Christian, and in memory of that, S. Paul took his name. Others say: that the change of the name of Saul into Paul came of the propriety of the tongues: for that the same that Saulus is in Hebrew, the same Paulus is in Latine. I speak but briefely here of his conuersion, for that I haue entreated thereof more largely in his proper place.

After his conuersion, his first voyage was into Arabia, where he preached Iesus Christ a good while, & thence departing, he returned to Damascus. Being now exercised and practised in the Ghospel, he entred with great boldnes into the Sinagogues, and disputed with some, instructed others, & left others amased and astonied at this profound doctrine. Some were conuerted, others were more hardened, and others also so persecuted him, that to escape out of their hands, the disciples were forced to let him downe ouer the wal in a basket, that vessel of election, being then in such a cheste.

This peril escaped, after a while he went to Ierusalem, and as saint Luke saith: the disciples durst not come where he was. But saint Barnaby meeting him, and they embracing eth other for old acquaintance, you may imagine that he said to him; how long ô Saul wilt thou be thus pertinacius and obstinate in the persecution of Christians? I giue thee to vnderstand, that thou shalt find them if thou wouldest conuerse with them, a blessed people, and worthy to be imitated, and not persecuted. Ah brother Barnaby (said Saul) know that I am another man then I haue been before time. I follow him, whom thou doest follow, I belieue that which thou belieuest, and confesse that which thou confessest, that is, that Iesus Christ is my God, and my redeemer. I belieue and confesse, that he was borne man for my good, dyed for my remedy, and is risen and ascended into heauen for my glory. To this time none that confesse his faith, and belieue his Ghospel, passeth me in suffering trauels and paines, for his names sake, I hauing preached him three yeares in sundry parts of the world, and now I come to doe the same in this citty, to the end, that euery one which knoweth me may see, how much I am changed and altered, and may vnderstand, that if before time I detested the name of Iesus Christ,

that

that now I loue the ſame ſo much, that I am ready and prepared to ſpend my life a thouſand times for his loue.

Whileſt S. Paul ſpoke, S. Barnaby beheld him earneſtly, and marking how zealouſly he vttered thoſe words, and ſeing the teares which he shed in ſigne he repented his former life, he imbraced him againe, and led him to the Apoſtles, which then were preſent in Ieruſalem. There ſaint Paul declared the manner of his conuerſion, to the great content of them that were preſent, who al contended to runne to imbrace and receaue him, one after another. He preached certaine daies in Ieruſalem, but ſeing the ſmal profit he reaped, as wel for that the people of that citty in which he preached, being Doctours, Scribes, and Phariſes, were ſtubborne and hard hearted, as alſo, becauſe they knew him to be contrary to himſelfe, they reputed him a vaine and ſenſeles perſon; wherefore they deuiſed to kil him. S. Paul hauing been there 15. daies, departed, and went to Cæſarea, and from thence to Tharſus into his owne country. In this place he preached many dayes, and then in the company of ſaint Barnaby, he went to Antioch.

In that city were now many Chriſtians, who had reuelation of the holy Ghoſt, that Saul and Barnaby ſhould depart, and goe to preach the Ghoſpel in diuers parts of the world, and thoſe two were called the Apoſtles of the holy Ghoſt. Before they went, they faſted and prayed: that God would direct their wayes, and be their guide. At laſt they departed, and trauelled through many countries. They went to Seleucia, and there they took ship, and paſſed into the iſle of Cypres, where S. Barnaby was borne. In which place they preached, and eſpecially in Paphos, where Sergius Paulus the Proconſul was conuerted, by the preaching of S. Paul.

There was in that city one Elymas a Negromancer who reſiſted ſaint Paul, but he was punished, for he was made blind for a ſeaſon, to the great marueile of Sergius the Proconſul, yea this made him to be conuerted, and made him firme in the faith. Then went they preaching in other Prouinces and Cities, and being in Lycoania, the Iewes ioinith with the Gentils, would haue ſtoned him to death: ſo from thence they departed. They were another time in a Citty called Lyſtra, where becauſe ſaint Paul healed one that was borne lame, the people would haue honored them for gods, and they ſaid; Barnabas was Iupiter, and Paul was Mercury. The Prieſts of the Idols would haue offered ſacrifice to them, but they forbad them, telling them, that they were men as they were.

Then he returned to Antioch, and from thence to Ieruſalem, to treat with the Apoſtles, about a doubt or queſtion, which was riſen among the faithful of that citty, to wit: whether they which were conuerted from Gentiliſme, were bound to be circumciſed, and obſerue the ceremonies of the old law; or not? This difficulty was treated of in the Councel in which S. Peter was head & Preſident, and it was declared: that they were not bound vnto it. Then ordayning certaine things that they ought to obſerue, they ſent two diſciples, the one called Sylas, and the other Barſabas vnto Antioch, with the determination of the Councel. This being finished, SS. Paul and Barnaby were ready to depart to their office of preaching, but a little variance aroſe between them, becauſe S. Barnaby

Barnaby would haue taken. S. Marke the Euangeliſt in their company, and S. Paul would not becauſe the ſaid Marke, departed from Pamphilia, for feare of martyrdome, and was returned vnto Ieruſalem. The end was, the Apoſtles did goe ſeuerally one from another.

Saint Barnaby took S. Marke in his company, and went to Cypres, where he was martyred, and then ſaint Marke went and accompanied ſaint Peter. Saint Paul taking another diſciple called Sylas in his company, went in Syria, Cilicia, and then to Liſtra, where he took Timothy in his company, and circumciſed him, not for that he was bound to circumciſion, but partly for that he would not giue ſcandal to them which ſaw him in his company, for that his father was a Gentil, and partly becauſe as yet the old lawe was not quite extinguished.

Then went Saint Paul into Miſia and Macedonia, where is a Citty called Philippi, in which he healed a damſel poſſeſſed with a diuel, who foretold many thinges to come, and was a great gaine vnto her maſter. He ſeing he had loſt his gaine, by Saint Paules helping of the damſel, was wroth with the Apoſtle, and cauſed him and Silas to be put in priſon, and to be whipped cruelly, but the next day they ſuffered them to depart. The Apoſtle endured, & abyded many like perſecutions, not only he, but they alſo which kept him company.

Then came he to Athens, where he ſaw an Altar, cõſecrated to the vnknowen God. There S. Paul preached, and Dioniſius Areopagita, and a woman called Damaris, with many others were conuerted. The Apoſtle departed frõ Athens, and came to Corinthe, and preached there certaine dayes, and reaped much fruit in that place. Then paſſed he to Epheſus, and to Galatia, and through many other countries, preaching to them that were preſent, and writing epiſtles to the abſent. Al this did much good, and augmented the faith of Chriſt. In Troade he raiſed to life a yong man called Eutichus, who ſleeping in the window of a houſe, in which S. Paul preached, fel downe to the ground and died, but as I haue ſaid, the Apoſtle did raiſe him againe to life.

Finally, he came to Cæſarea in Paleſtina, where one called Agabus propheeied to him, that if he went vnto Ieruſalem he should be taken and euil entreated. The diſciples would haue ſtayed him and not ſuffered him to goe, but to ſmal purpoſe; ſo great was the deſire S. Paul had, to indure afflictions and ſuffer for the loue of Chriſt. Then went he to Ieruſalem, and there found S. Iames the leſſe, who was Biſhop of that citty, and remained with him certaine daies, conferring of diuers matters, and euery day S. Paul went to the Temple, to make his prayer.

It happened one day, that ſome Iewes of Aſia being preſent knew S. Paul, who aſſone as they ſaw him, began to shout and cal the people, to the end they might take him, as the enemy of them al. He was forthwith taken, and very euil entreated. Some conſulted together to murder him, but the Coronel who was in Ieruſalem (with many ſouldiers) being aduiſed of this conſpiracy, ſent him vnder a ſtrong guard to Cæſarea, where he deliuered him vnto Fælix, who was ſent by the Romaine Emperour, to gouerne that Prouince. He gaue audience to the accuſations and obiections, which the Iewes made againſt S. Paul,

yet did he not determine the cauſe, but left him in bonds, to the end Feſtus his ſucceſſour should giue Iudgement. At the end becauſe S. Paul appealed to the Iudgement ſeate of Cæſar, Feſtus ſent him bound vnto Rome. In this voyage the Apoſtle endured many troubles, as wel by land as by ſea, but that which happened to him in the Iſle of Malta is remarkeable. The Ship in which S. Paul went, was driuē out of her courſe by a mighty ſtorme, and at the end arriued at Malta, where they al took land. The Barbarians that were in the Iſland, were mooued with pitty, ſeing them beaten with tempeſts, and kindled a great fire to dry and warme them.

S. Paul made the fier, and laid wood thereon, whereupon a Viper, which was amongſt the wood feeling the heate, took hold of the hand of the Apoſtle. The Barbarians of the Iſle ſeing that, ſaid among themſelues: ſurely, this is a very wicked man, ſince that eſcaping the danger of the Sea, he cometh to die on the land, and they awaited to ſee him fal downe dead. But he shaking the Viper into the fir, she was burned, and he remained without any hurt at al; for which cauſe the Barbarians who before accounted him a naughty man, ſaid he was a holy Saint, and brought many ſick men vnto him, and he cured diuers of them. Then was he imbarked againe, and at the end came vnto Rome, where a houſe was appointed to him to be his priſon, which ſeemeth to be the houſe of ſome Chriſtian (of which at that time were many in Rome) who promiſed (it may be) that he should be ſafely kept, and ready to appeare when he was called. There S. Paul remained two yeares, and at this S. Luke maketh an end of the Acts of the Apoſtles.

S. Paul was wel and kindly vſed in that houſe or priſon (if it was ſo) & like a gentleman, and was viſited by many. Iewes, who hearkened to his preaching about the matters of our faith; and he ſpoke in ſuch ſort to thē, that many were conuerted, and others ſaid: they had a deſire to vnderſtand things better. At the end of two yeares, by the interceſſion of Anneus Seneca, who was ſchoolemaſter to Nero (as we may wel thinke) and was become a great friend to the Apoſtle, he departed out of priſon, and from that time to the fourteenth yeare which was the laſt yeare of Nero, there is no certainty of that which the Apoſtle did, in theſe eight yeares. This is no ſmal argument to proue that in that time he went into Spaine, as he had promiſed before he went to Rome, writing to the Chriſtians of that Citty. It is not a thing likely, that he which had ſpent al his former time ſo wel would, ſpent idely and without profit theſe eight yeares.

S. Ierome writing vpon Amos, ſaid: that ſaint Paul the Apoſtle like a cloud ful of water, would wash al the Church of God. He preached the Goſpel from Ieruſalem vnto Hungary, and the cōuntries adiacent, and went as farre as Spaine trauailling from one Ocean to another. Saint Gregory giueth a teſtimony of the comming of S. Paul into Spaine, and S. Anſelmus, in his commentary vpon the Epiſtle to the Romaines. S. Iohn Chriſoſtome auoucheth it diuers times in ſundry places. S. Epiphanius Bishop of Cypres accounteth it a matter aſſuredly true, that the Apoſtle went into Spaine. S. Iſidore, Sophronius, venerable Bede, Dorotheus Bishop of Tyre, and S. Thomas of Aquine, be of the ſame opinion.

Symeon

Symeon Metaphraſtes, not only ſaith the ſame, but alſo recounteth ſome things that S. Paul did in Spaine. The diuine Hierotheus, is of the ſame opinion, and his words be of great waight, becauſe he was a Spaniard, and that the Apoſtle took him in his company into Spaine. Moreouer, it is a good proof, that in Tortoſa is celebrated the feaſt of S. Ruffus, which was ſonne of Symon Cyreneus, who holpe our Sauiour to beare his Croſſe, and this city accounteth him for their Bishop, and they ſay ſaint Paul left him there when he was in Spaine.

In Narbona, they reckon for their firſt Bishop Paulus the Proconſul, who was conuerted by S. Paul, and whom he took thither with him, when he went into Spaine. The ſame recounteth the Bishop Equilinus, and Vſuardus is of the ſame opinion, yea he ſaith more, that the two Paules went preaching though Spaine. In the hiſtory of S. Facundus, and Primitiuus martyrs and Spaniards borne, it is read: that the Iudge which would martyr them, demanding of them who thaught them that doctrine? they anſwered: S. Paul the Apoſtle. But you muſt not vnderſtand that they learned it of the Apoſtle himſelf, becauſe their martyrdom was in the yeare of our Lord 168. & they could neuer heare S. Paul, but that they learned it of them whom S. Paul had inſtructed in Spaine, & had ſeen and conuerſed with him. By theſe things is very euident, that ſaint Paul was preached, and conuerted many in Spaine. The Apoſtle went alſo into the countries adiacent, and it may be that he paſſed into Africa: which may the rather be belieued, by reaſon of his great charity.

Laſtly, he returned to Rome, in the 14. yeare of the Raigne of Nero (Baronius ſaith 13.) to wit: *Anno Domini* 99. hauing ſpent 8. yeares in preaching in diuers places. Now was he come to Rome, S. Peter being there a good ſpace before. By the conuerſion of people vnto God, by litle and litle appeared, the decay of the worship of the Idols. The Prieſts and miniſters of the temples of the Gentils, complayned to the Emperour, ſaying: al the Empire would come to ruyne, if the heads of the Chriſtians which were cauſes thereof, were not chaſtiſed. Litle perſuation was ſufficient to mooue Nero, who was naturally inclined to sheding of blood.

Thereunto was adioined the complaints of particular cittizens, who lamented, that their concubines being made Chriſtians, would not vſe their company any more, and of theſe, two were concubines to Nero himſelf. The Emperour cauſed SS. Peter and Paul, as the heads and principal cauſes of the complaints of the Prieſts and cittizens to be taken. S. Paul was ſoone found, but S. Peter was warned, importunated, and beſought, to depart from Rome, and he doing ſo (by manner of compulſion) met our Sauiour, as it is written in his life. And ſo returned back into the city againe, and was taken, and within few dayes they were ſentenced and iudged both to death, but not to dye in one manner. S. Peter was crucified, which was the ordinary death for them that were put to execution. S. Paul was beheaded as being a man of account, and a gentleman, and in this he enioyed the priuiledge, of a Romane cittizen. At the time the hangman was ready to cut off his head, he called vpon (with great and tender deuout) the name of Ieſus, vnto which in his life he was ſo deuout, that he nameth it 500. times in his Epiſtles. He was beheaded in the Via Oſtienſis, in the

place which at this present is called Trefontanæ, & in the same place was built a sumptuous Church to his honour, and was called after his name.

After the death of S. Paul, Dionisius his disciple who was there present, wrot an Epistle vnto Timothy, who was disciple also vnto the Apostle, and recounting his death, maketh a heauy lamentation. Among other words, he saith these: where is now (deere brother) thy blessed father Paul, doctour of the Gentils, preacher of the truth, father of the poore, a celestial man, and glory of the Apostles. He wil write to thee no more with his blessed hand, & say: come my deare sonne. Thou shalt receiue no more letters with this superscription: *Paul vnworthy seruant of Iesus Christ.* He wil write no more of thee to the citties saying; *Receiue you my most deare sonne Timothy, and entertaine him as myne owne person.* Shut vp and seale the Books of the Prophets, since he that should declare them is now gone.

S. Iohn Chrysostom, made a treatise in praise of this holy saint, in which he saith: what tongue can worthely recount the merits of this saint, within whom God with his liberal, and bountiful hand, collected and laid vp al that which he deuided among others! Abel was commended because he offered sacrifice to God, let vs then praise this saint that offered vp himself daily, and not only himself, but endeauoured also to offer al the world vnto him. Which to performe, he went from one countrey to an other, to preach the name of Iesus Christ vnto them. He was not content that men should become Angels, but those that were very diuels he made to become Angels.

Abel was murdered by his brother, and Paul was murdered by them, whom he sough to deliuer from the true death. Noah did once deliuer himself and his sonnes from the deluge, by the Arke which he built, and S. Paul deliuered infinite people from a greater deluge, not with an Arke made of wood, but by his Epistles, replenished with the spirite of God. In the Arke of Noah, the Crow that entred in, came out againe a Crow, and the Lyon which came in, went out againe a Lyon, with his fiercenes. But he which listened to the doctrine of S. Paul, came a wolfe to heare him, and departed a lambe, he came a rauening hawke, and became a milde doue.

Abraham was praised, for that he forsooke and left his country at the commandment of God, and saint Paul deserueth to be commended, that for the loue of Iesus Christ he left and forsooke the whole world. Abraham put himself in danger to set Lot (sonne to his brother) free from his enemies, which had taken him, and S. Paul not once, but many times, exposed himself to the danger of death, to deliuer and set them free, which behaued themselues towards him as enemies. Abraham would sacrifice his sonne once, saint Paul sacrificed himself 1000. times. Isaac is commended for his patience, & saint Paul had no lesse then he. Iacob serued 7. yeares to obteyne the beautiful Rachel, saint Paul serued a great while longer for the Church the spouse of Christ, and was afflicted not with the heate of the sunne, but with emprisonment, and corporal punishments.

Iacob fled to auoid the fury of his brother, S. Paul to escape the rage of them whom he held for brethren, was let downe by a cord in basket, from the wall of the city of Damascus. Iob was praised, because his house was alwais

open

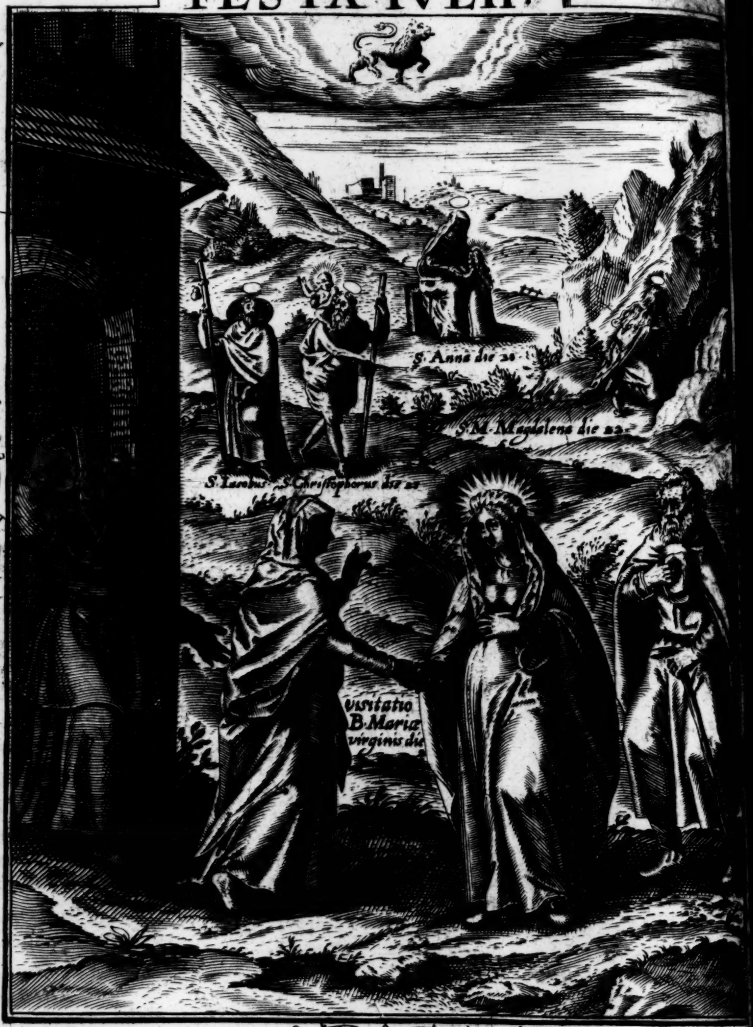
open to the poore and needy, S. Paul conuerſed and dealt with the poore and rich, the iuſt and the vniuſt. Moyſes requeſted of God, either to deliuer the people, or els to cancel and blothem out of the book of life, S. Paul deſired to be accurſed for his brethren. There was neuer man that ſo bewailed his owne ſinnes, as S. Paul bewailed the ſinnes of other men. S. Paul not only ſurpaſſeth the men that liue in the flesh, but the Angels alſo that be ſpiritual.

S. Iohn Chriſoſtome ſaith: and it ſeemeth that S. Paul ſaieth the ſame of him himſelf (writing vnto the Epheſians) that the Angels learned ſome thing of him. Euery Prouince and countrey is recommended and committed to one Angel, and vnto S. Paul was recommended al the world. The martirdom of S. Paul was on the 29. of Iune, in the yeare of our Lord 70. which was the laſt yeare of the raigne of Nero. Saint Gregory the Pope, ordeyned his feaſt to be kept and celebrated on the 30. day of the ſame moneth, for that the day before is kept for S. Peter, to the end, that each of them might haue a particular feſtinal day.

Nicephorus Calliſtus ſaith. That S. Paul was little of body, and ſomewhat great shoulders, a pale face, but graue, he had a little head, gratious, and pleaſing eies, his eye browes long, and a hawkes noſe, he had alſo a long beard, and bushy, and in his head were ſeen ſome gray haires. He had a venerable aſpect, and there with prouoked men vnto deuotion; And he ſeemed to be a veſſel, to containe the grace of God in it.



# FESTA IVLII.




*Mariam visitat diua Elizabeth,*
*Magdalena de peccatis poenitet,*
*Iacobus et Christophorus sese offerunt,*
*Tum venit Anna Virginis mater.*

# IVLIE.

## *The visitation of our B. Lady. Iuly. 2.*

*Among many reuelations the Prophet Ezechiel receiued from Almighty God, he recounteth one in this maner.* There came (*saith he*) the hand of our Lord vpon me, and carried me into the land of Israel, and set me vpon a very high mountaine, where was as it were the building of a citty. *This vision of the Prophet is very agreable to this feast of our B. Lady, wherin she went to visit S. Elizabeth her cosin, who was already sixe moneths gone with child of S. Iohn Baptist. For first, the hand of our Lord came vpon her. This came to passe, when she conceiued the eternal word in her womb. The eternal word is called in the sacred Scriptures the arme of God, as the same is our faith, in the speech he made to S. Elizabeth at this visitation. The words are these: God hath done a work of vertue, and power with his arme, which was: When the only begotten sonne was made man; not by humane power, but by the power of the Holy Ghost. The Holy Ghost is also called the finger of God, as our Sauiour doth testify, when he protested, that he cast out diuels by the power of the finger of God, which is the Holy Ghost, against those that maliciously slandered him, to haue cast out diuels, by the power of Belzebub, Prince of diuels. So we see, it agreeth very wel, to cal the Sonne of God the arme, and the Holy Ghost the finger, for as the arme proceedeth from the man, so the Sonne is of the Father, and as the hand in which the finger is, proceedeth from the man and from the arme: so the Holy Ghost proceedeth from the Father and the Sonne. The blessed Virgin conceiued by the worke of the Holy Ghost, which ouer shadowed her, as the Angel told her, which was the very same that the Prophet here telleth saying:* that the hand of God came vpon him, *he addeth further:* that he carried him into the land of Israel, and set him vpon a very high hil. *The same may be said in this solemnity of the blessed Virgin, for after she had conceiued the sonne of God, she arose, departed out of her house, and went into the mountaines of Iudea. The Prophet saith also:* there was in that mountaine, as it were the building of a citty. *This building, as of a citty, was the precursour of Christ, S. Iohn Baptist, of whom it was said: that he was as the building of the citty, for that he was not wholy a citty as yet. The sonne of God speaking to his Apostles (as S. Mathew writeth) told them: that they were the light of the world, and that they were a citty set vpon a hil. So that the Apostles are tearmed ligh, and a citty. This agreeth also very fitly vnto S. Iohn Baptist, who was the Apostle of the eternal father, of whom also S. Iohn the Euangelist speaking saith, that he was the light, in these words,* he was the light, that did illuminate, and shine.

To be

*To be a citty is also very fit for S. Iohn, for of him S. Mathew saith: that vnto him resorted people of al sorts, and from al coasts, and him they found a refuge and defence, against their euil inclinations and vices, continually assaulting them. He was also vpon the hil, for his preaching was vpon the hil of the desert: likewise the Prophet saith:* that it was as the edifice of a citty; *it was not a perfect citty, but it was a beginning for one. Thus much saith the letter.*

*S. Iohn was to be a citty after his birth, for whilest he was in his mothers womb, before he was sanctified, he was but as the edifice of a citty, for as yet, though the fundations were laid, being begotten, and hauing a reasonable soule, yet he was not a perfect citty: for that was to be fulfilled, when he should be borne into this world, a man indued with sanctity, and when he should doe the works of a holy man, by preaching of pennance, and teaching them the way vnto saluation. This is the declaration of this prophecy, let vs now see how it is fulfilled indeed, as S. Luke recounteth it in his Gospel.*

THE most blessed Virgin hauing receiued the Ambassadge from God by the Angel Gabriel, and accepted of it, the high and soueraigne mistery of the Incarnation of the Sonne of God, being now celebrated, and being made man in her blessed womb, shee took her iourney in hast, to the mountaines, came to the house of Zacharias, and saluted S. Elizabeth. The glorious Virgin (as S. Ambrose saith) made not this voyage, doubting of that which the Angel said to her, nor of any desire she had to be certified, whether S. Elizabeth her cosin was sixe moneths gone with child or not, and by that to know whether it were true that had been spoken vnto her. This I say, was not the cause, for the glorious Virgin had not any doubt in this holy mistery, as S. Elizabeth did sufficiently testify in this visitation, saying. *Blessed art thou which hast believed.* But she went this iourney mooued by the holy Ghost, to the end S. Iohn might be sanctified, and that she might exercise her self in charitable works, in visiting and seruing S. Elizabeth, and impart vnto her the diuine misteries, which God had bestowed on her, and that both of them together, might praise the heauenly maiesty.

In this you may vnderstand, the exceeding humility of the glorious Virgin, who being placed by God in an eminent estate and dignity, was not proud thereof, but had lesse estimation of her self in exercising the works of humility, as her visiting of S. Elizabeth doth sufficiently declare. Vntil that time, the blessed Virgin had liued a retyred life, and had exercised her self in contemplation, and meditation, but now it was gods wil, that shee should goe out of the house vnto the mountaines, and enter into the house of Zacharias, where of force she was to see, and to be seen of many persons.

In this the Virgin giueth vs an example, to be obedient vnto God in euery thing, and at al times, in what we are commanded by him. The doing of the wil of God, consisteth not in sacrificing vnto him great Sacrifices, as King Saul did, hauing reserued for that end, al the fattest and faireſt Oxen of the Amalekites, & al the most rich Iewels, with intent, to bestow al vpon God, yea rather God was there with offended, and determined therefore to depriue him of his Kingdom, in regard of the commandment he gaue, that he should not reserue any thing of the Amalekites. If we therefore wil find the right way, let vs

subiect our wil vnto the wil of God, and let his wil, and not ours be done in al things. For the litle that is done according to his wil, pleaseth him very much, but of a great deale done against his mind, he maketh no account.

We may also consider here, that the blessed Virgin went vnto the montaines, and entred into the house of Zacharias the Priest, assoone as the sonne of God was made man, and had him with hir, and not before. The mountaine and the house of Zacharias the Priest, being a figure of a religious life. It behoooueth that he which wil goe thither, doe endeauour to haue God in his cõpany, if he meane to doe a good work, in taking that course of life. I wil thẽ inferre, that as wel the man as the woman, ought not to goe into Religion vpon an humour, or any other conceipt, or worldly respect, but only by the calling of God. For as sometime we may see one runne as fast as he can through the street vnto the Church, in so much, that some perhaps attribute it vnto feruent deuotion, when as indeed, he runneth not so fast for any deuotion to that place, but because he hath killed some man, and runneth to the Church for sanctuary, so that necessity, and not deuotion forceth him thither. Euen thus it fareth with yong, and immature resolutions, for sometimes you shal see a yong man or a yong woman, be so earnest to enter into religion, that their desire seemeth to be deuotion, and desire of Saluation, when as sometimes it is desperation, and a desire to remedy some affliction or misfortune which happened to them; but what followeth; Such as these, be scant entred into the conuent, but they wish to haue liberty to goe out againe, and when they cannot obtaine it, their life is grieuous to themselues, and scandalous vnto others.

When Lot departed out of Sodom, by the good wil and licence of the Angel he entred into a citty, where he might haue been secure and safe, but he had a desire to goe vpon a hil with his daughters, and there he committed incest with them, and beside, he was dronken, which gaue occasion to that vnlawful acte, and was a sinne if the other had not been. This is also a figure of them that enter into Religion vpon an humour, where they doe such things, that insteed of the seruice of God, they offend him, and liue alwayes discomforted, and like desperate people. He therefore that wil mount to the state of a Religious man or woman, let him endeauour to haue God in his company, as the B. Virgin had. Let him take God for his guide, and haue a firme purpose to serue him, and so his worke shal haue a good end.

The Euangelist saith also: that the Virgin went this iourney in hast. Of that we make take a document, that in the voyage of our life, we ought to walke in hast, not wholy staying our steppes in any thing of this world, but doe as the doue which Noah sent out of the Arke, who fetched about, and returned vnto the Arke againe, for that shee found not a place wheron to set her foot. So, vnto the iust man, there is not a place in this life where he may set his foot, euery thing is so ful of snares. It behoueth him, not to be stayed determinately on any thing: a very smal thing sufficeth for the necessity of the body, let vs therfore take that which is necessary, & leaue that which is superfluous. This is a discreet aduise for euery one of vs, for we al run swifftly towards our death.

Might not he iustly be accounted an vndiscreet person, which hauing taken in hand some long voyage, yet when he commeth to his Inne at euening should

begin to trim, and deck vp the house, when as he is to stay but only one night? who would not reprehend him? who would not say, why doest thou so thou simple creature? why doest thou bestow so much paines, for one night only, that thou art to stay therin. Let vs take counsel from hence, pondering with due consideration the great peril men find, by staying determinatly vpon wordly matters, which are replenished with nothing els but prison, and venime. Honours, Riches, Beauty, Dignity, and delights, yea euery thing is repleat with poison, which inflicted them, that stay themselues too long vpon them.

Elianus in his Book of liuing creatures, writeth: that when the dogges of Ægipt come to drinke at Nilus, the Crocodiles and fierce beasts vse to come out of the water, to take and deuoure them. Wherefore the feareful dogges, cõpelled by thirst and desire to drinke, (to auoid that danger) doe take their course from the land, and come to the water. And snatching thereat, forthwith run away, and returne againe oftentimes to the water, and back againe, vntil they haue quenched their thirst. These dogges doe instruct vs, to take the goods of the world in the like manner, lest they doe vs harme, to wit: to snath speedily, only so much as is sufficient and no more, for that if we make stay in taking them, it wil be perilous and hurtful to vs.

Ionathas on a time being in a skirmish, wherein he ouer came his enemies, stayed to make a litle hony, which he saw vpon a tree. This stay put his life in danger and peril: for his father Saul had commanded, that none should be so hardy as to eate any thing, vntil his enemies were fully vanquished, and discomforted. So neither ought we to linger to eate the hony of this world, but first let vs seeke to get the victory against the world, the flesh, and the diuel, which being attained, and we being freed from the waight of this mortal body, and hauing taken possession of the eternal habiration of heauen; then may we boldly dare, to enioy honours, pleasures, and riches, which neuer wil decay. In this world we need not to take any more, but that which is necessary for the maintenance of our life running alwayes (as the glorious Virgin teacheth vs, trauelling to visite her cosin) a great pace.

When the B. Virgin went to visit S. Elizabeth, she was already brought to the house of S. Ioseph her spouse: and though the Scripture make no mention thereof, yet we are necessarily to belieue, it for that, if she had only been brought to the house of S. Ioseph, after the three moneths she stayed with her cosin Elizabeth, then she being deliuered of child six moneths after that, it seemeth it had not been for her credit. She was therfore at that time in Iosephes house, & vnto him declared, the desire she had to goe and visite S. Elizabeth. And there be some likely hoods, that S. Ioseph went with her in that voyage, for who can iustly doubt, but that he bore to her more loue, then that he would be absent from her so long, and also for that from Nazareth, vnto the mountaines where the house of Zacharias was (which was not farre from Ierusalem) it was fifty miles some what more or lesse.

O mother of God, ô Lady of our life! that a man might haue seen thee a tender damsel, goe so long and trouble some a iourney. O mother of God & Queen of the Angels! tel me I pray thee, wentest thou in coach, or horslitter, as the Queens of the world vse to doe? Certes, thy great humility would not yeald

to

to doe so. It may be thou dideſt ride on ſome litle beaſt, or els perhaps thou wenteſt a foote with greater paine, for that the way was long, mountenous and craggy.

The bleſſed Virgin ariued, and came to the houſe of Zacharias, and comming in, ſaluted S. Elizabeth. This B. Virgin ſo great was her humility and lowlines that she would giue the firſt ſalutation. S. Elizabeth ſeeing the B. Virgin, and vnderſtanding by the ſpirit of prophecy, the miſtery of the Incarnation, anſwered vnto her with al the ioy that may be imagined, for that she ſaw ſuch a perſon in her houſe. *Bleſſed art thou among women, and bleſſed is the fruit of thy womb*, for thy great faith, al shalbe fulfilled in thee, which hath been told thee on Gods behalfe. Theſe words which S. Elizabeth ſaid vnto the bleſſed Virgin, doe accord with thoſe that the Angel had ſaid before vnto her, for shee, and he, called her happy, and bleſſed aboue al women, but S. Elizabeth ſaid more: *And bleſſed is the fruite of thy womb.* The Angel ſaid not theſe words, for God was not then made man.

S. Ambroſe ſaith: that if S. Elizabeth was pleaſed, hand ioye at the ſalutation of this B. Virgin: likewiſe S. Iohn which was yet in his mothers wombe, reioyced by the ſalutation of the ſonne of God, who was alſo come to viſit him. In this viſitation, S. Iohn Baptiſt was not only ſanctified, and ſet free from original ſin in which he had been conceiued, neither only was that fulfilled which the Angel had ſaid to his father Zacharias, to wit: he shalbe replenished with the holy Ghoſt from his mothers womb, but alſo there was graunted vnto him the vſe of reaſon ſooner, which made him to know by the ſpirit of prophecy, the ſonne of God, which was come to viſit him, wherefore turning toward him in reuerent ſort, he adored him, making ſignes of ioye as his mother did. S. Iohn Chriſoſtome talketh thus with S. Iohn, & ſaieth: Tel me litle infant, tel me the greateſt of al the prophets, how happeneth this ſodaine ioye and delight? how is that thou art not borne, and yet thou prophecieſt, and knoweſt the comming of the Lord? Thou maieſt wel be called more then a Prophet, for the other Prophets prophecied after they were borne, and thou doeſt prophecy in thy mothers womb.

The Euangeliſt relateth, how S. Elizabeth did ſpeak aloud. Where we are to note, that her voice was not without ſpecial deuotion, this being the ſound which God doth moſt reſpect. Wherfore her voice was loud, but proceeding from a ſingular deuotion, as the effects doe declare, when she burſt forth into theſe words. How haue I deſerued, that the mother of my Lord commeth to viſit me? I ought rather to haue gone to viſit thee, but the lowlines of thee and of thy ſonne hath cauſed thee to come vnto me. Thy comming hath not only reioyced me, but the ſonne in my wombal ſo maketh ioy, and being not able to manifeſt in ſpeech, the miſteries which he knoweth by thy preſence, manifeſteth them with the ioy that he can. When the Virgin ſaw that the ſecrets of gods works were already published, with ſpiritual ioy, she began to ſing that admirable canticle Magnificat.

The people of Iſrael vſed, when they receiued any rare benefit of God, to compoſe ſongs to render thancks vnto him. And becauſe the grace shewed to the Virgin Mary, was the greateſt that euer was done vnto any perſon, she had

great reason to praise, and render thanks vnto him more then any other. As if the would haue said, thou commendest me for the good thou seest in me; but *my soule and my hart, doe praise and magnify my Lord God*, from whom al good is come vnto me. Another verse of that canticle is. *For our Lord hath regarded the humility of his handmaide, wherefore, al generations from henceforth, shal cal me blessed.* In this place (as the Greek text declareth) humility meaneth basenes, for though the B. Virgin might truly say of her self: that she was humble, yet for humility she would not say it, because she would not and so great a vertue to her self. So that he would say, he had regard vnto my basenes, for to aduance me, shewing therein more his power, as sometimes Kings doe, who the more to shew their power, exalt and set vp persons of meane estate. So that the blessed Virgin ment in her saying, *Al nations shal cal me blessed.* For that our Lord hath aduanced me from so base an estate, to a high and supereminent dignity. Another verse saith. *He that is mighty hath done great things for me, and holy is his name.* What great things be they ô holy Virgin, that this great God hath done for thee? they be these. That thou being a creature, diddest bring forth thy creatour, that thou being an handmaide, hast borne thy Lord, that being a woman made of earth, art Lady of al the heauen, that by thee God repayred the world, thou clothedst him with flesh, wherewith he might suffer death to redeeme the world.

When the Virgin had rendred thanks vnto God, for the fauours done vnto her, she also rendred thancks for the fauours bestowed on al the world, saying. *His infinite mercy is extended ouer al generations*: in truth it is so, for though the Iustice of God be the same with his mercy, though he neuer doe Iustice without doing of mercy; yet on our parts and in effect, his mercy shineth more clearely toward al, then his Iustice doth. The doing of Iustice is as a violent motion in God, for that he doth not chastice, if there be not a fault, but the doing of mercy in pardoning, is a natural motion, that doeth vs good only of his bounty. This his great mercy is manifested in Exodus, where it is read: *I am the Zelous God, and chastise the iniquity of fathers vpon their sonnes, vnto the fourth generation, and shew mercy with them that serue me, vnto a thousand yeares*: In these words there is a limit set vnto his Iustice, and his doing of mercy is infinite. An other verse of this canticle, speaketh of the rigour of the Iustice of God against the proud and saith. *He hath shewed his power by his arme, and he hath dispersed proud men in the imaginations of their harts*: not permitting them to fulfil their wicked desires. It is apparant, that God by the power of Iesus Christ, freed the world, driuing out of their seate, the proud and wicked, and seeting vp the humble and lowly of hart. The blessed Virgin concludeth her canticle, rendring thanks vnto the eternal Father, for the great benefit of the Incarnation of his sonne, and saith: *God receiued Israel his child, in remembrance of his mercy, because he hath promised so to Abraham, and to the other holy fathers.*

In this place the Virgin vttered more words, then (we read in the Ghospel) she did at any other time, giuing vs a documēt hereby, that in praises or giuing thancks to God, we should not be sparing of speech, as we ought to be vpon other occasions. Amongst these we may consider, how happy was the house of Zacharias, where the King of heauen enclosed in the holy and blessed womb of the

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of the Virgin, the great S. Iohn Baptiſt in the womb of S. Elizabeth, Mary the Virgin & Elizabeth, Ioſeph and Zachary, dwelt al vnder one roofe, and eate at one table. After the bleſſed Virgin had remayned in that houſe about three moneths, she returned home vnto Nareth, from whence she came.

Pope Vrban the 6. in the yeare of our Lord 1388. appointed the feaſt of the viſitation to be kept, and although the viſitation was after the Incarnation of the sõne of God, about the end of March, yet becauſe the Church is buſied, in celebrating the paines and dolours of her ſpouſe Ieſus Chriſt, treating of his paſſion and death, therfore this Pope thought good to tranſlate it, vnto the ſecond day of Iuly, which is one day after the octaue of S. Iohn Baptiſt, and it is obſerued ſo vntil this preſent. The ſame Pope granted to al the faithful Chriſtians, that are at Maſſe, and other ſeruice on this ſolemnity, al the pardons & Idulgences that Pope Vrban the 4. and Clement. 6. graunted to the feaſt of *Corpus Chriſti*, which be very many, as it is ſaid in that ſolemnity. And we ought to make great account, and endeauour to attayne & get theſe Indulgences, to the end, we may the ſooner obtayne the reward of our good works that we haue done, by enioying the bleſſed and happy viſion of God in his glory. Amen.

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## *The life of SS. Proceſſus and Martianus Martyrs. Iuly. 2.*

*VVE read in the third Book of Kings, that Achab raigning in Iſrael, al the people were deuided into two parts, ſome ſaid that they ought to adore Baal for God, others ſaid they ought not, but that they ought to adore the God which their fathers adored, who brought them out of Ægypt, and deliuered them out of the hands of Pharao, and vpon this they were at difference. The Prophet Elias ſtepped in amongſt them, and ſaid. Let vs take ſome courſe to know who is the true God, & which is to be adored of al. This shal be the way of trial. There be. 400. Prophets of Baal, and I alone am for the part and behalf of my God, which our fathers adored. Let there be brought two Oxen, and let them take one, and lay him on a altar, and lay wood about it, and I wil doe the ſame with the other Oxe. Let them cal vnto their God, and I wil cal vpon mine, and the God which ſendeth fier from heauen to burne and conſume the Sacrifice, let him be held for the true God, and let al the people adore him. The people were wel content, to haue this tryal and proof made.*

*The Prophets of Baal took their Oxe, and made vp an altar, and vpon it they laid much wood, and the Oxe on the top thereof. Then began they to cry out aloud, and to calle vpon their God, and beſought him to conſume and burne their ſacrifice, and the more to moue him vnto compaſſion, they wounded their armes with launces, and ſprinkled their blood about, yet for al that the fier came not. Elias took his Oxe, and made vp his altar, vpon it he laid the wood and the ſacrifice, then he cauſed abundance of water to be caſt thereon, three times. This being done, he prayed vnto God, and the fier deſcended from heauen, and conſumed the ſacrifice. What haue we in this figure, that is for our purpoſe? Only this: that Elias ſacrificed and the Prieſts of Baal ſacrificed an other, as wel the one as the other of theſe beaſts died, but therein*

*was the greateſt difference, that the one died in the ſeruice of God, and the other in the ſeruice of the diuel, for ſuch an one was Baal.*

*This agreeth fitly to the life of theſe two Martyrs, Proceſſus and Martinianus, in the which we shal ſee that theſe holy Saints were put to a cruel and rigorous death, we shal ſee likewiſe, that the Iudge which did torment them, dyed alſo a terrible death. But the difference was in this, that the holy Saints dyed for the ſeruice of God, and the Iudge dyed, in the ſeruice of the diuel. The life of theſe holy men, heath been taken out of an ancient manuſcript, with the which accord and agree, ſundry martyrologes, which is this manner.*



ERO the Emperour hauing cauſed the holy Apoſtles SS. Peter and Paul to be empriſoned. In the time they remained there, diuers & many ſick men went vnto them for remedy, & returned home to their houſes with perfect health. Some of them were poſſeſſed with euil ſpirit, and were made free by the help of their prayers: in that place they preached, and conuerted many ſoules vnto God The chief Gouuernour of the priſon wherein they were, was called Mamertinus, who appointed ſouldiers for the gard of the priſoners. Among theſe were Proceſſus ad Martianus, as chief learders of the others. Theſe ſeing the miracles which the Apoſtles did, and hearing their heauenly doctrine, determined to be made Chriſtians.

They went vnto the Apoſtles, and caſt themſelues downe at their feet, and declared vnto them their purpoſe, beſeeching thē, to baptize them. And moreouer they ſaid vnto thē, that ſince they found in thē nothing whorty of death, therfore they ſhould depart out of priſon, and goe whither it pleaſed them, for they themſelues were ready to ſuffer, & endure the punishment, that ſhould be inflicted vpon them for the ſame. The Apoſtles yealded thācks vnto our Lord, and commended highly the good purpoſe of the two new ſouldiers of Chriſt, & ſpoke many things vnto thē to confirme them in it. There wanted nothing for their Baptiſme but water only. That houſe & priſon was built vpon the mount Tarpey, and was founded on a hard rock. S. Peter the Apoſtle made the ſigne of the Croſſe on that rock, & forthwith the water ſprung out aboundantly, with the which was baptized Proceſſus and Martinianus, with 40. other perſons.

The authour that wrot this hiſtory ſaith: that the Apoſtle ſaint Peter moued with the importunity of their prayers, departed out of priſon, and met our Sauiour Chriſt at the gate of the citty, and when S. Peter asked him whither he went? our Sauiour anſwered: that he wēt to dye in Rome once-more. The Apoſtle vnderſtood that the wil of God was he ſhould dye, therfore he returned into priſō againe. Though the author doe thus relate the hiſtory, yet it ſeemeth a thing more conformable to reaſon, that this befel vnto S. Peter before he was taken, and that he was mooued to depart out of Rome by the prayers of the Chriſtians, becauſe there was ſuch ſearch to apprehend him, as it hath been already ſaid in his life. For to ſay he would depart out of priſon and ſhew ſuch deiection of mind by his flight, ſeeing that he did leaue S. Paul in that place, expecting the crowne of martirdom, ſeemeth to repugne with that valourous courage of S. Peter. So that I hold it for more certaine, that he departed not out of priſon

of priſon, but that this befel before he was apprehended, though bot of them were much intreated and requeſted to depart,

Paulinus the Gouernour vnderſtood how al things paſſed, and cauſed Proceſſus and Martinianus to be called before him, ſeeking by al meanes to bring them to change their good purpoſe. And becauſe (notwithſtanding) they alwayes shewed themſelues to be more conſtant, he commanded they should be beaten with ſtones vpon the mouth, and cauſed al their teeth to be broken. The holy Saints lifted vp their eyes vnto God, and ſaid: *Gloria in excelſis Deo.* Then Paulinus commanded, that an Idol of Iupiter should be brought thither, and ſet vpon an altar, perſuading and commanding the martyrs to adore the ſame. They ſpitting vpon the Idol ſaid: that they would not adore any, but the God of heauen. At this Paulinus took great indignation, and minding to chaſtiſe the holy martyrs, cauſed them to be ſtripped, and laid vpon the torment called Equuleus, in the which he ſtretched out of their places, al the ioints of their members, with certaine ſmal (yet ſtrong) cordes: moreouer, he gaue them great ſtrucks with ſtaues. Neither did his furious cruelty ceaſe herewith, for they ſet vnto their ſides certaine plates of hot Iron, though ſtil the holy Saintes in theſe torments praiſed God, ſaying: ô Lord, alwaies bleſſed be thy name. The Angels praiſe thee, and al thy creatures bleſſe thee.

There was preſent a holy woman called Lucina, who (when the executioners by reaſon of their wearines reſted a litle) came cloſe to the B. Martyrs and ſaid: Be conſtant yee faithful ſouldiers of Chriſt Ieſus. Conſidered that your torments shal ſoone end, but the reward which God wil beſtow in heauen (for that you haue ſuffered for his loue) shal neuer ceaſe. Paulinus ceaſed not, ſtil to deuiſe new torments for theſe holy martyrs, & when he ſaw their conſtancy, he commanded their flesh should be torne with ſcorpions of Iron, ſo that their bones might be ſeen, mooued out of their places. This was a cruel torment, for their bodies were rend in pieces vpon a ſodaine. The bloud ran downe to the ground, and the hangmen encreaſed in cruelty when they ſaw it.

Yet ſtil the iudge was more fierce and cruel, though ſoone after he had reward of his cruelty, for vpon a ſodaine, one of his eies fel out of his place, & put him vnto more paine, then he had giuen vnto the martyrs, who had the confort of heauen, which vnto him was denied. He roaring (and braying like a Lyon) ſaid: the holy martyrs were enchanters and negromancers. Then he commanded they should be put in priſon, and ſo it was done. Forthwith the fiend (by the permiſſion of God) entred the Iudge who beginning to feele the paines of hel; died in the beginning of the third day. The wretch had a ſonne called Pomponius, who being impatient for the ſodeine, & raging death of his father, went to Nero to complaine of Proceſſus and Martinianus, ſaying: They had been the occaſion of his fathers death. The Emperour commanded the Gouernour Cæſarius, to prononce ſentence of death vpon them, and ſo it was done.

The holy martyrs were led out of Rome, into the Via Aurelia, and there they were beheaded. Their bodies were buried by that holy woman Lucina (which had encouraged them in their torments) in one of her poſſeſſions, and from thence in proſſeſſe of time they were tranſlated into Rome, to a Church of S. Peter

Peter. Their martyrdome was on the ſecond day of the moneth of Iuly, in the yeare of our Lord. 70. (Baronius ſaith: 69.) in the time of the Emperour Nero. ſaint Gregory in the 32. Homily vpon the Goſpels, maketh mention of theſe ſaints, and ſo doth ſaint Gregory of Toures in his Book of the glory of Confeſſours, in the 24. chapter.

## *The life of the ſeuen Brethren Martyrs. Iuly.* 10.

*AT ſuch time as Dauid held the ſcepter of Iſrael, there befel a great dearth in al his dominions for want of water. The Prieſts commanded by Dauid asked counſel of God vpon it, and he anſwered: that Saul had aggrieued the Gibeonites, who were confederates and allies vnto the Iſraelites, and that it was neceſſary they ſhould haue ſatisfaction. When they were demanded what ſatisfaction they deſired, they anſwered, they ſhould not think themſelues ſatisfied, except they had the liues of the linage of Saul taken away. Dauid hearing this, cauſed ſeuen of the ſonnes and Nepheues of Saul to be hanged on ſeuen gallowes: Reſpa concubine vnto Saul, was mother to ſome of them, who lamented al the tyme that they hung on the gallowes, vntil that God had ſent raine vpon the land, for then they were buried, and Reſpa was ſomewhat comforted.*

*Theſe dead men, were figures of the martyres, who for the loue of Ieſus Chriſt whom they confeſſed for true God, were put to death. Reſpa ſignifieth the Church, who lamenteth and bewayleth their death. More in particular, they repreſent the ſeuen martyrs, ſonnes vnto S. Felicitas, who for confeſſing Ieſus Chriſt, were put vnto moſt cruel deaths. Reſpa ſignifieth Felicitas their mother, who thought the animated them to ſuffer death, yet did ſhee abide very great ſorrow at their death. The life of theſe Saints, was written by the regiſters of the Church of Rome in this manner.*

IN the time of the Emperour Marcus Antonius, was raiſed a perſecution againſt the Church. There liued at that time in Rome, a noble matron called Fælicitas, who had ſeuen ſonnes, & being a widow, ſhe made a vow to liue in chaſtity. It was her ordinary exerciſe, to giue almes, to prey, to faſt, and to giue good example to euery one. The miniſterrs of the Idols hauing noted her life, & ſeing that many became Chriſtians by her meanes, ſpoke vnto the Emperour and told him: that this woman (with her ſonnes) offended the gods, in not regarding them, but ſcoffing at them, which they ſaid was vnto him, and to the whole Empire a great dishonour. They alſo auouched, that if this woman were not compelled to ſacrifice vnto them, they would be angry and offended, in ſuch ſort, that ſome great hurt would fal vpon the Empire, and that nothing would be ſufficient to appeaſe them.

The Emperour giuing credid vnto the words they had ſpoken, commanded Publius the Gouernour to labour by al meanes, to bring Fælicias to ſacrifice vnto the gods. The Gouernour cauſed her to be called priuately, and entreated her with milde words, to doe them ſacrifice. When ſhee would not, he gaue her to vnderſtand, that if ſhe would not ſacrifice, his mildnes ſhould be turned into rigour, both to her ouer throw, and al her houſe. Felicitas anſwered: Thy

mild wonds cannot moue me, nor shal thy menacinges put me in any feare, for I haue the Holy Ghost to mine aide, who wil not permit me to be ouer come by the diuel, yea rather I am assured, that during my life, I shal ouer come thee who art his minister, and when I am dead, I shal also vanquish thee. O thou wretch said Publius, if thou hate thy life, yet if at al thou makest no account thereof, fore-see at the least, that thy sonnes doe not loose their liues also. My sonnes (said Fælicitas) as long as they doe not sacrifice vnto the Idols, shal haue life, but if they doe sacrifice, then they shal die an eternal death. Herewith they ended their talke that day.

On the next day, Publius caused her to be led publikely vnto his Iudgement feare, and with her, al her sonnes. The Iudge sitting in the high street of Mars, with the officers of Iustice beside him, turned vnto the woman, and said vnto her: Fælicitas, haue compassion on these thy sonnes, and consider that they be in the flower of their youth, and their countenáces doe shew, that they be worthy to be wel regarded & esteemed. Fælicitas answered: Thy false piety, is true impiety, and thy councel is extreame cruelty. Then she turned vnto her sonnes, and said vnto them: My sonnes, behold the heauen aloft, where Iesus Christ expecteth you, with al his Saints, fight valiantly for the good of your soules, & shew your selues faithful in the loue of your Sauiour.

The Iugde hearing these words, commanded they should haue many buffets giuen them on the face, and said vnto her: Oh thou bold impudent woman, how dareſt thou giue counsel vnto thy sonnes in my presence, against the ordinãce, and commandement of the Emperours: Then he caused the eldest of her sonnes (called Ianuarius) to be brought before him, and made vnto him many proffers and promises, if he would sacrifice, and threatned him death, if he would not obey. Ianuarius answered: Thou persuadest me to doe a foolish and an vnreasonable thing, but I hope in my Lord Iesus Christ, that he wil giue me vnderstanding, that I shal not commit such a folly. The Iudge caused him to be stripped, and to be cruelly beaten, and then he remitted him to prison.

He called the second (whose name was Felix) and when he had admonished and requested him to sacrifice, he answered vnto him: I adore one God only, & vnto him doe I offer sacrifice: loose not thy time (ô Publius) in thinking that I, or any of my brothers, wil at any time depart from the faith of Christ, thou maist wel torment vs, but our faith cannot faile. The Iudge caused this young man to be beaten, and then to be put in prison also.

Then he called the third (whose name was Phillip) and said vnto him: the Emperour Antonimus our Lord commandeth thee, to adore the gods who be omnipotent. The holy Saint answered: These thy Idols be not gods, and much lesse be they omnipotent, but they be Idols vaine, miserable, and without sence. They that adore them, doe bind themselues to endure the paines of hel eternally. This man was likewise beaten, & then sent to prison. The fourth (whose name was Siluanus) came, and the Iudge said vnto him: as farre as I perceiue, al you be of one opinion with your mother, in despising the commandements of the Emperour; but you shal al die ignominious deathes. Siluanus answered: if we should feare the torments which soone shal haue an end, we should incurre other more horrible torméts, which shal neuer haue end, but because we know

the reward: that God hath prepared for the iust, and what paine he hath appointed for sinners, this is the only cause that we make so smal account of Cæsars commandement, and so highly esteeme the precepts of God.

This is the cause why we deny the adoration of the Idols, to giue it to him to whom it is due, that is to say: the God of heauen. If we adore him we be assured, that we shal attaine to eternal life; and we know, he that adoreth thy gods, deserueth to haue eternal torments. The same that was done to the other brethre, was also done vnto Siluanus. The fift (called Alexander) was brought thither before the Iudge, who said vnto him: Haue compassion thou yong man of thy tender age, for thou shalt loose thy life, if thou doest not obey Antoninus our Emperour. The yong man answered: I am the seruant of Iesus Christ whom I confesse with my mouth and beare in my hart, and whom I wil neuer cease to adore. I giue thee to vnderstand (ô Publius) that my tender age hath the wisdome of an old man in adoring the Lord that created heauen and earth, and not to adore stockes and stones. The Iudge caused Alexander to be caried out from his presence, but not without his chasticement.

Then thither he caused the sixth (called Vitalis) to be brought, and said vnto him: I would know if thou desire to liue or to be sentenced vnto death with thy brethren? Vitalis answered (O Iudge) tel me who desireth most to liue, he that adored the true God, or he that seeketh to be in the fauour of the diuel? Publius replied: And who is the diuel? Al the gods of the Gentils said Vitalis be diuels, and they which adore them be possessed with diuels. Vitalis was also sent away after he had been tormented.

Then the last (called Martialis) came, and the Iudge said vnto him: the others haue giuen me occasion to be cruel, wilt thou also be of the same opinion of thy other brethren? Martialis answered, if thou knewest the paines God hath prepared for them that adore the Idols, & offer sacrifices vnto them, thou shouldest vnderstand that thou art more cruel to thy selfe in doing sacrifice vnto them, then thou art vnto vs, in putting vs to death, for that we wil not sacrifice and adore them. But be assured, that though at this present God dissembleth, and forbeareth thee, the time shal come, that thou and thy Emperours, and also al them that obey them, in being Idolers, shal your selues be tormented in eternal fier, without hope of remedy.

Publius caused al that had passed with the seuen brethren, to be put in writing, and sent it to the Emperour Marcus Antoninus. He seeing it, nominated Iudges, who by sundry torments should put them al to death. The first, which was Ianuarius, was killed with most cruel beating, giuen him with certaine whippes, which one the end had pellets of lead. Fœlix and Phillip, were slaine with bastinadoes. Siluanus was cast downe head long from a high place, into a craggy rocke. Alexander, Vitalis, and Martialis were beheaded. Their mother was martyred foure moneths after, and the Church solemnizeth her feast, on the 23. day of Nouember.

S. Gregory saith of her: that no lesse feare she had to leaue any of her sonnes aliue (lest that for feare of the torments they should sacrifice vnto Idols) then other mothers would haue, to bury one of her sõnes aliue. I do not know (saith he) if I ought to cal this holy woman a martyr, for me thinketh I say little, rather

ther as saint Iohn Baptist being demanded if he were a Prophet, said he was not and said truly, for he was more then a Prophet: euen so this blessed woman may not only be called a martyr, for that she gaue her life for Iesus Christ but also more then a martyr, for that she animated her sonnes vnto martyrdom. Let not any think that she as a mother, had not sorrow to see her sonnes tormented, but the courage of her interiour mind which she bore vnto Iesus Christ, vanquished the outward griefe, which she as a mother susteyned & felt, in seeing her sonnes put to death. She reioyced that al of them went before her, that she might haue them afterwards present in heauen. The Church celebrateth the feast of these Saint one the day of their martyrdom, in the yeare of our Lord 173. Baronius saith, in the raigne of the aforenamed Emperour Antonius.

## *The life of SS. Ruffina & Secunda, Virgins, and Martyrs. Iuly. 10.*

*OVR Sauiour Iesus Christ, treating with his Apostles of the persecution, which as wel they, as also other faithful beleuers were, and ought to suffer for the loue of his name, saith: The time shal come, that the brother shal procure the death of the brother, the father of the children, and the sonnes the death of their owne fathers. Of this we haue an example in the two holy sisters Ruffina, and Secunda, who were persecuted for the name of Iesus Christ, and brought to their death; not by their father, or by their brethren, but by their owne husbands, who vse commonly most of al to diuerish, & to shew thēselues most louing to their spouses. The liues of these holy saints, taken out of an old manuscript, with the which accord and agree diuers martyrologes, was as followeth.*

RVffina and Secunda were sisters & noble Damsels, borne in Rome. The name of their father was Asterius, & Aurelia was their mother. It happened that in the persecution of Valerian & Galienus Emperours, many Christians were martyred in Rome, whereupon Armentarius, and Verinus that should haue maried the two sisters, denied the faith of Christ and reuolted vnto the Gentils. And not being content with the perdition of their owne soules they laboured to persuade the handmaides of Iesus Christ to doe the same.

The holy damsels to auoid the damage and hurt which was threatned them, collected al their goods, and laying it on a cart, took their iourney towards Toscana, where their father had some possessions and lands. When their husbands vnderstood thereof, they talked with the Earle Agesilaus and said vnto him: doe Iustice, and defend the honour of the immortal Gods, for we giue thee to vnderstand that our spouses, Ruffina and Secunda, in the despight of our gods and to our reproch haue refused vs, and are gone towards the parts of Toscana, that they may the more freely serue and adore Iesus Christ whom they confesse to be the true God.

When Agesilaus vnderstood it, he took with him armed souldiers & went in pursuite after them, and ouertook them in the Via Flamina about fourteene miles from Rome. He caused them to returne vnto the city, and deliuered them

into the hands of Iunius Donatus the gouernour, and ſaid vnto him: Theſe ſacrilegious damſels deſpiſing the commandment of our Emperours, haue left to adore the immortal Gods to adore a man crucified, and for this end were departed from Rome againſt the wil of their husbands. It was my part by vertue of mine office to cauſe them to returne vnto the city, now the reſt belongeth to thee to examine their cauſes. Iunius cauſed them to be put in priſon and to be ſeuered the one from the other.

On the third day he talked ſecretly with Ruffina, and ſaid to her: Seeing thou art borne a noble woman, why art thou ſo baſe minded as to think it to be better to lye in priſon, then to be at liberty, and liue merily with thy husband? Ruffina anſwered: This empriſonment and shackles haue an end, and shalbe meanes to deliuer me from the priſon that neuer shal end. Oh (ſaid the Gouernour) leaue theſe vaine imaginations, & ſacrifice vnto the gods, that thou maieſt enioy thy husband, and liue with him many yeares. The holy woman anſwered: Thou laboureſt to perſuade me vnto vaine and idle things, and doeſt promiſe vnto me an other thing, which is doubtful and certaine, firſt thou wouldeſt haue me doe ſacrifice vnto the gods, and if I doe it, I am ſure I shal looſe my ſoule. Then thou wouldeſt haue me to take an husband, & liue with him in carnal delights, and of this wil ariſe, that I shal looſe my virginity, & the glory & the particular crowne that is giuen vnto virgins. Then thou doeſt promiſe me that I shal be with him vntil I be an old woman, and that is a doubtful and an vncertaine thing, for that thou knoweſt not no more doe I, if we shal liue vnto the next morrow.

The gouernour ſaid: leaue your talking. Then he commanded, that Secunda should be brought thither, that when she ſaw her ſiſter tormented, she should ſacrifice vnto the Gods, for feare the like torments should happen vnto her. Aſſoone as Secunda was there, Ruffina was ſtripped of her clothes, and beaten cruelly with ſtaues. When Secunda ſaw that, with an angry voice she ſaid to the gouernour: What is the matter, thou (peenish man) enemy vnto the Kingdom of heauen; why doeſt thou think my ſiſter worthy of this glory? and why doeſt thou depriue me thereof? if thou doeſt torment her for that shee is a Chriſtian, & becauſe she wil not ſacrifice vnto thy Gods, I am alſo a Chriſtian, and am reſolued not to doe ſacrifice vnto thy falſe Gods. If thou thinkeſt I am more weak, and cannot ſupport theſe beatings & blowes as wel as shee, thou art deceiued, becauſe when my ſtrength shal faile me, my Lord Ieſus Chriſt shal giue it me, agreable vnto the deſire I haue to ſuffer for him, which indeed is very great. If then I be in the ſame caſe as my ſiſter is, why doeſt thou ſuch manifeſt wrong vnto me, granting that to her, whereof thou doeſt depriue me?

The gouernour ſaid: al thou ſaieſt it true, that in euery thing thou art equal to thy ſiſter, in that thou deſerueſt to be tormented and chaſtiſed as wel as shee though you be both fooles. Secunda ſaid: my ſiſter and I be not fooles, but we be both Chriſtians. If then thou doeſt torment her for that, I would not haue thee depriue me of her torments: For it is a thing moſt ſure, that the greater torments that Chriſtians endure for the loue of Chriſt, ſo much to greater & the more precious, shalbe their Crowne in heauen. The gouernour ſaid: if you wil haue me account you wiſe & diſcreet, entreate you ſiſter to leaue her obſtinacy

and

and damned intent, and condiscend both of you to sacrifice vnto our Gods, and to marry with your spouse. Agesilaus who had taken them, was present in that place, and said: it is no more lawful or possible for these women to mary, for the sacrilege they haue committed, in despising our Gods, hath disabled thē that they may not marry. The holy Virgin Secunda answered: Thou laiest an impediment of marriage vnto vs, for that we be Christians, and as though we desired to marry. Beleiue it Agesilaus we be of the same mind we were, that is: to continew and be Virgins and Christians, for if we be Virgins, we shal be more loued of Iesus Christ, & he wil shew vs particular fauours in his heauenly court. Then said Gouernour: what shal befal you if you loose your virginity against your wils, how wil your Christ deale with you in such a case? Secunda answered: when we shal be forced and violated, Iesus Christ wil giue vs a particular reward, for hauing endured this wrong, wherfore doe thy wil whatsoeuer it be, by force, violence, buffets, strucks, stones, swords, fier, or whatsoeuer deuises that thou canst inuent to torment vs, they shal be meanes to encrease and augment our glory.

The iudge caused them both to be put in a darke dungeon, and a great smoke to be made, by burning of dunge, and such filthines. Which hauing filled the prison where the holy saints were, did not stink, or giue any euil smel, but rather recreated them, and seemed to be a smel of amber & musk: moreouer the great darknes of that place vanished, and in place thereof, succeeded a celestial brightnes, comming from heauen. The gouernour caused them to be taken out from thence, and to be put in a cauldron filled with oyle, which boyled two whole houres vntil the oyle was al consumed, and the holy Saints remained stil within the same without any hurt.

The gouernour was certified therof, at which he marueiled not a little, yet becomming more cruel, he made the holy saints to be taken out of the cauldron, and led vnto Tiber, where he caused a great stone to be tied vnto their necks, and to be throwen there into: The holy damsels walked on the water half an hower without sinking, and at the end the waues bore them vnto the shore, and their clothes were as dry as if they had not touched the water.

This was also told vnto the gouuernour, who wondring more at this miracle then he did at the former, said to the Earle Agesilaus: The two damsels which thou broughtest vnto me be enchantresses or witches, or els they be very holy woman; Thou diddest deliuer them into my hands, and I render them againe vnto thee, condemne them or deliuer them at thy pleasure. Whereupon Agesilaus caused them to be led forth of Rome, into a certaine wood which was in the possession of one called Bruxus, and there caused both their heads to be cut off, and commanded that their bodies should be left in the wood, that the wild beasts might deauour them.

A Romaine Matro called Plantilla, was Lady and owner of the possession where the wood was. Shee saw in her sleep the two holy saints, apparelled in most rich vestures, & crowned with pearles and Iewels, of exceeding great valew. Moreouer she saw them placed vpon two seats in a chamber, as if they had been brides, and they said to the Matron Plantilla: Cast out of thy mind thy false Gods, and doe not adore them, but beleiue in Iesus Christ, that thou

mayest of him receiue the reward which we haue. And if thou wilt know where we are, goe vnto thy possession, and there thou shalt find our bodies, and we desire thee to enterre and bury them. Forthwith Plantilla went vnto her possession, where she found the bodies of the holy Virgins, without any hurt, but only that the executioner made, when he cut off their heades.

Plantilla adored God, and was conuerted to the faith, and caused a Sepulcher for the holy Virgins to be built in the same very place, where they remained certaine yeares, but in processe of time, their bodies were caried into the Church Constantiniana, and were buried neer vnto the font-stone. The Church celebrateth the feastes of these two saints, the day of their Martirdom, which was in the yeare of our Lord. 252. (Baronius saith 260.) Gallienus and Valerianus being Emperours.

## *The life of S. Pius, Pope, and Martyr. Iuly. 11.*

CVrsed be the man (*saith the Prophet Ieremias*) that doeth the work of God fraudulently. *His meaning (saith the glose) is: slouthfully, and for temporal gaine. The holy sacrifice of the Masse, you may properly cal the work of God, for there is the liuing and true God, vnder the sacramental signes. Therein the Priest representeth Iesus Christ, which is the true God, and al that are there present, ought to be replenished with God. This being then the work of God, with good reason he saith: that* he that doth it fraudulently, *that is: principally for temporal commodity, or slouthfully, and careleslly, in such sort, that he commit any notable errour, is accused, This the holy Pope Pius considered, when he made a decree, in which he appointed: that the Priests that commit a notorius fault in the Masse, should be seurely chastised. His life collected by Damasus and others, was in this manner.*

POpe Pius the first, was borne in the ancient citty of Aquileia, in the Prouince of Venetia, and was the sonne of Ruffinus. Antoninus Pius was Emperour in Rome, when by the death of S. ginius the Pope, & martyr, Pius was elected Pope. And though the Church of God endured in that time, very grieuous afflictions and persecutions as wel caused by the Pagans that persecuted it, as by many heretikes (which vexed it, with vaine and blasphemous opinions yet Pius the Pope ceased not to doe al that which was conuenient, for a good and godly Pastour. He made some decrees, as that which we haue rehearsed already, wherein he set a penalty vpon the Priests, which committed any negligence, or default in the Masse. He made an other, in which he ordeined: that the possessions and goods of the Church, dedicated to the seruice of Eccleasiastical persons, should remaine so perpetually, and that none vnder paine of sacrilege, should be so bold, as to occupy the said goods, or vniustly to alienate them. He commanded, that the Virgins which made profession of perpetual chastity, should be professed vpon the day of Epiphany (but this was abrogated afterwards, for iust cause) and that they should not be profest, if they were not 25. years old. Here you may see, how ancient the being of holy Nonnes is, in the Church of God.

There

There was at that time, great difficulty about the keeping of Easter, to wit: whether they ought to celebrate it on the Sunday, or to follow the account of the Iewes, in the celebrating of theirs. Vpon this Pope Pius the 1. published a decree, which indureth vnto this present, in which he commanded: that the holy Pasche of the Resurrection, should be celebrated alwaies on the Sunday, for that one day, our Lord Iesus Christ rose from death vnto life. Damasus saith: Pius made this decree, perswaded by one of his brothers called Hermes, who presented vnto him a very worthy book, made in manner of a dialogue, which was brought by an Angel, in the habite of a Sheapherd, who commanded him, to admonish and instruct al Christians, to celebrate the holy Resurrection vpon the Sunday.

This Pope consecrated in Rome the *Terræ Nouatianæ*, in the honour of S. Potentiana, at the intercession of Praxede her sister. He endowed her Church with many and rich guifts, and said Masse there oftentimes, he ordeined there the font stone, and Baptised many with his owne hands. He appointed a great penalty to them that were periured, and against them that did not reprooue them. Finally, after he had gouerned the Church of God vertuously 9. yeares, 5. moneths, and 27. daies, in the yeare of our Lord 167. In the raigne of the Emperour Antonius Pius, he had the crowne of martyrdom. He gaue holy orders fiue times in the moneth of December and in them made 13. Priests, 21. Deacons, and 12. Bishops. He was buried in the Vatican. His feast is by the Church celebrated, one the eleuenth of Iuly.

## *The life of SS. Nabor and Fælix, Martyrs. Iuly 12.*

SAlomon *speaking of iust men, saith in Ecclesiasticus.* That they flourish and bring forth fruite, as the roses which be planted neere to the riuers of waters, *which is as much to say: that they be very beautiful, and yeald a good odour, like the roses which grow in places where is a oundance of waters. But if this similitude doe fitly agree with al iust men, much more in particular doth it agree with the holy Martirs SS. Nabor and Felix, who were both beheaded on the bank of a riuer, their bodies remaining like roses, collowred in their owne bloud, and yealding a most sweet swel. The life of these holy martyrs, collected out of sundry martyroles, was in this manner.*

THE Emperour Maximianus being in Millan, there was accused SS. Nabor and Fælix, not for committing man slaughter, theft, or adultery, or such like offences, but for that they were Christians, athing (by the tyrant) chastised with more rigour, then any other offence, were it neuer so haynous. Being apprehended, & brought forthwith before the Emperour, he asked them, if it were true that they were Christians. The holy men aswered: they were, and resolued to be Christians whilest their liues lasted. Maximianus said: that shal be very short, if you continew in this opinion. So he caused them to be put in prison and commanded vnder great paines, that none should giue them any thing to eate.

The

The holy Saints continewed in this paine certaine daies, after which, the Emperour bad they should be brought before him. And becauſe that faſting was not ſufficient to depriue them of their liues, or to make them chaung and alter their religion, he cauſed the baſtinado to be giuen them. Then he cauſed S. Nabor to be put on the racke, and with burning torches, to ſcorch and ſindge his ſides; and with hooks of yron to teare his flesh, S. Fælix ſtanding by to ſee how things paſſed with S. Nabor, iudged him to be happy indeed, as he was in name, ſince that he ſuffered ſuch torments for the loue of Ieſus Chriſt. After this, the Emperour commanded, that both of them should be throwen into a great fire, which vſed them more mildly & gently, then the tyrant did, for it did not any harme vnto thē, in ſo much that not one haire of their head was burnt. When Maximianus ſaw that, he cauſed them to remaine in priſon, and after a few dayes, he made them to be led to be beheaded (at the gate of Lody) where was a current of water, called Celere. Their bodies were buried by Sabina a noble Lady. The Church celebrateth the feaſt of theſe two Saints, on the day of their martyrdom, which was on the 12. of Iuly, about the yeare of our Lord 267. (Baronius ſaith 303.) Diocleſianus and Maximianus being Emperours. Paulinus in the life of S. Ambroſe, maketh mention of theſe holy Saintes, and ſaith: that the Church where they are buried, was much frequented by the Chriſtians. Afterwards in the time of the Emperour Frederick, they were tranſlated vnto Collen, by Rinaldus Bishop of that city.

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## *The life of S. Anacletus, Pope, and Martyr. Iulie 13.*

*THE holy Scripture reciteth in the firſt Booke of Eſdras, that Zorobabel with ſome Hebrews, which were returned with him from the captiuity of Babylon, builded againe the Temple, by the commandement of King Cyrus. On the firſt day they offered ſacrifice therein, there happened a thing worthy of conſideration, the which was this. That al the yong men were iocund, and merry, and al the old men were ſadde and ſorrowful. The yong men reioyced, becauſe they ſaw they had a Temple, but the old men were ſadde, becauſe they remembred the ſumptuous magnificence of the old Temple, builded by Salomon which had been ruynated, wheras now they ſaw the meanenes and pouerty of this, which was newly builded.*

*This thing is very agreable for our tymes, concerning the frequenting of the Sacraments: for ſome ſeeing by the bounty of God, and careful diligence of his miniſters, in exhorting them thereto, that often & in due manner they frequent the Sacraments, & that there be few that remaine a whole yeare without them, and many there be that goe vnto them oftentimes in the yeare, it ſeemeth they reioyce and make triumph. But they which by reading the holy ſcriptures, and the true hiſtories, come to haue notice of the tymes of the primitiue Church, when the Chriſtians communicated euery day, can not no leſſe but be ſorrowful, conſidering the ſpiritual riches of that time, and the pouerty of this preſent age. I haue ſaid this to make an entrance into the relation of the life of Pope Anacletus, who commanded that al the faithful, ſhould communicate euery day, although that the Doctours giue diuers ſences of this decree. The life of this Pope, gathered out of Damaſus, and other good authours, was in this manner.*

Saint

Saint Anacletus was by Nation a Grecian, borne in Athens, and was ſonne vnto Antiochus. He was elected Pope after the death of ſaint Clement. He made many holy decrees for the good and proffit of the vniuerſal Church, as was that already named, to wit: That at the end of Maſſe, al they which where there preſent ſhould communicate, and that they ſhould doe it euery day. This holy Pope had great occaſion to make that decree, for the Chriſtians of that tyme, were in great danger to be made martyrs, by the Emperours of Rome, which happened alſo vnto him, after he had gouerned the Church of God. 9. yeares, 3. moneths, and 10. dayes.

He builded and adorned the Chappel of ſaint Peter and other places, where might be buried the Popes his ſucceſſours. He wrote very godly, and very learned examples, out of the which be taken ſome decrees, as about the authority of the Pope, that only God can or may Iudge him, as from whom only & from noe other, he hath the ſuperiority aboue al other Churchs. He decreed alſo: that ſecular men ſhould not ordinarily haue leaue, to accuſe Prieſts, becauſe of the ordinary hate they vſe to beare towards them. He commanded alſo, that Eccleſiaſtical perſons ſhould not weare long beards, or long haire. That in the conſecration of a Bishop, there ſhould be preſent at the leaſt thee other Bishops, & that orders ſhould be giuen vnto Prieſts in publike. Finally, that none ſhould be admitted to ſo worthy an office, except he were knowne to be vertuous, and worthy of that calling and degree. S. Anacletus gaue holy orders twiſe, in the moneth of December, in the which he made 6. Bishops. (Prieſts; and 3. Deacons. His body was buried in the Vatican. The Church celebrateth his feaſt, one the day of his martyrdome, which was on the 13. of Iuly, about the yeare of our Lord 112. Traianus being Emperour Rome.

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## *The life of S. Bonauenture Cardinal, Bishop, and Confeſſour. Iuly 14.*

*We reade in the fourth Book of Kings that Ochozias king of Iſrael, being ſicke, he ſent to aske of Belzebub God of Acaron, if he ſhould recouer of that infirmity. For this God was wroth with him, and commaunded the Prophet Helias, to goe and ſay vnto his meſſengers. Was there not a God in Iſrael to aske counſel of, that you goe to aske counſel of Belzebub, that God of Acaron? wherefore ſay vnto him: that for this cauſe our Lord ſaith; thou ſhalt not riſe from they bed on which thou art, and ſo it came to paſſe; for the King dyed of that infirmity. The mother of the glorious Doctour S. Bonauenture did not ſo, for when he (being yet a little child) was at the point of death, the mother ſought help from God, and promiſed, and offered her ſonne by vow, vnto the religious order, of the Seraphical father S. Francis, if he eſcaped, who forth with (the vow being made) recouered to the great wonder of the phiſitians, who had no hope at al of his health and recouery. Whereby we may ſee it to be the worke of God, and a manifeſt miracle, for that it pleaſed him to giue life vnto the child, the mother ſeeking vnto him for remedy, wheras of the contrary, death was decreed to King Ochozias, becauſe he refuſed to ſeeke vnto him: but ſought for ſuccour from Belzebub the God of Acaron. The life of this holy*

*Sainte, hath been collected out of an Oration, that was recited by Octauianus de Martinis, a Citizen of Sessa doctour of both lawes, before Pope Sixtus 4. at the tyme of his canonization; the which was in this manner.*

SAint Bonauenture was borne in Tuscana a Prouince of Italy, in a countrey called *Balneum Regium*, and commonly Regnarea. His father was called Iohn Fidausa, a man very rich, & of good state in that countrey, and his mother was called Rifella. S. Bonauenture being yet a child, that happened vnto him which we haue already declared, concerning his infirmity. Comming then to the age of 22. yeares, and calling to mind that verse of Dauid with saith; *if you make any vow to our Lord God, see that you fulfil it*: he to performe the vow which his mother had made, entred into the religious order of S. Francis. When the tyme came he should be professed, he did publikely recite the manner of his infirmity, and the vow that his mother made, and that he came to performe it.

Being professed, he spent his time in prayer and meditation, and likewise he studied the holy Scriptures, and hauing Alexander he Hales for his maister, he profited so much in that study (with the good beginnings he brought vnto religion) that in the seuenth yeare after, with the licence and good liking of the Prelats of his order, he read in Paris publikely, and expounded the master of sentences, to the great admiration of euery one. Hauing spent three yeares herein, and being 22. yeares old, he was accounted one of the principal religious men of his order, but for al this, he was not puffed vp with pride, but he rather exercised himself soe much the more, in base offices, and motiues of humility.

He would behold oftentimes, the countenances of the religious men of his conuent, and if he saw any of them afflicted or melancholike, he would so speake vnto him, that he would giue him cause of comfort, and content. And if by chaunce any one were sorrowful that he was entred into religion, he would comfort him in such sort, that he increased in him a new desire, to remaine there ioyfully, for the tyme to come. He was wonderful pitiful, and charitable to sicke people, and the more filthy and lothsome the infirmity was, the more willingly he attended on such sicke persons.

His busy imployment in these holy exercises, caused not any want or default in his publik lectures which he read, yea rather the more tyme he spent in the works of charity, so much more he satisfied, and performed his duty, to the proffit and benefit of his hearers. He read with such facility & perspicuiti, that he seemed to be rather the author, then an expositor. In the chapters of his order, as wel prouincial as general, he shewed such prudence and wisdome, in his speech, and in his answeres, that the minister general, leauing the opinion of many rare and singular fathers of the order, alwayes held the opinion of S. Bonauenture. And in matters of difficulty and importance, he alwayes demanded his counsel.

After this befel the death of the minister general, and though that S. Bonauenture had not been but thirtene yeares in that religious order, & but 35. years old, yet this dignity was bestowed vpon him, without any contradiction. Afterwards, he seeing in time the religious men by litle and litle, to waxe remisse, and

and weak in the obſeruance of their rules, which the bleſſed father S. Frauncis had left to them: he aſſembled a general chapter in Narbona, in the which with the zeale of a new Elias, he reprehended ſome, beſought others, chaſtiſed many, and reformed them al, and brought thereby to paſſe, that al afterwards obſerued the rules, which he did in that place expound and declare.

At that time was diſcouered a great enemy or aduerſary vnto al the order of the Franciſcanes, called maſter Giraldus, or Gerardus, who made a pernitious Book againſt the Friers, taking occaſion for the defects, ind imperfections of ſome, to reprehend them al: then adding euil to euil, he began to ſet his tongue againſt the holy religion, and the ſacred inſtitution. S. Bonauenture oppoſed himſelf againſt this follow, and confuted his Book by ſcripture, no leſſe learnedly, then eloquently. Then forthwith the Iudgement of God was shewed againſt this wretch, for he fel into a grieuous infirmity, which made him ſicke of the palſey, and ful of leproſy, and laſtly, he died miſerably.

S. Bonauenture was very deuout vnto the mother of God, and in an other chapter he held in Piſa, he ordained: that from Chriſtmas day vntil the Epiphany; they should ſay at the end of the Hymnes, *Gloria tibi Domine, qui natus es de Virgine.* He commanded his brethren, that in al their ſermons and preachings, they should exhort the people often, to ſalute the B. Virgin with the Angelical ſalutation, when they heard the bel goe after Compline, becauſe he held it for certaine, that the Angel ſaluted her at that hower, when he brought the meſſage of the Incarnation of the ſonne of God.

At that time was tranſlated in Padua, the body of the glorious S. Anthony, a Spaniard, & frier of the order of S. Frauncis, and was laid in a moſt ſumptuous Church, builded in that city vnto his honour. S. Bonauenture was there preſent, and ſaw, that although it had been 32. yeares ſince his death, yet his tonge was red, & freſh, as if he had been aliue. The deuout father took it in his hand (with deuotion) and shedding many teares, ſaid: *O bleſſed tongue which alwaies bleſſed God, and haſt taught others how to bleſſe him, now it may be ſeen, how acceptable thou haſt been vnto God.* Then he kiſſed it many times, and cauſed it to be laid a part, in a place conuenient. Pope Clement the fourth, offered vnto S. Bonauenture, the rich Biſhoprike of Yorke, but he would neuer accept the ſame, ſaying: that he would remaine in his eſtate, in which God had placed him.

The time which was ſpared from the buſines of the order, and from other extraordinary affaires (which almoſt neuer wanted) he was buſied in writing, not only graue things, in the which he shewed his great learning, but alſo he wrote many deuout treatiſes, in which he shewed his exceeding great deuotiō and ardent loue vnto God: in ſuch ſort, that let a man be neuer ſo cold, & congealed in Gods loue, yet ordinarily, he shal gather ſome deuotion, and celeſtial fire, by reading his Books of deuotion, and eſpecially thoſe two treatiſes he compiled in the mountaine of Aluerne, in the which place I think, that he was as often eleuated in ſpirite, as his father S. Frauncis was. Theſe two treatiſes are called voyages, or Itineraries of the ſoule, for to goe vnto God by it ſelfe.

He ſpent his life in theſe holy exerciſes, vntil that Gregory the 10. called a councel at Lyons in France, where he himſelf was preſent, to determine important buſines concerning the whole Church, and eſpecially the vnion of the

Greek Church with the Latine. It ſeemed vnto him very conuenient, that S. Bonauenture ſhould be there preſent, and to the end his voice ſhould haue the more authority, he on Whit ſunday, creating 5. Cardinales (as Onuphrius ſaieth) created him Cardinal, of the holy Romane Church, and withal, Bishop of Alba. And though he withſtood it as much as was poſſible, yet at laſt he was forced to accept the dignity. He together with the Bishop of Roan and Tripolis (which were alſo of his order, and by their deſerts had come to theſe dignities) were ſent al three vnto the councel by the Pope, but yet S. Bonauenture had the firſt place aſſigned him. Euery thing ſucceeded wel, and proſperouſly in the Councel, for the agreement and conformity of the Greek Church vnto the Latine, for it acknowledged her for ſuperiour, and alſo receiued her decrees and commandments.

S. Bonauenture made a ſermon in the preſence of the whole Councel, taking for his text this ſentence of the Prophet Baruch, which ſaith: *Exurge Hieruſalem, and circumſpice ad orientem, and vide collectos filios tuos ab oriente, vſque occidentem;* In his ſpeech, he shewed his deep and profound learning, his great councel, diſcretion, and his exceeding ſanctity. Before the councel was diſſolued, and before that the fathers which were aſſembled therein, did returne vnto their Churches, it was the pleaſure of God, that the holy Bishop and Doctour S. Bonauenture, ſhould paſſe out of this mortal life, vnto eternal felicity. He might very wel ſay with the Apoſtle 2. *Timothy.* 4. *I haue fought wel, I haue ended my courſe, and conſerued the faith.* His death was on the Sunday, at the howre of Mattins, on the 13. day of Iuly. The Church celebrateth his feaſt, on the day after his death, to wit: on the 14. day of the ſame moneth of Iuly, to the intent, to leaue the day before, for, and vnto S. Anacletus, Pope and martyr. His body was buried in the Church of S. Fraucis, in the ſame city of Lyons, al they that were preſent shedding many teares. And euery one affirming, that in the Church of God, there was not his like or equal to be found. Pope Gregory himſelf confirmed this alſo, for being certified of his death, he ſaid: great loſſe hath the Catholik Church had, by the death of this man. His obſequies or funerals were ſolemnized in a ſtately manner.

Petrus de Tarentaſia Cardinal of Oſtia, ſong the Maſſe, and the ſame man made the funeral Sermon, taking for his text theſe words: *Doleo ſuper te frater mi Ionathan.* Among the other praiſes he gaue to S. Bonauenture, he ſaid and affirmed: that euery one that beheld him, caſt an affection vnto him, and loued him ſo much, that al that he ſaid they put in practiſe. This may be ſeen in the priuate conuerſation he had, with the greeks of that counſel, for that, vnto the moſt ſtubberne and obſtinate of them, there needed no other but to make them ſpeake with S. Bonauenture, and forthwith they were mollified and did relent, as the wax doth at the fire, and became of an other opinion. He was benigne, affable, and acceptable to euery one: he was pitiful, humble, prudent, chaſt, ſober, quiet, and ſcandalized none, and alwaies he put theſe vertues in vſe. Theſe things may be perceiued apparantly in his writings, and by that which Alexander of Hales his maiſter teſtified of him; who hauing conſidered his life and behauiour, vſed to ſay: *Behold a true Iſraelite, in whom as it ſeemeth, Adam did not ſinne.*

There

There befel a notable caſe vnto this bleſſed Saint afore he roſe to the dignity of *General miniſter*, *Byshop* and *Cardinal*. The caſe was this: that he ſaid not Maſſe euery day, ſuch was his great humility, for he thought he was not worthy to receiue the moſt bleſſed Sacrament euery day. Vpon one day among the other he heard Maſſe with great deuotion, and when the Prieſt should communicate, one particle of the hoſt was ſeen to ſoeuer from it-ſelf, and went to his mouth, and he receiued it with very great tendernes and deuotion, being thereby aſſerteined, that it was better to receiue the moſt bleſſed Sacrament with loue, then to refraine from it for feare.

This holy man was a great friend vnto Saint Thomas of Aquine, who one time went for to viſite him, and he was anſwered, that he was buſied (for he was writting the life of Saint Francis) for al that he went vnto his Cel, and looked through a chink of the doore, and he ſaw S. Bonauenture faſt at his prayer and eleuated in the aire ſome what from the ground. S. Thomas aſtoined thereat, ſaid to the fathers of the conuent that ſtood by; Let we the holy ſaint alone, that laboureth for an other ſaint. And he would not permit any to disturbe him, whereby to depriue him of his ſpiritual delight.

In Lyons there was a noble woman who had much deuotion vnto S. Bonauenture, and went alwaies vnto his ſermons, and preachings. This woman was called Simona, and was wife of a great gentleman of the citty. It befel that the woman was great with child, and when the time of her deliuery came, after moſt cruel paines, she brought forth the child dead. Then she cauſed them to cal S. Bonauenture, who being come vnto her, the woman began to lament, and beſought him to haue compaſſion on her. The holy ſaint ſeeing her lamentation was moued to pitty, and fel vnto praier, and making the ſigne of the Croſſe vpon the dead child, forthwith it roſe vnto life.

An other matron of that ſame citty, had been three daies in labour, and was in great danger of her life. They that were about her, bad her to recommend her ſelf vnto S. Bonauenture (this was after his death) and promiſe to viſite his ſepulcher. The woman made the vow, & recommended her ſelf vnto the holy ſaint, and forthwith she was deliuered of a ſonne, and alſo was free from al hurt and danger. This thing was notoriouſly and publikly knowne, through out the Prouince of Lyonneis, ſo that al the women that were in danger of childbirth, did recommend themſelues to this bleſſed ſaint, and were forthwith by his merits deliuered from al danger. Moreouer, many other perſons, vexed with ſundry dangers and troubles, as wel by bodily infirmities, as ſpiritual temptations, calling vnto S. Bonauenture, were freed and holpen, at it is prooued by the informations, which were made vnto Pope Sixtus the 4. to cannoniſe him, in the yeare of our Lord. 1482. (as Trithemius ſaith.) Our Lord God make vs worthy of his eternal glory.

## *The life of S. Alexius Confessour. Iuly. 17.*

*Among other moral documents that Iesus Christ, the Sonne of God gaue vnto his holy Apostles, in that famous sermon of the mountayne, this was one;* If they hand offend thee, cut it off, and cast it from thee, for it is better to enter into heauen with one hand, then hauing two, to goe into hel: and if thy foot or thy eye scandalise thee, doe the same to them. *He that is very and true pitty it self, commandeth vs not in this to be the executioners of our selues, and that we should be thus cruel, to cut off our owne feete and handes, and pul out our owne eyes, for the great warre they doe make against vs (yea rather the doing therof is a great sinne) but he speaketh in this, as in many other of the Ghospel, metaphorically; so that by the hands, and by the feet, you must vnderstand the person, that vnto me is hand or foote, and by the eyes you must vnderstand, that which I esteeme as the light of myne eyes, if these be vnto me occasion to offend God, I ought to cast them from me, or els to depart from them, though it be griefe or discontent of mind vnto me.*

*S. Alexius was not only contented to abandon the conuersation of strangers, which might be vnto him an occasion of offending God, but proceeding further, because his father, and mother, and his owne wife, were vnto him an impediment from the intyer seruice of God, he left and for soke them al, and went in pilgrimage ouer the world, as we may see in his life, which was written by Simeon Metaphrastes in this manner.*

AFter the Emperour Theodosius a Spaniard, the empire was diuided between his two sonnes, Arcadius, and Honorius, vnto Honorius the Occident or West obeied, and the Orient or Est vnto Arcadius: Arcadius died, & his sonne Theodosius the yonger remayned in the Oriental empire, who made his residence in Constantinople, and his vncle Honorius resided in Rome. Innocent the first of that name was Pope at that tyme, when the sanctity of Alexius which had layen hid a long tyme was discouered, the same Alexius at one and the same tyme loosing his life, and gayning the name of saint.

The father of this holy man was called Eufemianus a great noble man of Rome, and of the order of Senatours, and rich, both in spiritual and temporal goods, for he was very charitable, and his house was an ordinary refuge and receipt for widowes, orphanes, pilgrimes, and other poore men. They had al recourse to his house, and therein they found consolation and remedy in their wantes and distresses. Eufemianus had to wife a woman called *Aglæ*, who being barren was vnto them a great discomfort, because they had no children, and heires to whom to leaue their goods. They had recourse vnto God, and with their prayers importuned him, to giue them a sonne, and because they persevered in these demandes, God graunted their request, and gaue them a sonne, whom they named Alexius.

The good old wan much content, desired to see him come to the age of marriage, that they might marry him, whereby they might see their posterity increased. But the intention of Alexius was otherwise, for he being exercised in the study of humanity & diuinity, and hauing much profitted in them in smale space,

ſpace, began to haue a deſire to make proffit of that which he had ſtudied, giuing himſelf wholy vnto the ſeruice of God. His outward apparel was of ſilke and gold, and vnderneath he wore a sharpe haire cloth. He came not ofte abroad but ſpent many houres in prayer, with drawing himſelf within his houſe. He ſeemed in publike to be iocund, and ſolaced himſelf with euery one, but when he was ſegregated in his chamber, his eyes became fontaines of teares, lamenting his owne ſinnes, and the offences of the people. Now and then he gaue guifts vnto his ſeruants, but ſecretly, he gaue very much almes vnto the poore and needy. In al his good wooks which he did, he merited very much, anſwel in doing them, as alſo in keeping them ſecret, to the end men ſhould not repine at him.

He was now come vnto that age, that his father iudged it a fit time to marry him. He ſought out for him a beautiful damſel, noble, rich, and of a many other good qualities, and worthy of ſuch a ſpouſe. Alexius concealed his mind, and would not gaine-ſay his father in any thing. The day appointed for marriage came, and the wedding feaſt was made, vnto which came the principal, and beſt of the people of Rome. When night came, that the eſpouſed ſhould haue lyen together, Eufemianus ſaid vnto his ſonne theſe words: my ſonne Alexius, goe with thy bride, and conſummate the matrimony to the ſeruice of God, and then he gaue him his bleſſing.

At the ſame inſtant, God ſpake vnto Alexius inwardly, and told him what he ought to doe, to doe him acceptable ſeruice. The young man determined to obey God, and entring into his chamber where the bride was, came neere, and gaue vnto her to haue a care, and a girdle of great value, wrapped in a kercheif of ſilke, and bad her to haue a care, and take heed thereto, vntil it was Gods pleaſure, otherwiſe to diſpoſe of them. Then went he out of that chamber into an other, where he kept his richeſt treaſure, and taking money and Iewels of great price, he changed his garments, and departed from his fathers houſe. He went vnto Tiber, where (by the ordinance of God) he found a bark which was ready to ſaile. Alexius went into it. The barke brought him vnto the heauen, where he found a ship ready, in which he was embarked, and paſſed ſo vnto Laodicea. There he took land, and went on foot vnto the citty of Edeſſa in Meſopotamia.

Being come into the citty, he went to a Church, where he ſaw a picture of our Lady, of great deuotion, wherefore he determined to ſtay there. He diſtributed the money and the Iewels he had brought from Rome, vnto poore men, and holy places, and he himſelf remayned a poore man. His continual exerciſe was, to remayne (for the moſt part) before that picture of our Lady in prayer; and if any one gaue him almes, he took only that which was ſufficient to keep him from death by famine, the reſt he gaue vnto poore men. And this was his life certaine yeares, in which tyme his beauty, contenance, collour, and ſound of his voice was altered; Moreouer, he was meanely apparelled, ſo that he could not be knowen of them, which had very often conuerſed with him before.

The ſodaine departure of Alexius from the houſe of his father (he hauing at al no notice whither he was gone) put them in great grief, as may wel be imagined.

gined. His mother rising from her bed betimes, went to visite him, and found none but the bride. Who told her al that Alexius had done and said. Then began she to search in euery place, & getting notice that he was imbarked to goe into the east countries, it cannot be expressed what grief and sorrow his father and mother (which loued him dearely) felt. The mother went into a darke chamber, and laid a sackloth abroade on the ground, and couered it with ashes, and there set her downe, saying: that she would in that place continually lament, vntil she had newes of her sonne.

The bride also no lesse afflicted then the mother, after much lamenting, put off al her Iewels, and ornaments of a bride, and in place thereof, clothed her selfe in mourning garments: and said; she would stay there also, and imitate the turtle doue, who loosing her companion, continewed alwayes solitary, afflicted, and disconsolate. Eufemianus also, who had his part of the griefe for the departure of his sonne, sent many of his seruants into sundry parts, that should seeke him out: some of these arriued at the citty of Edessa and gaue almes vnto Alexius, but knew him not, though he knew them, and yealded thanks vnto God, that had brought him to that estate, to haue need of his owne seruants.

The admirable life Alexius led in that place, occasioned many to hold and esteeme him as a sainte. This opinion was confirmed, for that the said Image of our Lady to the which Alexius was so deuoute spok, and reuealed vnto the cheife of the Church, how acceptable the soule of Alexius was vnto God, and how pleasing his prayers were vnto the heauenly maiesty: Alexius being for this, much esteemed, and being by al men called the holy and blessed man: to auoide that honour which was done vnto him, he purposed to goe vnto Tharcis a city of Cilicia, to visite a Church of the Apostle saint Paul, which in that place was very famous, but yet to doe this, he must first passe the sea, wherfore hauing sayled a while, there arose a great storme, which stil encreasing, it fel out by the wil of God that he passed into Italy, and came into the heauen of Ostia.

The mariners knowing the place, and Alexius also vnderstanding it, he altered his mind, & determined to goe to the house of his father, & there to remayne vnknowne, if they would allow him a place; for he was assured that none there would know him. I wil not be chargeable or noysome vnto strangers, said he, if my father wil receiue me in his house. At last he entred into Rome, & hauing visited some Churchs and holy places, he went toward his fathers house, and met him on the way, accompanied with much people, and many seruants, conformable to his estate.

When Alexius saw and met him, he said, my Lord, I know that it is no new thing to thee, to vse poore men kindly in thy house, therefore I beseech thee for the loue of God, to haue pity, and mercy, and graunt vnto me, that I may stay in some corner of thy house, and liue of the crummes that fal from thy table. I shal not be troublesome vnto thee, nor any aggreeuance vnto thy family. In doing hereof thou shalt doe good vnto me, & also seruice vnto God, for whose sake I make request vnto thee, so shal thou and thine prosper, and find comfort wheresoeuer they be, & God shal blesse them. His father staied to behold Alexius,

xius,& though he knew him not,yet in beholding him,he felt himſelfe wholy to be moued with tender affection.

He conſidered al his words, and the laſt touched him at the hart, to wit, that al his should find help whereſoeuer they were, for then he remembred his ſonne Alexius who might peraduenture be trauelling as a pilgrime in the world. The requeſt of Alexius was to him in al parts granted, and Eufemianus appointed vnto him a litle and darke roome,the which was in the ſight of them that entred in, and went out of the houſe, and was therfore troubleſome to him,that was there within it.

This was the cauſe that S. Alexius endured many griefs and annoyances, but eſpecially the yong ſeruants of the houſe, trying his patience, ſeeing that he grieued at nothing, nor shewed any ſigne of diſcontent, when they were idle (as they were many times) they ieſted & ſcoffed at him,accounting him a ſenſeles foole: yea they gaue him buffets with their hands,and ſpurnes with their feet,they pulled the haire of his head & beard,& threw filth vpon him. But the ſeruant of God ſuffered al with great patience,neither was this onely the thing that moleſted him, but other things grieued him more, to wit, that his wife like another Ruth, would neuer returne vnto the houſe of her father, but would remaine with her mother in law. She alwayes remained with her, and both of them made continual lamentation,the one for her ſonne,and the other for her husband: vnto one it was the pangs of death not to ſee him, and vnto the other it was death not to heare newes of him.

The time already paſſed was not ſufficient to giue them conſolation, yea it rather increaſed their dolour, for where true loue is the abſence though it be long,doth not diminish,but increaſe the deſire. S. Alexius then ſeeing what his bride had ſuffered for his loue, expecting him with ſuch fidelity, her conſtancy in that she would not mary, cauſed him to shed teares in as great abondance, as on the day he firſt left her. He heard her ſometimes being alone to lament,calling her ſelfe forſaken,afflicted,wretched,and deſtitute of al comfort, complaining of her fortunes, that had giuen her ſuch as huſband, whom she could not enioy one day, calling him with a compaſſionate & amiable ſpeach, ſaying: Where art thou now mine Alexius? Why art thou ſo cruel towards me? why haſt thou done this wrong vnto me? there was neuer any that complained of thee, al theſe lamentations are reſerued for me. What offence or hurt did Ieuer to thee?

Thou diddeſt mary me, and wherefore didſt thou then abandon and forſake me? If thou thoughteſt to leaue me,wherfore didſt thou eſpouſe me? Why haſt thou kept me in ſuſpence al this time? Perhaps there is no paper nor inke where thou art; yet at leaſt thou mighteſt haue ſent a meſſage, to ſignify what thou wouldeſt haue me to doe. Should I bewaile more then I haue done? If I lament more, I muſt finish my lamentations with my life? If thou makeſt no account of me, becauſe thou art not bound to me, yet behold at leaſt thy afflicted parents, whoſe exerciſe is nothing but ſighing for thy loue. Why haſt thou not compaſſion of thy afflicted mother, vnto whom thou haſt been a greater cauſe of ſorrow by thy departure,then in her trauel at thy birth.

Theſe and ſuch like words vſed the bride of Alexius,in his hearing,as wel as

in the hearing of the ſeruants of the houſe, though they wrought not in them that impreſſion which they did in him; and indeed, this was vnto him a great temptation, which would haue ouerthrowen a ſtronger hart then his was. Yet Alexius had recourſe vnto God, and beſought him to giue him ſtrength and ability to reliſt this temptation. He alſo deſired God to comfort his afflicted ſpouſe, and to giue his mother patience. He perſeuered in his determination, prayer, meditation, and continual faſting, being his ordinary exerciſe.

He chaſtiſed his body with faſting, & hard vſage, his apparel was very poore and meane, and his bed was the bare ground. He receaued the bleſſed Sacrament euery 8. daies, and this was his life for ſeuenten yeares, vntil the hower of his glorious death, when our Lord would giue him the reward of his good works. The day of his death was reuealed vnto him, wherefore he requeſted the ſeruants that had charge of him, to lend him paper & inke, where with to writ, & hauing had them he wrot to his life with his owne hand: Then lapping vp the paper, he held it in his hand, and expected the houre of his death.

At that time Innocent the Firſt of that name was Pope (as hath been ſaid before) and it happened that he ſaying Maſſe in the preſence of the Emperour Honorius, and much other people, there was a voice heard from heauen, which ſaid: *Come you that be afflicted and loaden, and I wil refreſh you.* At that voice euery one remained aſtonished and afraid, & fel vnto the ground, crying out aloud: *Lord haue mercy vpon vs.* Then was there a voice heard towards the Altar which ſaid: *Seeke the ſeruant of God and he shal pray for Rome, and her affaires shal ſucceed proſperouſly, and behold he shal depart out of this world on Friday next.* This ſaid the voice, ſpeaking vnto al the people.

This thing was diuulged through Rome, and on the Friday, the Church of S. Peter (where the voice was heard firſt) was filled with people, euery one expecting to know who should be that ſeruant of God. The Pope & the Emperour were preſent, and ſo was Eufemianus, father of S. Alexius, and many others. The voice which had already been heard ſpoke againe, and bad them ſeeke the holy man in the houſe of Eufemianus, who ſtood hard by the Emperour. Vnto him the Emperour turned his face, and ſaid: Haſt thou ſo great a treaſure lying hid in thy houſe and keepeſt it ſecret? Let vs goe then to ſee him.

Eufemianus ſent al his ſeruants before to dreſſe his houſe, & to ſet things in order, knowing that the Pope & the Emperour would goe thither. The ſeruant which had attended on Alexius came vnto Eufemianus and ſaid; without doubt it is the poore man whom thou didſt recommend vnto me, that I should haue charge of, for I haue ſeen him doe many good works. He receiued the B. Sacrament euery eight day, he faſted continually, he was in a manner in continual prayer, and endured many abuſes that the ſeruants of thy houſe had vſed towards him. Eufemianus hearing this, went with the for moſt, and being arriued at his houſe, entred the little roome of the holy Saint, which was ſcarcely able to receiue a little man, where he found the bleſſed body lying flat on the ground, and his face couered with his poore cappe.

Eufemianus vncouered it, and forth with iſſued from the ſame a very great brightnes, and his face was beautiful as an Angel, and laſtly he perceiued he was dead. He ſaw likewiſe the writing he had in his hand, and would haue taken

taken it away, but he held it ſo hard that he was not able to get it our. Then returned he forthwith vnto the Emperour, and ſaid vnto him: I haue found the ſeruant of God, whom thou deſireſt to ſee. He is dead, and hath a writing in his hand, which is as it were glewed vnto it, that it cannot be taken away. The Emperour commanded the body should be brought vnto a great hal, and laid vpon a beare. Then the Pope and he comming thither they fel both on their knees neer vnto the body of the holy ſaint, demanding of him (with great humility) the writing that he had in his hand, and comming neer to take it, the holy ſaint let it goe without any shew of reſiſtance.

They deliuered it vnto Etius the Chancellor, to the end he should read it publikly, euery one ſtanding with attention to heare it. The Chancellor began to read it, and when he came to the place where were the names of the father and mother of this holy ſaint, and of his ſpouſe, & how at his departure he left with her the ring & the girdle, Eufemianus could hold no longer but riſing vp on his feet, he began to cry out aloud, tearing his white haires from his heard. Then the threw himſelf vpon the bleſſed body, and ſaid: O my ſonne, why haſt thou delt thus with me miſerable wretch, and thy ſorrowful afflicted mother? Thou haſt ſeen vs bewaille and lament daily for thy ſake, why haſt thou been ſo cruel, that thou wouldeſt not make thy ſelf knowen vnto vs, knowing that thou wert the cauſe of our lamentations? Now doe I know thee, and that to my more ſorrow, ſince that I haue ſeen thee dead before I did know thee. Ah wretch that I am! Who shal giue vnto mine eies a fountaine of teares, that I may bewaile thee day and night? The mother alſo was certified hereof, who like a lyones out of a caue, renting her garments and weeping aboundantly (as she that had been expert in that exerciſe she requeſted the people that kept her back, to let her ſee the body of him that had been cauſe of ſo much ſorrow and griefe vnto her. Let me haue leaue (ſaid she) to ſee him whom I brought into this world with much paine, ſince this ſame day is dead al my hope. To day al the conſolation I expected is finished, and that was no other, but once to ſee my ſonne. I ſee him indeed, but this my ſight is a renouation of my complaints.

Then came his ſpouſe, ſpeaking words that would haue moued a hart of ſtone to commiſeration and pity. The Pope and the Emperour were compelled to interpoſe themſelues, to keep them from the bleſſed mans body, and to ſtil their complaints. Then they would haue caried it to the Church of S. Peter, but the throng of the people was ſuch (that came to ſee and to touch the bleſſed body) that it was not poſſible. The Pope aſſuring them that the body should not be buried for certaine daies, the throng of people was ſomewhat diminished, and it was carried vnto the Church, and layd in a ſtately and eminent place. It that place it remayned ſeuen daies, al which time his father mother, and bride, neuer departed from that bleſſed body. Many ſicke men recouered their health, and at laſt it was buried in the Church of S. Bonifacius, as the Romane Martyrologe ſaith. The Church celebrateth his feaſt on the 17. day of Iuly: and his death was about the yeare of our Lord 410. In the time of the afore named Honorius and Theodoſius the ſecond.

## *The life of S. Symphoroſa and her ſeauen ſoones Martyres. Iulie 18.*

THE diuine Scripture ſaith of Hely the Prieſt, that he could not ſee the light, if the candle did burne cleare, which is as much as if it were ſaid: that he had ſo weake a ſight, that if the lampe which burned in the Temple, burned clearely, it did offuſcate and dimme his ſight (as Cardinal Caietan vpon this place ſaith) but if the Lampe did burne more dimmely and gaue but ſmal light, then ſaw he ſome what better. This whith befel vnto Hely, who could not ſee the light but when it was done or almoſt extinguished, befel alſo vnto them that martyred the holy Saints, and vnto them that were preſent at their Martyrdom. Becauſe the light of their faith, the brightnes and the beauty of their heroycal vertus, the magnanimity, and the valour of their courageous minds were not to be ſeen, nor shewed it ſelf, but in the time of their death, when their mortal life was extinguished. And if this verity was euidently ſeen in al the Martyrs, it was apparant in S. Symphoroſa and in her ſeauen ſonnes.

He that ſhould haue ſeen the Martyres before their Martyrdom, would haue iudged them fit to doe the actiue and nimble tricks of yong men. They which had ſeen the mother would haue deemed her fit for mariage and to bring forth children, but when the houre of their death came, then their great faith was made apparant, and the valorous mind of the mother and her ſonnes was laid open in ſupporting moſt cruel torments. For which cauſe they were highlyn. garded and eſteemed, and ſo they ſhal be as long as the world endureth, the life of theſe holy Martyrs, collected out of the Martyrologes and out of other Authours was in this manner.

IN the time of the Emperour Adrian there was a holy matron called Simphoroſa, who had been married with one called Getulus, who by the commandment of the ſame Adrian, was condemned to be burnt, becauſe he confeſſed the faith of Ieſus Chriſt, together with Cetalius Amentius, & Primitiuus. And becauſe the life of Getulus endured longer then the others in the fire, the executioners gaue him many blowes with their billes and baſtinadoes on the head, and ſo killed him. Simphoroſa remained widdow (hauing ſeauen ſonnes) whoſe names were Creſentius, Iulianus, Nemeſius, Primitiuus, Iuſtinus, Stecteus, and Eugenius.

This holy woman departed from Rome with her ſonnes, for that her huſband had been put to death in that place, and went vnto Tyber, there to dwel, yet she was taken in that place, and with her al her ſonnes. The Emperour made vnto her proffers and promiſes to moue her to alter religion, and to ſacrifice vnto the Idols, but ſeeing that way did not preuaile, he began to menace her, and that preuailed as litle, whereupon he came to deeds, and firſt he cauſed many buffets to be giuen her on the face, then he cauſed her to be hanged vp by the haire, and made her to hang long in that ſort.

The good mother finding her ſelf in that eſtate, she inſtructed her ſonnes, (which were before her) as if she had been at liberty, and ſaid, if she that was a weake

weak and feeble women ſuffered the torments with ſuch good courage, it was fit that they which were men of courage & valour should be ready to ſuffer & ſupport any torment whatſoeuer should be giuen them. It would be a shameful thing for you my ſonnes (ſaid she) not to imitate your father, and me your mother, in ſupporting troubles and torments for the loue of Ieſus Chriſt, who is ſo liberal, that he promiſeth to giue reward in heauen for a cup of cold water that is giuen in earth for his ſake. What shal then be the reward that he shal haue, that shal giue his bloud, and his owne life for his ſake? Behold, my ſonnes, theſe torment doe not giue ſuch paine as they ſeeme to doe, or as one thinketh, when they are ſuffered for the loue of Ieſus Chriſt. There is felt in them conſolation and recreation. And I who now doe proue them, doe think that the Tyrant wil be more tired in tormenting, then the torments themſelues wil afflict me.

The ſonnes took great hart and courage at the words of their mother, and prepared themſelues to enduren & abide any punishment of affliction for the loue of Chriſt, but the Tyrant chafed ſo at her, that he cauſed many baſtinadoes to be giuen her as she hung in the ayre. Laſtly he cauſed a great ſtone to be tyed vnto her neck, and ſo to be throwne into the riuer, where she rendred her ſoule vnto God. Her body was buried by Eugenius her brother, a great man of account in that Citty. The Emperour on the next day cauſed the ſeauen brethren to be tied vnto ſeauen poſtes, and put them to death in ſundry manner. He cauſed a launce to be thruſt through the throte of Creſcentius, and a ſpare to be thruſt through the breſt of Iulianus, and to the hart of Nemeſius, and into the belly of Primitiuus, and cauſed Iuſtinus to quartered, and the body of Staceus to be wounder in euery part, and the breſt of Eugenius to be opened in two parts. After they were dead, he made them caſt their bodies into a ditch, though in proceſſe of time they were taken out, & carried vnto Rome, into the Church of S. Michael in the fish-market and there were buried. The Martyrdom, according to Onuphrius, was in the yeare of our Lord 136. (Baronius ſaith 138.) in the time of the Emperour Adrian. The holy Church celebrateth their feſtiuity on the 18. day of Iuly.

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## *The life of S. Margaret Virgin and Marty^r. Iuly. 20.*

IN *the Ghoſpel Chriſt ſaith* That the Kingdom of heauen is like vnto a marchant, that ſeeketh and buyeth pretious ſtones, who if by chance he find any of great value, he ſelleth al that he hath and buyeth the ſame. *S. Iohn in the Apocalipſe ſaith: That the gates of heauen be decked with Margrites; if Margarites therfore doe adorne the gates, it is certaine that there be many more within the houſe. There is one more pretious among the reſt, and that is our Lord Ieſus Chriſt. This name Margaret agreeth fitly to our Sauiour (as S. Auguſtin and S. Ambroſe both affirme) the reaſon thy gather out of Pline in his 9. Book and 35. chap. For as the pearle is generated in the ſhel by the dew, within the ſea, euen ſo the temporal generation of the ſonne of God was made in the bleſſed womb of the holy Virgin by the*

*dew of the holy Ghoſt, in the tempeſtuous ſea of this world. This Iewel is of that price and value, that it only is ſufficient to make a man rich and happy. They which ſeek Iewels, that is to ſay, deſire to acquire and get vertue, and grace, as ſoone as they haue notice or knowledge of this Iewel, ſtreight they ſel al that they haue and buy the ſame, as the Apoſtles did and many other holy Saints. And though they get it not in work and deed, yet if one deſire to attaine in the celeſtial Kingdom, it is conuenient that at leaſt he get it in wil, eſteeming more of God then of any temporal goods or poſſeßion whatſoeuer. This S. Margaret did put in effect, for she hauing knowledge of this precious Margarite, which is Ieſus Chriſt, to obteyne it she gaue her goods, her liberty, and her life alſe; and in this manner one, Margarite gayned an other: Becauſe the Virgin Marg. gayned and attayned the true and pretious Margaret, I meane the Iewel which is Ieſus Chriſt.*

*The life of this holy Virgin was written by Symeon Metaphraſtes, although he calleth her Marina. It may be she had the one and the other name (or els there was ſome ouer ſight in him that took her life out of the Roman regiſters) for the ancient writers did vſe much to abbreuiate words, and it may be, he put only two or three letters for her name, and by reaſon of this, the name might be miſtaken. But to omit this, he writeth her life in this manner.*

SAint Margaret was borne in Antioch, and was the daughter of Eſedius a Prieſt of the Idols. Her mother dyed when she was yet a very little one, and her father gaue her vnto a good woman to brought vp, who dwelt in a village fifteen miles from Antioch. This woman was a Chriſtian, ſo that she not only brought vp Margaret in manners, but alſo inſtructed her in the faith of Chriſt, in ſo much that when she came to the yeares of diſcretion she reſolued to be a Chriſtian, and began inſtantly to exerciſe her ſelf in good works, as faſtings, mortifications, and praier.

This holy Saint was compaſſionate and pittiful aboue meaſure, for when she had heard them ſay that by the commandement of Aurelianus, who at that tyme was Emperour of Rome, many Chriſtians were martyred, and was informed of the torments they endured, and how they ſupported them; how ſome were ſcourged, other beaten with clubs, others put to death by ſtoning others by fire, & the like; her hart tendered, and as it were melted away with ſorrow. And though the holy damſel bewailed it for pitty, conſidering how a people ſo good & ſo worthy to liue, should be ſo euilly entreated and put to death with ſuch cruelty, yet it reioiced her againe, when she vnderſtood that they shewed ſuch fortitude in their Martirdoms, and that they died with ioy and content, for the loue of Ieſus Chriſt. Whereupon she ſaid: O that God would shew me the fauour to put me in the number of ſo bleſſed a compagny. He father had notice hereof, and it grieued him much that she should be a Chriſtian: then it came to his mind, that she which brought her vp had been occaſion thereof. Whereupon to reuenge himſelf on both of them, he thought to ſay that Margaret was not his daughter, and that he made not any more account of her, as if indeed she had not been his child, and left her in the hands of her nurſe, to the end she should be weary of keeping and maintayning her, and in finding her meate, drinke, clothes, and other helps.

The good woman was very poore and had no other goods but a few sheep, and was compelled (as ſaith Theoſtitus, an ancient Authour that wrote the life of

life of this holy Saint also) to put Margaret to keep them. She was very faire & beautiful, and being one day with her sheep on the plaine feild, Olibrius, who was President of Asia, passed by her, and trauelled towards the citty of Antioch with an intent to persecute the Christians, he espied the yong maid, and seeing her to be very faire, he was enamoured of her, and drawing neer vnto her, he asked who she was, what was her name, and of what linage? The holy Virgin answered: I am borne of noble parents, my name is Margaret, and I am a Christian. Olibrius said: The two first things beseeme thee wel, but the third not so, because so beautiful a yong virgin ought not to adore for God a man crucified. The holy Virgin answered: How knowest thou that Iesus Christ was crucified, that he is God, and that he rose from death the third day, and that he ascended into heauen gloriously? Thou hast no reason to belieue one thing, and to deny the other. Whether that which I say be right or wrong (said Olibrius) thou shalt soone see, and commanded her to be taken and carried vnto the citty, where she was emprisoned.

Olibrius in Antioch made a solemne Sacrifice vnto his Gods for the victories of his Emperours, as was his ordinary custome at his first comming vnto any countrey or city. After that he had signified vnto the chief and principal men of the city the cause of his comming, he began to exercise his office against S. Margaret. He caused her to be brought before him, where was assembled much people of the city, and in the hearing of euery one he began first with entreaty and great proffers to procure her to change her opinion, and to adore the Idols and promised her also to take her vnto his wife, but when neither these promises nor any other thing preuailed with her, he began to threaten her grieuously. But the blessed damsel, who had already found out Iesus Christ, the most pretious Iewel, shewed to make no reconing neither of his offers nor of the menaces of the Iudge, and therfore determined rather to loose her life, then to loose the Iewel she had already found.

Olibrius seeing the constancy of her mind, caused her to be stripped, and to be beaten in a publike place, with wands of iron, and to be put on the torment called Equuleus, and there her armes and legs to be drawne out in most cruel sort. This torment pulled her limmes quite out of ioynt, and put her to most extreame paine. The holy Saint lifted her eyes vp vnto heauen, & desired Iesus to help her. The Iudge was enraged and fretted more against her, because he heard her whilst she was on the torment to name often that sweet and blessed Name, and caused al the flesh of her tender body to be rent and torne with certaine hooks of iron. This was done with such cruelty, that from the body of the holy saint, the bloud flowed like a streame. In some places of her body the naked bones might be seen, in such sort that they that were present wept and lamented for compassion and pitty, and counselled her to adore the Idols, to procure her deliuerance from these torments. The Iudge himself turned his face, because he would not see her euil entreatings. The holy Saint said: This torment of my body is the content of my soule, and the greater the paine shal be in earth, euen so much greater shal the glory be in heauen. The lillies and the roses doe waxe green, and are refreshed with the dew of heauen, and so doth my soule with these torments.

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The Iudge cauſe her to be taken from this torment, and to be put in priſon. As she was at her prayers, on a ſuddaine she heard afeareful noice, which was cauſed by the diuel, who had taken on him the shape of an huge dragon, and to threatned her, to the end that she should cõſend to that which Olibrius ſaid, adore the Idols. The holy Virgin made againſt him the ſigne of the Croſſe, and he burſt a ſunder.

Then at that inſtant appeared a very great brightnes in that darke priſon, and a voice was heard which ſaid: *Reioyce thou Margaret the hand maid of God, in that thou art the conquerour of thine enemies.* Thou haſt vanquished the great Tyrãt, and terrified the deuil in shewing thy ſelfe to haue ſo valiant a hart, be not ſaint nor quailed in the remnant that is to come, becauſe that very shortly thy torments shal haue an end, and thy glory shal begin. This voice comforted the holy Saint very much, and the more for that she ſaw herſelfe healed and cured of al her wounds: wherefore she yealded harty thanks vnto God, and herewith she paſſed that night.

On the next day Olibrius cauſed her to be brought againe before him, there being aſſembled more people then was before; and when he ſaw her whole & ſound, and not the leaſt ſigne of any blow, he was aſtonished, and ſaid vnto her: Margaret, conſider how the mighty Gods, hauing not regard vnto the iniuries thou haſt done in that thou wouldeſt not adore them, haue had compaſſion in curing thee of al thy infirmities. Be not thou any more vnthankful vnto them, leſt they change their clemency into rigour, and chaſtice thee according to thy merits.

The holy Virgin anſwered and ſaith: Vntil his preſent I haue had not kind of obligation to them whom thou calleſt Gods, ſince they haue not healed me, and can leſſe heale any man at al. I render harty thanks vnto my Lord Ieſus Chriſt, becauſe he is potent, and he hath healed me: vnto him am I much bound for this benefit. The iudge cauſed her to be ſtripped, and to torment her with burning torches applied vnto her breſts and her ſides, whilſt this torment endured, the holy ſaint made her praier to God, who had giuen her ſtrength to ſupport it. Then Olibrius commanded there should be brought a great veſſel, which he cauſed to be filled with water, and he commanded the hands & feet of the bleſſed Virgin to be tyed, and threw her into the ſame veſſel, that she might be drowned in the ſight of euery one. So it was done. When the officers would haue caſt the holy Virgin into the water, she ſaid: Now I want not any other thing, I haue alſo deſired to be Baptiſed, and vntil now I haue not had that fauour. My good wil and this Martirdom shal ſupply the wants of my Baptiſme.

S. Margaret was ſcarce put into the water, but there begun a great earthquake. Then was ſeen a light to aſcend, and in the midſt therof a doue, which ſet led her ſelf on the head of the holy Saint. The bands the Virgin had on her hands and her feet, were looſe of themſelues, & she departed out of the cauldron: and the light and the doue vanished doth away together. The people hauing ſeen this maruailous wonder, began to shew ſignes of ioy, and many (with loud voices) confeſſed Ieſus Chriſt to be the true God. Olibrius vſing towards them his accuſtomed cruelty, cauſed many of them to be beheaded.

ded, and the ſame cruelty he vſed againſt S. Margaret. Before the ſword came to her necke she made a deuout prayer vnto God, deſiring him that he would be pleaſed to shew mercy vnto al thoſe that being in trouble should cal on the holy name of Ieſus, and would remember her Martyrdome (& eſpecially women that were in danger in labour of child) the which was heard by the heauenly Maieſty.

The Church celebrateth the feaſt of S. Margaret on the day of her Martyrdome, which was on the 20. of Iuly, in the yeare of our Lord 278. in the time of the Emperour.

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## *The life of S. Praxede Virgin. Julie 21.*

*THe Prophet Ezechiel riciteth the occaſion by which the wretched Sodomites fel, and gaue themſelues vnto ſuch great vices, that they deſerued to be conſumed with the fire that fel from heauen, for he ſaid they had aboundance of bread, & gaue no almes, they were rich, but they were couetous. This was the beginning of theyr perdition. So that al they which be rich, if they wil auoid the occaſion of falling into many vices, ought to vnderſtand, that of neceſsity they muſt giue great almes, becauſe God wil aske of them a very ſtreight account, and therefore their goods shal be vnto them an occaſion of ſaluation or condemnation. This did S. Praxede wel vnderſtand, who being very rich, gaue great almes, and was therefore freed from many vices, and God gaue vnto her the heauenly glory. Her life was writen by one Paſtour a Prieſt of her time, who was the man that buried her holy body. It was alſo writen by Venerable Bede, and was in this manner.*

SAint Praxede was a Roman, and daughter to Pudens, a man of great riches of the order called Patricij, or of the Senatours. Se was ſiſter to S. Potentiana, & she had a brother called Nouatus. She liued in the time of the Emperour Antoninus, in whoſe time many Chriſtians (for the faith of Ieſus Chriſt) and thoſe that fled from the perſecution, were in great dread, feare, and affliction. Such as were afflicted herewith S. Praxede comforted, and lodged in her houſe, and gaue them meat and drinke, and if they would depart from Rome to other parts to be more ſecure, she gaue them money for their iourney. If any Chriſtians eſcaped the torments and remained conſtant and firme in the faith, she cauſed them to be cured, and to be wel entertained in her houſe. If the Chriſtians were put to death, she buried them, and al the while they remained in priſon, she ſent them meat, and prouided alſo for their other neceſſities.

Nouatus her brother dyed, who left vnto her certaine ſtones or hote-houſes, which Pope Pius the Firſt conſecrated into Churches at her intreaty, who alſo ſet a font-ſtone in it. Saint Praxede being exerciſed in theſe good workes and ſuch like, her father, mother, and brethren, being already dead, and ſeeing the great afflictions the whole Catholike Church endured by the perſecution, and beholding ſo many ſlaughters and vexations of the Chriſtians, deſired God with great inſtancy, that it would pleaſe his goodnes to take her out of this life.

God heard her prayer, for vpon this she fel sicke, and perceiuing her death to draw neer, she distributed al her goods which remained, among the poore, which when she had done, she rendred her spirit vnto God, her soule departing vnto heauen, to enioy the fruit of her good works. Her body was buried by a Priest called Pastor (who wrot her life) in the Church-yard of Priscilla, in the way called Salaria, neer vnto her father, mother, and brethren. The Church celebrateth the feast of this holy woman on the day of her death, which was the 21. of Iuly, about the yeare of our Lord 166. (Span. 150.) Antoninus Pius being Emperour.

## *The life of S. Mary Magdalene. Iuly 22.*

THAT great freind of God Moyses, hath left written in the Book of Genesis, That when God created the world in the beginning, he made two great lights but the one bigger then the other, and placed them in heauen. The greater was to giue light in the day, and the lesser to shine in the night. These two lights, to wit the sunne and the moone, adorne the heauens very much. Iesus Christ our Lord, at such time as he founded his Church, put therein two lights, that is to say, the sunne and the moone. The sunne was to giue light to them that walked by day, and the moone should illuminate them that trauel by night.

Now let vs see who is this sunne in the Church, and who is this moone. We may wel say this sunne, cleare, resplendent, and without any spot or staine, is the glorious Virgin Mary, for her very great clearenes and fairenes; for that she bore in her womb Iesus Christ our God, who is the true sunne of Iustice, and because she is clothed with the sunne, as the Euangelist S. Iohn saith of her in his Reuelations in these words: I saw woman clothed with the Sunne, whom al the holy Doctours say is the mother of God. But how commeth it to passe, that she is said to be the president of the day, and to giue light thereunto? They are like the cleare and bright day that be in the grace of God, because these doe works worthy to be seen. Of these then is this sunne president, and to them giueth light in shewing them the way of vertue, by which men goe vnto heauen.

We haue already found who is the sunne, and the greater light of the Church, to wit the Religious Virgin Mary, now let vs seeke who is the lesser light, which illuminateth the Church by night. This is the second Mary, the blessed S. Mary Magdalene, and this name fitteth her very wel. For as the moone on the one side is darke, and on the other side where the sunne beholdeth her is cleare and resplendent, euen so part of the life of this B. Saint was vgly, darke, & spotted with many sinnes, but on the other part whereunto the true sunne of Iustice Iesus Christ directed his beames, and conuerted her to him, it was beautiful, cleare, and resplendent.

But why, wil you say, is she president of the night and doth illuminate it, and giueth light to them that walke by night? With great reason we may cal them night, which be in mortal sinne, they which commit deeds vnworthy to appeare before the eyes of men. Of these was S. Mary Magdalene is president, shewing vnto them the way of penance, wherein they ought to walke. These two lights were chiefe ornaments of the Catholike Church, and now we are to see one of their liues, to wit, of the lesser of them, collecting it out of the Euangelistes and other graue Authours.

There

THere hath been a doubtful queſtion about Magdalene, to know if there were but one only or els more. For Theophilactus a Greek Authour, ancient & of good authority, ſaith there were three. One was she that anointed the feet of Ieſus in the houſe of Simon the Phariſy, & this was the ſinner, the other was the ſiſter of Lazarus & Martha, & the third was she that powred the ointment vpon the head of our Lord, when Iudas murmured that the ointment was caſt away, becauſe he would haue ſold it, & then haue ſtollen the money. S. Ierome S. Iohn Chriſoſtome, & Origene ſay that there was two, the one the ſinner, & the other the ſiſter of Lazarus & Martha, and this they ſay was she that anointed the head of our Lord. S. Auguſtine, S. Ambroſe, S. Gregory and S. Leo, both Popes, venerable Bede & other Latine Authours, iointly with many Councels ſay that there was but one Magdalene, to wit, the ſinner, that was the ſiſter of Lazarus & Martha, and did anoint Ieſus Chriſt. And that it is ſo, it is the common receiued opinion of al the Church (which holdeth that Magdalene, whoſe feaſt she celebrateth, was the ſiſter of Lazarus and of Martha. That she was the ſinner, it is ſufficiently shewed and conuicted out of this daies Ghoſpel, which calleth her the ſinner, and therefore ought to be of force with euery reaſonable man, for it ſeemeth that otherwiſe the Ghoſpel should doe her notable wrong, in deſcribing her for a publik ſinner, if she had not been ſuch an one.

Wel, preſuppoſing that there was but one only, I ſay that she was nobly borne, and her father was called Sirus, and her mother Eucaria, who were very rich in temporal goods. Theſe died very ſoone, & beſide Mary Magdalene they left two children, to wit Lazarus and Martha. The brother & two ſiſters diuided among them the goods their father left them. To the lot of Lazarus fel many poſſeſſions about Ieruſalem. Bethany which was farre diſtant from Ieruſalem fel vnto Martha, and the caſtle called Magdalene, neer vnto Naym, fel vnto the part of Mary, & thereof she took the ſurname of Magdalene. This ſay the Authours of her in writing of her life.

S. Luke ſaith she was a publik ſinner, shal we conſider the cauſe thereof? It is ſaid before, that her father and mother, who should haue had care of her, were both dead. She was left rich, yong, and beautiful, for which cauſe she went apparelled in braue attire, and dreſſed vp her ſelf more then was fit, and this cauſed her to ſee & to be ſeen. And though ſome times she dwelt in Naym, which was neer to her mannor houſe, yet the more certainty is, she dwelt in Ieruſalem, the moſt principal city of the countrey; as ſoone as she came abroad many yong men followed her, and this was the beginning of her ruine. Some ſeeme to ſay, that she was not bad, but only ſeemed ſo to be, and that she did no other euil, but that she was braue without meaſure, and that she delighted in much ſpeach & gallant apparel. Theſe that ſay thus, think to doe honour vnto this ſaint, but they take it from Ieſus Chriſt, as you may ſee by the example of a Phiſitian, who hath in cure a ſick man at the point of death, yet he giueth him Phiſik, and healeth him: and any one ſay, this ſicknes was a ſmal matter, the leſſe he maketh it, the more he diminiſheth the fame & credit of the Phiſitian. If Magdalene was wicked only in shew, the healing and conuerting of her by Ieſus Chriſt, as he did, should haue been but a ſmal matter to that, if she had

been wicked indeed. Yea if this had been ſo, the Church would not haue deprined her of the title of Virgin, neither would the Euangeliſt haue giuen her the name of publik ſinner only for ſeeming to be ſo, if ſhe had not been ſuch indeed, therefore we ought not ſo to ſay.

Others goe vnto another extremity, and ſay ſhe was a common harlot at the ſtewes, but this is alſo farre from the truth. For thoſe which are brought to that miſery, be not only fraile, but alſo very poore. But let it be granted that Magdalene was fraile, yet was ſhe not poore. The truth is Magdalene was one of thoſe women, that are called in the city enamoured, & loue to be among people, and to keep company, and ſo by litle and litle, ſhe began to fal to worſe. She thought that the perſons with whom ſhe began to deale would haue had great reſpect vnto her honour and credit, and haue kept in ſecret, when perchance they themſelues vanting of it, published her to be naught in al the city. Iudas the ſonne of Iacob went one day to ſee his cattle, & by the way he met Thamar and thought her to be a leud woman, and agreed to lye with her. Then he ſent a kid, which was the price of the ſinne, and he that brought it for her, went vp and downe enquiring for a leud woman, & published, that which was done in ſecret. It is an ordinary thing to haue women defamed by them, whom they think would haue moſt reſpect and regard vnto their honour and credit. The infamy of Magdalene aroſe of the ſame men which had vſed her company, and vanted thereof, in ſuch ſort, that ſhe loſt her name of Mary and Magdalene alſo, and was called by no other, but of ſinner, in al the city. This is the cauſe why the Euangeliſt conforming himſelf to the time gaue her that name that euery one gaue her.

It is conuenient alſo that we conſider, that the city of Ieruſalem being in diſorder (as is apparant by the Euangeliſts) ſince the chiefe men and Prieſts, were proud, ambitious, couetous, and hypocrites, ſuch alſo were the inferiour ſort of people, who ordinarily imitate the great men. What then was the cauſe, that ſuch account was made of the ſinnes Magdalene, by calling her only the ſinner? The reaſon hereof was this, that Magdalene was nobly borne, and in ſuch people euery litle fault is a great offence, & euery imperfection is iudged to be a great ſinne. A reaſon was alſo, becauſe at that time the world had not loſt al ſhame, as it hath in theſe our daies. For now ſinne is become licencious, in ſo much that ſometimes it is counted no ſhame at al, yea ſome there be that vant and glory in their ſinnes. And though in the time of this ſaint there were many ſinners, yet they were aſhamed to be reputed ſuch, and this was the principal indignation the Scribes & Phariſees conceiued againſt Ieſus Chriſt, who laid open their faults, & reproued publikely their vices in the ſight of the people, whom they deſired ſhould haue them in reuerence and authority, and alſo haue a good opinion of them. Becauſe Magdalene was brought to that paſſe, that ſhe fel headlong from one vice into another, and cared not to be ſeen, and to be reputed a wicked woman, therefore were her offences ſo publik. Yea I ſay not much, when I ſay of her, that ſhe fel headlong from vice to vice, without any feare of God, or reſpect of people, ſince that S. Luke affirmeth that ſhe had ſeuen diuels, which were caſt out by Ieſus Chriſt.

The holy Doctours, & eſpecially S. Auguſtine ſay, that ſhe was not poſſeſſed of the

of the diuel in that manner as wel it, but that shed had al the vices that women could haue. Cæsarius saith in a sermon, that the vsage of sinne maketh a man not to know a sinne, but commeth vnto that wich Dauid saith: *he hath not any respect vnto God, and sinneth as if there were no God.* When they first put the yoak on the Oxe, and that he beginneth to draw, it is a great paine vnto him, for the first time, but when his neck is hardned, he careth not then one with. The first sinne a man committeth afflicteth and molesteth him, and he saith, what wil be said of me? what shal I get by this offence? what if I dye in this sinne? But let him get an euil vse, then taketh he no further care. So happened it vnto Magdalene, who though she sinned at the first in feare, yet afterward she had neither feare nor respect of it at al.

There be some Authours wich say, that she liued this leud life twelue yeares, and that then she was conuerted vnto goodnes. The occasion of her conuersion is not knowne, but by coniecture. It may be her sister Martha, desirous to see her change her life, perswaded her to goe to heare one of the Sermons of our Sauiour Christ. And to induce her to goe, it may be she said our Sauiour was a beautiful man, gratious in his speach, wise and prudent in his words, & that he did many wonderful things, and had a very great resort of people that listned vnto him, and followed him: If these were the beginning of her conuersion, we may belieue that our Sauiour in the sermon which he made, spoke such words as touched her hart, and caused her to open her eyes, to see the miserable state wherein she was and to she many teares for grief and sorrow for her wicked life. We may also imagine, that whē our Saniour ended his speach, she couered her countenance, and as hind that is wounded, went home, eand neuer stayed for the company that came with her. She shut her self in a chambe, and wrong her hands, sighing and sobbing with these words.

O lost man woman! ô abhominable creature! ô woman dishonour of al yoman! vnworthy to liue, that hast deserued thousād hels, how hast thou liued? what account canst thou make? where is thy credit and honour? whither is thy honesty departed? what account wilt thou make vnto God? Magdalene, what account maketh God of thee? O God, why doest thou permit such a wicked woman as I am to liue in this world, since I am the stumbling block and destruction of the men of the Citty? Had it not been better, ô my God, that my soule only had gone to hel, to the end that it being destroyed, I might not haue been the cause and perdition of so many? Is it thy wil (ô Lord) that I should chastise my iniquities by depriuing my self of my self? Oh thou willest not that, for that thou willest not that my soule should be condemned. I imagine with my self that which thou willest, to wit, that without taking away my life, I liue yet as if I were a dying, & that I vse this my body as the enemy of thee and me. This I promise to doe ô Lord: but because my sinne hath been publik and notorious, it is fit that I first doe publik pennance, and present my self before thee whersoeuer I can find thee, to the end I may shew in thy sight that dolour and grief which I haue conceyued of my former life. Arise vp, why stay I to doe it? This being said, Magdalene stripped her self of al her braue array and profane ornaments, & put on other more decent: & vnderstanding that Symon the Pharisey had inuited Iesus Christ to eate in his house, she determed to goe

thither. And becauſe her filthy ſinnes made ſuch an euil ſauour, that she was grieuous to her ſelf, she took a boxe of pretious and odoriferous ointments, and walked thither wards.

Great were the conflicts Magdalene had by the way, the diuel endeauouring to hinder her voyage, as his vſage is: for euen as Laban did not purſue Iacob, as long as he was in his houſe, but when he departed to goe vnto his fathers houſe euen ſo the diuel troubleth but little them whom he hath in priſon, but if he ſee that they wil depart from him, he laieth al his forces againſt them, and vexeth thē terribly. So did he vnto Magdalene, for he ſaw she eſcaped from his hands, and therefore he put in her head many fantaſies & difficulties, as ſaying: How grieuous it would be to abandon the pleaſures and delights of her former life, that she could not continue in doing pennance, and alſo the shame to appeare before Symon and the other gueſts which were Phariſies, ſcoffers, and deriders of others, not knowing whether Ieſus Chriſt would receiue her into fauour, he being chaſtity it-ſelf, and she dishoneſty in ſo high a degree. Now she ſtaied a little, then she turned back, combating with the fury of theſe thoughts; but at the end, ayded by God, she went on, and being comē into the Phariſeys houſe, she went alſo into the hal where they dyned.

It was the cuſtome of the Hebrewes to eate as it were lying flat on the table. They had certains long bords which would ſuſtaine a great waight, and were not very high from the earth, vpon them they went, and lay round about them, leauing a place in the middle where to ſet the meat, and a ſpace for the wayters. In this manner was Ieſus Chriſt at the table of Symon, & the Euangeliſt S. Luke ſeemeth to ſay ſo much, in ſaying: that Magdalene came behind, and ſtanding on her feet, bowed her head, and began to kiſſe the feet of our Sauiour, and to wash them with her teares. Al the gueſts and al the reſt, caſt their eyes vpon her. It confirmeth much the opinion of them that ſay, the Hebrewes vſed to eate their meat in this manner, that in the ſupper Chriſt made with his Apoſtles, S. Iohn leaned on the breſt of Ieſus, which by no meanes could be conueniently done, except we ſay, that they ſat at the table in the a fore named manner.

Wel, Magdalene came into the hal where they dined: Oh how did she blush, or how ashamed was she, to come alone, where al the other were men, not diſcret and aduiſed, but for the moſt part malicious diſſemblers? As ſoone as she came into the hal, she ſet her eyes vpon Ieſus Chriſt, & came behind him, & took his moſt holy feet, which he had alwaies bare, and began to kiſſe them, powring on them riuers of teares, which ran downe like showers frō her eyes, ſo that they ſufficed to wash them. After she had washed them, she wiped and dryed them with the haire of her head, which were like threds of gold, and then annointed them with a moſt preious or coſtly ointment, which she had brought. She employed (as S. Gregory ſaith and S. Paul counſelleth) her eyes, her mouth, her hands, and her haires, in the ſeruice of God, for she knew she had imployed thē before in the ſeruice of the diuel. She was not heard to ſpeak with her mouth any word at al, though we may thinke she diſcourſed largely with her ſelf in her hart, like to thoſe which Ieremias ſaid in his lamentations, to wit: Behold, ô Lord, and conſider, that I am become wil and miſerable, behold

hold, ô Lord, this ſoule thou haſt created vnto thy image and ſimilitude is become now ſtained, ſpotted, and filthy, that ſcarce remaineth the shape of that it was wont to be: Behold this body which thou haſt made ſo beautiful, become ſo vile, filthy, and ſtinking, that it can not be endured, yea my ſelfe doe loth it: yet becauſe it is thy work manship doe not deſpiſe it, take from me this filthines and vilenes, reforme me wholy, & reduce into my ſoule my former beauty, that I doe not hereafter ſeeke to pleaſe any mortal man, that I doe not make any reckoning of any hereafter, yea that I may fly from them, as from mortal enemies, that I may be acceptable vnto thee only: thou art mighty, merciful, pittiful, thou art able to take away my ſinnes, by thy infinit mercy and power. Remit them therfore, that Angels and men may praiſe and laud thee. Theſe and ſuch like words might Magdalene ſay priuately to herſelf, the Sonne of God ſuffering her to continue in her waylings and lamentations, for that he was delighted to ſee the change of her former life.

Sometimes the heauens doe moyſten the earth, and againe, the earth by giuing fit matter by which to draw vp clouds & vapours, it moiſtneth againe the heauens, from which it hath receaued moiſture: So Magdalene that was earth moiſtned the feet of Ieſus Chriſt, Creatour of heauen, from whom she had receiued that moiſture. He permitted her to weep, becauſe she had much moiſture in her hart, which was empoiſoned, that is to ſay, her ſinnes, which she had committed: and it was fitting that they diſtilled out in teares by the way of her eies, and this was a great remedy, for Magdalene did not like Saul, Antiochus, & Iudas, who lamented their ſinnes to no benefit, which came to paſſe becauſe their ſinnes were many, and their ſorrow ſmal, but becauſe her ſinnes were great, she lamented much. Let him therefore that would haue pardon of many ſinnes weep aboundantly, that is to ſay, let him haue great ſorrow and contrition for them. You muſt alſo vnderſtand (as Petrus Damianus ſaith vpõ this paſſage) that Magdalene did wash, kiſſe, & annoint both the feet of Chriſt & not only; which ſignifieth that the ſinner muſt take hold of both the feet, of Chriſt, to wit, the one of mercy, and the other of iuſtice, the one of feare, & the other of loue. If the ſinner hold only the foot of feare & iuſtice, ſtudying what he deſerueth for his ſinne, and the rigour of God which is ſo great, he wil fal into deſperation: And if he take hold only of the foot of mercy, and think that Chriſt loued him ſo much, that he gaue his life for him, he wil preſume & be too ſecure, and wil neuer be brought to doe pennance. Therefore we muſt embrace both the feet of our Lord, that is to ſay, remember both his mercy and his iuſtice, and haue in mind his feare and his loue.

S. Luk ſaith that the Phariſey Symõ ſeeing what Magdalene did, & knowing whó she was, ſaid vnto himſelf: If this man had been a Prophet, he would haue knowne the behauiour of this woman that toucheth him; for she is a notorious ſinner, & he should haue put her away frõ him. O Symõ, how art thou deceiued: for Ieſus Chriſt is a Prophet, & knoweth what shal become of her, therfore doth he not thruſt her away from him, but permitteth her to touch him. Thou ſaiſt she is a ſinner, becauſe ſometimes thou haſt ſeen her diſſolute in behauiour, but what great ſigne may be shewed, that she is altered and become another woman, and that she wil leaue her ſinneful life, then to ſee her teares

which

which she shedeth ? If she hath been wicked, to shew that she is not so now, it is sufficient to see her lament her former life. It is an ordinary thing in the world, that let one retire and come to the feet of Christ, yet one or other there wil be, that wil murmure at him. Let a man hide it, and keep it neuer so close, yet euer when he doth any good deed, some one or other wil repine at his actions.

Perhaps thou wilt say the Pharisey shal not alwayes see me, yet the Apostles (if thou remember it) murmured at Magdalene, because she powred that costly ointment vpon our Lords head. Iudas at least began to murmure (for it is not certaine whether the other Apostles did the like) as at a prodigal and euil done deed. If the Pharisey be not there, or Iudas to molest thee, then being in thine owne house, thou shalt haue a Martha to murmure at thee saying: thou hast not care of any thing; and wil demand iustice of thee. But Christ interposeth himself in this persecution to help thee, euen as the sheep in the time of sommer; who seeing another feeble and made weake by the sunne, putteth himself between the sunne & maketh a shadow for it; or els doe as the Eagle, who seeing the fowler draw his arrow at her yong ones, putteth her self between the blow, & desireth rather her self to be wounded, then that her yong ones should not be safe. So doth Iesus Christ, who putteth himself in the midst, & taketh vpon him the defence of them that are persecuted, as he did here take vpon him the defence of Magdalene. Therefore our Lord asked a question of Symon, and requested to haue his opinion, in the case of a creditour that had two debters: one owed vnto him a great somme, and the other owed a smal, and because they had not ability, he for gaue them both, and asking him whether of these loued him most the Pharisey answered, he vnto whō most was forgiuen. Our Sauiour replied: Thou hast iudged wel. Then declaring the parable, he goeth on. I haue come vnto thy house, thou hast not annointed my head, thou hast not washed my feet, thou hast not giuen me the kisse of peace (as the vsage was in that contrey) but this woman hath kissed my feet, hath washed them with her teares, and dryed them with her haire, and annointed them with costly ointments, & therfore I tel thee, many sinnes are forgiuen her, because she loued much. Then Christ turned toward Magdalene, and said vnto her: Thy sinnes are for giuen thee. These words caused a scruple in them that were present, who said to themselues, who is this man, that he pardoneth sinnes? But Christ, making no account of them, said vnto Magdalene: Depart in peace. Some Doctours vpon this place say, that Christ did for giue the sinnes of Magdalene, both *a pœna* and *a culpa*, that is, did not only free her from her sinne, but also from the punishment (which other wise she should haue vnder gone for their satisfaction) by giuing her a plenary Indulgence. Yea, he freed her from that warre, which other sinnes although for giuen doe make against vs, which is not a smal matter, and especially to them that haue not been honest of life, who feel in themselues grieuous temptations, because the senses impugne them, being their domestical enemies, as our Sauiour saith. From this warre and temptation I say, Magdalene was set free, her senses remaining from thence forth in peace, and she neuer gaue them any occasion to molest her any more.

To

To speake of her sight, we read, that she would neuer looke nor behold man in the face, but Iesus Christ only (as much as was possible:) indeed Magdalene knew the great fauour Iesus shewed vnto her in her conuersion, wherefore after that, she spent al her time in his seruice. Iesus Christ went from one place to another preachiag, accompanied with much people, and among them were many deuout women (as S. Luke saith:) among other, Mary Magdalene is named. So that she which afore vsed to remaine in her house, and to be serued and honoured, now she followed Iesus Christ, to serue him whersoeuer he went. This was not al she did, but for the loue of the afore named Iesus she serued and honoured his Apostles and disciples, who were poore people, and of smal estimation in the world, yet she iudged that to be a great felicity.

S. Luke also maketh mention of Mary Magdalene, when Martha her sister lodged Christ in her house, saying, That she stood at the feet of Iesus hearing his doctrine, remembring the great mercy that he had vsed toward her, in pardoning her sinnes: And because she had obteined the pardon of them at the feet of Christ, therefore desired she to stay by them al her life, that she might continually render him thanks for that benefit. And though her sister Martha murmured at her, yet she said nothing in her owne defence, for she thought that she had deserued that al the world should be enemies vnto her. S. Iohn the Euangelist also reciteth of her. That when Lazarus her brother was sicke, she sent to certify Iesus thereof, but Lazarus being dead, & our Sauiour being come to raise him, Magdalene vnderstanding of his comming, left the people which were come from Ierusalem (to comfort her in great numbers) & went to meet him. When she saw him, her hart became tender, and began to weep, and Iesus seeing her weep, wept & lamented as she did, and for her sake and for her sister raised Lazarus to life againe.

Saint Iohn saith that the two sisters in signe of thankfulnes for the kindnes shewed to them by the Sonne of God, made a supper vnto him, and vnto the Apostles, and that Lazarus sat among them at the table, and that whilst they eate, Magdalene annointed the head of Iesus with a costly ointment. This was sixe dayes before he died, so that it seemed he was annointed for his death: Yet was there in that company that murmured at it also, and the principal of them was Iudas. The same writeth S. Mathew, and at this place he beginneth to recount the Passion of Christ Iesus, at the which Magdalene was present, & other holy women, which stood hard by the Crosse: No humane tong can expresse, the great sorrow Magdalene felt, seeing him to die, whom she loued so wel, and at whose hands she had obtained so singular a great benefit. She shewed the greatnes of her loue she bore vnto our Sauiour in the day of his resurrection when iointly with other holy women, she had brought certaine costly spices; and went in the morning be time vnto the Sepulchre, to anoint the body of Iesus. But not finding it (because he was already risen to life) she went forthwith to tel the Apostles, and then againe returned to the Sepulcher, and because the other three women returned vnto the citty, she remained there alone, as saint Iohn saith.

It is a thing worthy of consideration, that Mary Magdalene being but a tender woman, yet was so bold as to stay at the monument, yea when she saw the

Angels in the shape and habit of men, she was not a fraid, and when she knew thē, she cared not much, neither was she contented with their words, such was her loue, care, and deare affection vnto Iesus Christ. No other thing did satiate her, neither thought she of other but of him. Being asked why she lamented, she though euery one had the same conceit that she had; wherefore she said vnto our Sauiour himself, who appeared vnto her into shape of a gardiner: If thou hast conuayed him from hence, tel where thou hast laid him, that I may take him away, yet she named him not. Though she knew that when the body of our Sauiour was taken downe from the Crosse, Ioseph Nicodemus, and saint Iohn the Euangelist did help to carry him to his graue, yet here she offered her selfe alone to bring him thither. The greatnes of loue that she bore vnto him was such, that if he had been in the house of the High-Priest, where the Prince of the Apostles denied him for feare, she would not haue been afraid to haue taken him away. She would not haue been afraid to haue gone to the house of Pilate also. In what place soeuer shal had vnderstood the holy body had been, she would haue proffered herselfe willingly, to haue gone and taken it way. Vpon these words Origen crieth out and saith: O woman, more then a woman! yea with reason thou meritest the dignity of an Apostle, & to be sent (as thou wast) vnto the Apostles to certify them of the newes of his glorious Resurrection, and the glory of his humanity. Thou art worthy that Christ should appeare first to thee, before he appeared to any other. S. Mathew saith: When Magdalene saw our Sauiour, she would haue kissed his feet, as her vsual manner was our Lord would not haue it so, but bad her goe tel the Apostles, how he would ascend to heauen. Thereat Magdalene was present, as also at the comming of the Holy Ghost, and receaued his graces as others did.

She kept company a while with the mother of God, and then (as some Authours say) the Gentils persecuting the Christians, put Mary Magdalene, Martha her sister, Lazarus their brother, and with them Maximianus the disciple, and Gelidonius, which was the blind man that our Sauiour healed with earth mingled with his spittle being laid, vpon his eyes, and Marcella that was the handmaid of Martha, with many other Christians, into an old barke without sailes or owers, and so lanched them forth into the sea, that they might be drowned. But they (being assisted by God) arriued at Marsiles in France, and conuerted al that Prouince vnto the faith of Christ S. Lazarus was elected Bishop of the same citty of Marsiles, and Maximinus was made Bishop of another citty called Aquinus.

S. Mary Magdalene after she had cōuerted many soules vnto God, retired her selfe into a caue in the desert, where shed led a tollitary life about thirty yeares. Her dyeth was herbes and roots, her cloaths were al consumed, but God couered her with her owne haire. She was lifted vp in the ayre by the Angels seuen times in the day and night, and during that time she heard celestial harmony. This was seen at the end of the thirty yeares (after she had retired her selfe) by a Priest which also went into the same desert to serue God. Magdalene told vnto him who she was, and desired him to goe vnto Maximinus, and to bid him from her, to come alone vnto the Church on the sunday following at the houre of mattins. The Priest did as the holy Saint bad; and S. Maximinus

minus reioyced greatly at this new embaſſage. Sonday came, and he at the houre appointed went to the Church, where he found Mary Magdalene in the middeſt of many Angels, eleuated two cubits from the ground, making her praiers with her armes ſpread abroad. The holy Bishop gaue her the B. Sacrement, which after she had receiued very reuerently and deuoutly, she gaue vp the Ghoſt. The Angels caried her ſoule into heauen with great ioy, & her body was buried in that ſame place.

Euen to this day (as Sylueſter Pierius in a ſermon, in which he recounteth theſe things, affirmeth) in a Monaſtery which is of the Dominicans, be moſt certaine teſtimonies thereof; there is shewed the head of this holy ſaint, which is very great, wherby it appeareth she was a big woman. The head hath on the forehead ſome skin, but it looketh as if it were of a dead body, and on that place Ieſus Chriſt touched her with his finger, when at the ſepulcher he bad her not to touch him. There is alſo ſeen an arme of the holy ſaint, and ſome of her haires in a veſſel of glaſſe. The reſt of her body is kept in a cheſt of ſiluer.

There is alſo ſeen in a glaſſe a litle earth ſomewhat red; and it is ſaid that Mary Magdalene gathered it at the foot of the Croſſe, whē Ieſus Chriſt was crucified thereon. The Religious men of the Conuent affirme, that it ſeemeth (euery yeare on good friday) that the blood mingled with the heard doth boile. Theſe be the wonders that God doth by the meanes of his ſaints, and many be the miracles and benefits, that he hath done in this and other places (by the interceſſion of the glorious S. Mary Magdalene) vnto many perſons that haue been in danger both of body and ſoule, and haue been deliuered.

The Church celebrateth the feaſt of S. Mary Magdalene on the 22. of Iuly which was the day of her death, in the yeare of our Lord 84. in the time of the Emperour Domitianus. God of his mercy grant, that we (by the merits of this holy ſaint) may obtaine pardon and remiſſion of our ſinnes, and his heauenly glory. *Amen.*

## *The life of S. Appollinaris Bishop and Martyr. Iulie 23.*

SAint Paul *the Apoſtle writing to the Romans ſaith*: The iuſt man liueth by faith. *It is commonly ſaid that one liueth of his patrimony, becauſe he is ſuſtained and maintained there with. It is ſaid by another, that he liueth of his miniſtery or trade, for that he ſpendeth his life and trauel therein. Some other there be which otherwiſe employ their endeauours, as ſome there be that are delighted alwaies in detraction, and of ſuch it is ſaid that they liue by detraction, and ſo it is ſaid of others that they liue by play, becauſe it is al their exerciſe. So alſo* the iuſt man liueth by faith, *becauſe by that he is maintained, in that he ſpendeth his life, and his chiefeſt exerciſe is to treat of matters of faith. Them is to be vnderſtood when it is formed with charity, and accompanied with hope, ſo that is may be a liuely faith, and by this faith liueth the iuſt man, becauſe therein he findeth remedy for al his troubles.*

*If he ſee himſelf poore, this faith telleth him he shal haue infinit riches in heauen. If he be in ſickneſs, afflictions, or perſecutions, if he be tormented, and loſe his life, as befel vnto the Martyrs: in this faith he shal find remedy and comfort at al times, ſo that he liueth of it, ſince thereby he hath his life.*

*This agreeth fitly vnto S. Apollinaris (disciple vnto S. Peter the Apostle) who was in like manner a Bishop and a glorious Martyr. He supported many afflictions, persecutions, and torments, and al these with great patience, wherewith his faith furnished him. Hereof it came, that he being at the point of death, exhorted his disciples to be faithful, and to persevere therein, for that by it they should find remedy for al their necessities. The life of this saint, hath been taken out of an old written Book, with the which accord the Martyrologes of Venerable Bede, Ado, and Vsuardus, and is in this manner.*

WHen S. Peter the Apostle translated his Pontifical see from Antioch vnto Rome, he brought with him some disciples, among the which one was S. Appollinaris. The holy Apostle began to preach first to the Iewes of the Synagogue, making them to vnderstand that the Messias which they expected was come, and that Iesus Christ was he. He proued this verity effectualy by many testimonies of scripture, & shewed that al that the Prophets had spoken of the Messias was fulfilled in Iesus Christ. Some of them were conuerted, and others said they would aduise, & think better thereof. Then the Apostle preached vnto the Gentiles, and of them very many were conuerted and Baptised.

S. Peter said once vnto Appollinaris these words: What doest thou here with me, Thou art sufficiently instructed in al points of the Christian faith. Receaue then the holy Ghost, I ordaine thee Bishop (by imposition of my hand) goe & preach in the city of Rauenna, where thou shalt find much people, yea many soules doe expect thee in that place, who by thy meanes shal obtaine eternal life. S. Appollinaris as an obedient disciple determined to goe thither, though it grieued him to depart from the company of the Apostle, we laid his hand vpon his head (which was to consecrate him Bishop, for he was made Priest before) and blessing him, dismissed him to goe on his iourney.

When S. Appollinaris came neer vnto Rauenna, he lodged in the house of a souldier called Ireneus, who had a sonne which was blind, and S. Appollinaris restored his sight vnto him with the sinne of the Crosse. This miracle caused Ireneus and al his houshold, to be conuerted to the faith of Christ, & Baptised in a riuer neer vnto Rauenna. The Captaine or Coronel vnder whom Ireneus serued, dwelt within the city, and had his wife, called Tecla, sicke many yeares. On a time Ireneus said to the Coronel, that Appollinaris had cured his sonne, and that if he called him home vnto his house, he would cure his wife also. The Coronel reioyced much hereat, & caused S. Appollinaris to be brought to his house. After he had talke a while with him, they went into the place where the sick woman was. S. Appollinaris took hereby the hand the hand, and bad her to rise vp whoke and sound, in the name of Iesus Christ, & to believe in him, and serue him. Forth with Tecla rose vp perfectly wel, and said with a loud voice: There is no other God but Iesus Christ only whom S. Appollinaris preacheth. The Coronel being much amased and astonished hereat, said: Truly, that God is very potent, we wil receaue his faith and serue him, that we may haue his fauour, and help in bataile. So S. Appollinaris baptised the Coronel, with his houshold, and many of his soldiers.

In that house he secretly preach the faith to al those that came vnto him.

He

He alſo baptiſed them & ſaid Maſſe, and this was his continual exerciſe twelue yeares together. He gathered a good number of diſciples, and many of them he inſtructed perfectly in his doctrine. Of theſe he ordered two Prieſts, the one called Aderetus, and the other Calocerus. Two others, whoſe names were Marcianus & Lentadius, he made deacons, & gaue inferiour Orders to ſixe others, and called them Clerks. With al theſe, at certaine appointed houres both in the day and night, he prayed, prayſed, & ſong Pſalmes and Hymnes vnto God.

Theſe things came vnto the eares of Saturninus, Gouernour af that Citty, who ſent an officer to bring S. Appollinaris before him, and in the preſence of the Prieſts of the Capitol, in the temple of Iupiter, the Gouernour ſaid vnto him: Who hath ſent thee hither to diſturb the quiet of this Citty, and to diminish the worship of our Gods? Knoweſt thou not that herein is the temple of Iupiter, who is preſident, & hath care and regard vnto the aduancement therof? If thou wil ſaue thy life, thou muſt of neceſſity doe him reuerence, and offer ſacrifice vnto him. S. Appollinaris anſwered: I doe not acknowledge Iupiter for God, and much leſſe doe I know where his temple is. Thou shalt now know that (ſaid the Prieſts) and thou shalt ſee his figure, and at theſe words they took the holy ſaint, and led him vnto the temple.

When S. Appollinaris entred it, ſeeing much riches therein, he ſmilling ſaid: It were better al theſe riches were diſtributed among the poore, then remaine here for a shew a fore the deuils. The Prieſts hearing theſe words, in agreat fury giuing him many blowes, dragged him out of the Citty vnto the ſea ſide, and there left him for dead. His diſciples went for him, and brought him into the houſe of a widow, who was a good deuout Chriſtian. There the holy ſaint remained ſixe months to take Phiſik, and at the end thereof he was perfectly cured.

There was in the Citty of Chiuſi in Toſcane, a noble man called Bonifacius, who on a ſodaine had loſt his ſpeach, and ſo he remained certaine daies. He vnderſtanding that S. Appollinaris was yet aliue, ſent one to entreat him to come & viſit him. The holy Bishop went thither, & found in that houſe a woman poſſeſſed with an euil ſpirit, who ſeeing S. Appollinaris ſaid vnto him: Depart from hence thou ſeruant of the liuing of God. If thou doe not, I wil cauſe thy hands and feet to be bound, and thy body to be beaten and dragged out of the Citty. The holy ſaint menaced the diuel and commanded him to depart out of ther woman, whereupon he forrhwith departed, and she remained hole and found. Thē S. Appollinaris went vnto the place where Bonifacius was, A found him domb, and very feeble. He made a very deuout praier for him, deſiring God to help and heale him, and al the Chriſtians that were preſent ſaid, Amen. This praier being ended, Bonifacius was reſtored vnto his health, and he ſpake, and praiſed God ſaying: That there was not any other true God but he whom Appollinaris preached, on that very day there was conuerted about 500. perſons.

A few dayes after, the Gentils by the inſtigation of the diuel took S. Appollinaris, and beat him moſt cruelly with ſtaues, compellig him alſo to walke with his bare feet vpon burning coales, but he ſtil praiſing & glorifying God, ſupported al with great patience. Theſe miniſters of the diuel were not content

herewith, but they draw him out of the Citty also, and threatned to kil him if euer he returned into the same againe. Then this holy saint remained in great affliction, and many Christians went to seek him both to giue him consolation, and to comfort themselues with him. He withdrew himself into certaine caues and cottages of shepheards, and in that place he preached, to al that came vnto him, and said Masse, baptizing many that daily were conuerted, in the name of the Father, and of the Sonne, and of the Holy Ghost. Shortly after S. Appollinaris passed through the Prouince of Emillia, and preached therein, but without any great profit ensuing.

Thē returned he to Rauenna, where Calicerus whom he had made Priest, had gouerned the Church in his absence. S. Appollinaris was receaued by al the Christians with great ioy, and it befel, that a Counsul of the citty of Rauenna (though some Authours say it was in Emillia) called Ruffus, had one only daughter, which was at the point of death. Whē Ruffus vnderstood of the returne of S. Appollinaris, he sent for him, to the end that he, together with his Priests should pray for the recouery of his daughter. As S. Appollinaris was going thither, and come vnto the gate of the house the daughter of the Consul departed this life, wherfore the Consul said vnto him: Would to God I had not caused to haue come vnto my house, for thinking thou shouldest haue healed my daughter, thou hast been the cause of her death, since I see the Gods (being offended that I haue called thee hither, and that I trusted in thy God) haue taken her out of this life. These words spok Ruffus, weeping bitterly. S. Appollinaris conforted him saying: This is befalne for the more glory of God, and if thou wilt promise that she shal confesse and serue Iesus Christ al her life, she shal be raised to life againe. Ruffus promised al that he requested, so that he might see his daugther aliue. The holy saint prayed for her together with his Clergy, and hauing ended his prayer, he said vnto the dead damsel: Arise vp, thou creature of God, and confesse thy Creatour. The damsel forthwith arose aliue, and stood on her feet, being perfectly hole, saying: Great and mighty is the God whom Appollinaris preacheth. This miracle caused great ioy among the faithful, and it was the occasion, that the damsel and her mother were baptised, and many other people also. Then the damsel was consecrated vnto God, and liued chast al her life.

This thing being diuulged through al the Prouince, the ministers of the Idols sent a messenger vnto the Emperour at Rome, certifying him of that which Appollinaris did, crauing remedy of him, least the people should wholly and altogether abandon the adoration of their Gods. The Emperour sent one Messalinus for Liuetenant and commissioner in this cause. He sent to apprehend S. Appollinaris who being brought to his presence, he had with him a long conference Messallinus said: It was not a thing conuenient, that Christ (whom the holy saint confessed to be God) should be crucified. S. Appollinaris shewed him a reason therof saying: It was a thing conuenient for the help of mankind, and that Christ dyed not on the Crosse in that he was God, but as he was man only, and for that he was God and man in one person, therefore it is said that God dyed.

When S. Appollinaris thought he had conuinced him, Messalinus for a resolution

lution said: Although al that thou sayest should be true, yet I wil not adore him, whom the Roman Senate doth not approue for God. Therefore he said, that Appollinaris must resolue himself to adore Iupiter, for to that end was he come from Rome vnto this citty, otherwise he was to chastice him with seuere torments. To this S. Appollinaris answered: Thou canst neuer compel me with al the torments thou hast, to offer sacrifice to the Idols. The Iudge chafing hereat, caused the holy Saint to be stripped naked, and to be beaten with knoted staues, and then to be put vpon the Racke. The blessed Bishop praised and prayed vnto God incessantly in these torments. Messalinus said vnto him: What reward doest thou expect of thy God for these torments which thou suffrest for his loue? S. Appollinaris answered: He that perseuereth vnto the end shal be saued, and he that dyeth for the loue of Iesus Christ, shal haue giuen him eternal life. This is the reward that the Christians expect at the hands of their Lord and Master whom they serue.

The Christians which were present rendred thanks vnto God, seeing the holy Prelat was so couragious, & more ready to support & suffer the torments, then the iudge and the officers were in tormenting him. For they were wearied, & he was cheerful. Then the iudge commanded that he should be beaten againe, & that they should powre hote boyling water into his wounds: Into one of the executioners (who was very diligent to performe the commandment of the iudge, and who took pleasure and delight to torment the holy saint) the diuel entred, & on a sodaine killed him. When S. Appollinaris saw this, he said vnto the iudge: O wretched man, that hast not dread of that which thou seest, since God hath chasticed him, as his cruelty hath deserued. Take heed thou haue not the like chasticement, conuert thy self vnto God, and fly from those eternal torments of hel. The iudge hearing these words was inflamed with rage and furie, and commanded the officers to strik him often on the mouth with a stone, so that it was al bloudy.

The Christians that were present at this sight, and seeing the mouth of their Pastour (from whence they had heard the words of eternal life) to be so vsed, of their loue toward him, raised an vproare, and running sodainly vpon the officers, vsed them rudely, and took the holy saint out of their hands, and Messalinus himself was enforced to retire into a more safe and secure place. But when the Garrison of soldiers that kept the gates were gathered together into that place, the tumult ceased, and S. Appollinaris was committed againe to prison, and shortly after was put into a bark, and sent in banishment into Greece. The bark sunk, and al those that were within the same were drowned, but S. Appollinaris with the two Priests that accompanied him escaped, & two Pagan Knights, who seeing they had deen miraculously deliuered by S. Appollinaris, were conuerted to the Christian faith.

This good Bishop preached the Ghospel in some parts of Greece, and trauailing on foot from one place to another, at last he came into Tracia. There was a Citty in that Prouince, which had an Idol in the temple of Serapis, who gaue answer after the manner of an Oracle. This Idol remained domb certaine daies, at the end wherof he said: Whilst a disciple of Peter the Apostle remaineth in this Prouince. I wil not giue any more answer. The holy saint was

forthwith

forthwith ſought out, and compelled, to enter a ship ready to take ſaile, for Italy.

Saint Appollinaris ſaylling with a proſperous wind returned vnto his ſea of Rauenna, hauing been three yeares in Grecia. The holy Prelat was receiued by the Chriſtians with exceeding great ioy, praiſing God that had reſtored vnto them their Doctour and Maiſter. Saint Appollinaris followed his accuſtomed exerciſe of preaching and conuerting ſoules, and had a houſe in the poſſeſſion of a Senatour named Cyreneus, which was without the citty. There the holy Saint ſaid Maſſe, and to that place reſorted much people. The Idolaters his enemies were certified herof, and went thither with armed men, and taking him priſoner, led him through the high ſtreet of the citty, and put him to many torments. Laſtly, they drew him to the temple of Appollo, and threatned that he should ſuffer greater torments, if he did not ſacrifice. As ſaint Appolinaris entred the Temple, he fel downe on his knees to make his prayer vnto God, and as he prayed the Idol of Appollo (which was a great ſtatue) brake, and fel into powder, which made the Pagans to rage, and the Chriſtians to reioice.

After this the holy Saint was brought before a certaine Iudge called Taurus, that he should giue ſentence of death vpon him. This Iudge cauſed the holy ſaint to be led into his Palace, where he healed the Iudges ſonne, that was borne blind, and this was the cauſe that the iudge deliuered ſaint Appollinaris out of the hands of his enemies, and ſent him ſecretly by night vnto a farme of his ſix miles from the citv. The bleſſed Prelate remained in that place foure yeares, exerciſing himſelf in prayer, meditation, and inſtructing of thoſe that came from ſundry countries to viſit him, and curing al ſick that were brought vnto him.

This was alſo told vnto the miniſters of the Idols, who now knowing where ſaint Appollinaris was, ſent vnto the Emperour Veſpaſianus at Rome, certifying him of al that which befel with Appollinaris, how he deſpiſed the Gods, and had turned the ſtatue of Appollo into duſt, and al this (ſaid they) he had done by art Magik. The Emperour returned vnto them this anſwer: If the Gods haue been wronged by any man, they be potent & able, let them reuenge themſelues on him, for it is not iuſt that we mortal men ſhould reuenge the wrongs done vnto them; but if he cauſe any vproare among the people, or haue committed other offences, let him be banished.

They that were ſent vnto Rome to complaine of the Bleſſed ſaint, returned with this anſwer, & becauſe the Emperour had ſaid, That if he cauſed any tumult or mutiny among the people, they ſhould ſend him into exile, the charge to enquire of his offence was committed to one Demoſthenes, a Senatours ſonne. He cauſed S. Appollinaris to be brought before him, who was now old, and very weak, by reaſon of the torments, and many other afflictions he had ſuffered, for the loue of Ieſus Chriſt and his Church. When the Idolaters ſaw him, they cried out and ſaid: That Appollinaris ſhould be caſt out of the Citty, for they had ſeen him commit offences which wel deſerued that punishment. Demoſthenes ſpeaking vnto the holy ſaint, ſaid vnto him very arrogantly: Come hither thou wretch, inueterate in wickednes and deceit, of what place

art thou? what hath brought thee vnto this citty? and what hath caused thee to doe such offences therein as thou hast done? The blessed Appolinaris answered; It is not fit that I, who am at the end of my life, should hide my selfe, much lesse ought I to deny that, which I haue alwaies confessed, and acknowledged; I am a Christian and of Antioch, disciple of the Apostle S. Peter, and he sent me vnto this citty to preach Iesus Christ, that those which shal belieue in him, may be saued. Demosthenes said: It were better for thee to leaue thy blindnes in which thou art, since thou seest they selfe neere thy death, & to adore the Gods (whom thou hast vnto this present litle regarded, yea, thou hast much offended) lest they chastice thee as thou deseruest. S. Appolinaris answered: that which thou saiest shal be quite contrary, for they only, which belieue in Iesus Christ shal be saued, and they that say he is not God, and adore the Idols, shal perpetually burne in hel fire. Demosthenes hearing these words was exceeding enraged, and committed the holy saint to prison, and appointed a Centurion who was secretly a Christian to guard him.

This Centurion brought him to his house, and there kept him certaine dayes, but when he heard that they entended to put him to death, he said vnto him: Father Appollinaris and my Lord, thy life is very important and necessary to be lengthened, for the benefit of many, therefore, seeing that now thou maist conserue and keep it, doe not put it in danger. My desire and request is, that this same nigh thou depart out of the city, vntil the fury of thine enemies, be mitigated and aswaged. The holy Prelate did euen as he was aduised, but his flight being knowne, his enemies pursued, and ouer took him, not farre from the gate of the citty, where they gaue him so many wounds, and blowes with cudgels, that they left him for dead; and so they returned home. Some of his disciples went thither, and seing him yet aliue, they caried him to a certaine house, where the keepers were lodged.

There he remained seuen dayes, exhorting them continually to be firme and constant in the faith, by the which) if it be liuely and accompanied with good works) they might receaue remedy for, and in al their afflictions, as he himself had done. He told them also, that the Church should endure many afflictions and tribulations, but that the time would come in which it should enioy peace. Hauing said these, and the like things, the blowes and wounds that he had receaued (for the loue of Iesus Christ and the profession of his faith) did so aggrieue him, that he rendered vp his spirit vnto God, when he had been Bishop of Rauenna 20. yeares, one mouth, and 4. daies.

He died on the 23. of Iuly in the raigne of the Emperour Vespasian, as Petrus Damianus saith. His body was honorably buried by his disciples. Petrus Crisologus maketh mention of S. Appollinaris in his 182. sermon, and so doth Hierome Ruben, in his first book of the history of Rauenna, and others.

## *The life of S. Christine Virgin and Martyr. Julie 24.*

THE *Prophet Dauid talking with the iust man, saith:* Our Lord wil keep thy soule, thy going out, and thy comming in now, and al times: *S. Augustine in declaring or, expounding this verse, saith: That Dauid in the name of the Church, requested that God would keep al his faithful people, when they fel into any great affliction or tribulation, such as the martyrs did, when they were persecuted by the Tyrants.*

*This same sence I draw, as fit vnto the blessed Virgin and Martyr, S. Christine, and say of her: that she giuing her life for the loue of Iesus Christ, the Church requesteth for her before her martyrdome that God would keep her soule. He doth not say: that he should keep the body, because that, the Tyrant vsed as it pleased him, and afflicted it with sondry torments, but he said: that keept the soule vpon which the Tyrant had no authority or power at al. He said also: he would keep their going out, and their comming in. Therein he speaketh of their entrance into their martyrdome, and their going out of the same, because many for feare of torments were daunted in mind, and as cowards, and abiects, denied Christ. Others hauing begon their martyrdome, were wearied, and tyred, and lost their merits, and their God, because to auoide the torments, they denied him.*

*But so did not S. Christine, God kept her soule, for though the Tyrants, tormented the body, they came not neere vnto her soule, God keeping the same, both at the comming in of her martyrdome, and at the going out thereof, since she began it valiantly, & finished it gloriously, giuing her life for, and vnto Iesus Christ her spouse. This holy Doctour speaketh not of her any other particularity, wherefore, we must of necessity take out of other authours what is said of her, S. Isidore, venerable Bede, Ado, and Vsuardus, write her life in this manner.*

SAint Christine was borne of an honorable stocke, being daughter vnto Vrbanus of the order of the Patricij, or Senatours. He was sent by the Emperour Diocleſianus to be gouernour of Tyrus a citty in Italy, not farre from the lake Bolsenus. S. Isidore saith: she took the name Christine of Christ, because she was a Christian. Her father endeauoured to change her mind, & to that end he vsed al diligence, he said affectionatly vnto her: my most beloued & tender daughter, doe not offer sacrifice to one God only, least the other Gods be wroth against thee. The holy damsel answered: my deere Father, know that I adore the Father, the Sonne, and the Holy Ghost, the which be three persons, but one God. Her father replyed: If thou adore these three, adore also with them Iupiter, and Appollo, with the other Gods that our Emperours doe adore, and consider that they be very rigourous against them, that wil not adore them S. Christine answered: The God that I adore, wil haue no follow ship with any other Gods. He is one God in essence, though he be three in person. Him doe I adore, and no worldly feare or threats, shal make my hart to alter from him. Know thou my daughter said Vrbanus; that if I find thee stil stubborne and obstinate, in continuing as thou hast begon, our Emperours shal not need to giue remedy in this case, I will doe it my selfe, and without regard that thou art my daughter,

daughter, I wil make thee to endure sharp torments, and if those wil not serue, very death it selt shal. At these words her father departed leauing her alone.

The couragious damsel was not dismayed, neither shewed she any signe of feare, though she saw her father to be angry and wroth, but turning her face vnto the vindow toward the street, and seeing there certaine poore men expecting almes, she with a vertuous zeale, entred the roome where her fathers Idols of gold, and siluer were, and breaking them in pieces, called the poore men vnto her, and distributed them amongst them. It was a prety sight, to see one to carry away the head of Iupiter, an other the hand of Venus, to this mans lot fel the harpe of Apollo, to an other the Trident of Neptune.

The father of the holy saint being returned home, & comming into the roome to visit & adore his Idols, was much amased, & agast, when he found them not, and not knowing whom to charge with the theft, he examined the matter very narrowly. It was at last told him, that Christine with her waiting maides, had brok them in pieces, and giuen them to poore men. I can not be expressed how furious Vrbanus was, when he heard this: wherefore in a rage, he ran vnto the place where Christine was, and gaue her many buffets & blowes on the face, & spurned her with his feet. When he had wearyed himself therewith, he commanded his seruants to strip her, and (in his owne sight) to beat her with al cruelty. The seruants abeyed readily, and beat her as long as they could lifte vp their armes. Christine speaking to her father said: ô man without honour, and despiser of God, behold thy seruants that beat me are quite tyred, requeſt thy Gods to giue them new strength if they can.

Her father sent her to prison, and the next day she was brought before him, he sitting as iudge, hauing about him diuers officers & attendants. When the holy virgin came, her father demanded of her, if she should continew in her Christian faith? she shewing her selfe constant, and resolute, he said vnto her: To the end it may be seen that I wil execute the commandment of our Emperours, and how zealous I am of the honour of our Gods, though this damsel be my daughter, yet wil I vse her as if she were mine enemy. Then he commanded she should be stripped, and her body to be torne with hooks of iron, in such cruel sort, that not only the blood, but also the pieces of flesh fel to the ground. The holy damsel stooped, and took some of them in her hand, & said: Thou cruel tyrant, eate the flesh thou hast begotten. The tender Virgin could no longer stand on her feet, for the great aboundance of blood that she had shed, and she was so wounded, that in many places the bones lay open to the view.

Then her father commanded she should be put vpon a wheele of iron, which turned about a litle distance from the earth, vnderneath it they made a fire of coles, & powred oile theron. This torment did not any hurt vnto the holy Virgin, but vnto those that were present by, it did, for the oyle which boyled, leaped out of the fire, and burned them. After this, her father sent her againe to prison, where she was visited by Angels, & cured of her stripes, and wounds. The next day they tyed a great waight about her neck, and so threw her into the lake Bolsenus, but she was deliuered, and guided to land by the hand of an

Angel. Her father seeing this (exceedingly enraged) committed her againe to prison, that he might inuent, and deuise some new torments for her, but God disposing otherwise, the next day he was found dead in his bedde.

The blessed Virgin remained in prison certaine daies, vntil there came one to succeed in the place of her father. The new iudge being informed, how al matters had passed with Christine, quickly deuised new meanes, to afflict & torment her. He caused a great cauldron of Iron to be made, and the same to be filled with pitch, oyle and rosen. They set it ouer the fire, that these mixtures boyling, the Virgin might be cast into the same. She perceiuing it, in steed of feare and dread, shewed a pleasant countenance, and merily said: they would put her into a cradle, like a litle child, newly regenerate by Baptisme. When the officers were about to put her into the same, she made the signe of the Crosse, & she was forthwith deliuered from that punishment. Then Dion the new iudge (for so he was called) commanded her head to be shauen, and that she should be led naked through the city, and lastly to be brought to the temple of Apollo: when the holy damsel came into the temple, she turned her eies toward the Idol of Apollo, which fel forthwith to the ground, and was broken to powder. This miracle caused an earthquake, and such feare in the iudge that sodainely he dyed therewith. The one and the other of these miracles was cause, that many Pagans were conuerted vnto the faith of Christ, for the sodaine death of Dion the iudge, and the tumbling downe of the Idol, did so trouble and feare them, that many did leaue their errours, and the worship of those Idols, and adored Iesus Christ; by vertue of whose name, Christine did such wonders.

There was sent vnto that city, an other iudge or gouernour, called Iulianus, who succeeding his predecessours, not only in office, but also in cruelty, caused a great furnace to be heat, and the holy Virgin to be cast into it, she remained therin fiue daies (& al that time the fire did her not any hurt) praying: & praising God continually. Then she was taken forth of it, and put into a dark dongeon, where many vipers, serpents, & other venimous creeping vermine were, who walked before the holy saint, holding downe their heads, showing vnto her, in the best manner they could subiection, & obedience. The iudge seeing that by this meanes neither, he could not hurt the holy damsel, he commanded them to cut out her tong, for he could not endure, to heare her yeald such lauds and praises vnto Iesus Christ, as she did for her deliurance, from her great torments. Though the holy Virgin was depriued of her tong, yet ceased she not for this, yea, rather she was better vnderstood in her praising of God. Lastly, the peruerse iudge commanded her to be tyed vnto a post, & to be shot vnto death, and with this martyrdom, the holy saint yealded her soule vnto God.

Her death was on the same day, that the Church holdeth her cõmemoration, to wit: on the 24. of Iuly 295. (the spanish Book saith 300.) in the time of the Emperours Diocleſianus and Maximinus. It is said: that her body in processe of time, was caried to Palermo, a city of the Isle of Sicilia, (the spanish Book saith vnto Venice) and her soule ascended to heauen, where it was receaued of the heauenly Hierarchies, who had beholden her martyrdomes, and praised God, that had giuen such force vnto a child, to vanquish three tyrants.

God

God graunt that he make vs ſuch conquerours againſt our ſpiritual enemies, and againſt euery one that hinder vs, to proceed in the way of vertue, to the end that we walking therein, may obtaine euerlaſting felicity (which is God) enioying him in eternal glory. Amen.

The Romaine martirologe ſaith of this holy ſaint, and ſignifieth that she was eleuen yeares old. Saint Antoninus wrot of her. p. 1. tit. 8. cap. 1. See Cæſar Baronius in his martirologe.

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## *The life of S. Iames the great, Apoſtle.* Iuly. 25.

*HOLY Scripture in the Book of Iudges recounteth, that our Lord God moued with indignation againſt the Philiſtins (for that they left to worship him, and adored ſtocks and ſtones) determined to chaſtice them. To this end he elected a noble warriour, valiant, and couragious, called Sampſon. He made him captaine of his people, and ſend him in perſon againſt the Philiſtins. Sampſon held continual warre with them, and alwaies droue them back, with reproach and loſſe. This victorious captaine, was enamoured of a falſe, and deceitful harlot, called Dallila, by whoſe meane he was at laſt taken priſoner by the Philiſtins, and loſt his life amongſt them, which was in this manner. Many of them being gathered together in a Temple. Sampſon ſtood by the two chiefe pillers which ſuſteined the houſe: & pulling them with al his force, he threw them to ground, and the houſe fel on his enemies. The text ſaith: that more were they that Sampſon killed at his death, then thoſe that he killed al his life.*

*This figure fitteth right wel Saint Iames the Apoſtle, patrone of Spaine. For God being wroth with the Gentils, for that they worshipped Idols, found a Sampſon to chaſtice them, an honorable knight, which was Saint Iames, who is holden for patrone, and principal guide of the knights, and nobility of Spaine. God I ſay, ſent this captaine to make warre againſt the Gentils, by his preaching, life, and miracles. He had ſome encounters with the Gentils, and conuerted ſome of them to the faith of Ieſus Chriſt. This good captaine was enamoured of a falſe, and deceitful woman, which was the Sinagogue. He deſired much to conuert that nation to the faith of Chriſt. For if a King to diſpatch ſome matter of importance should chooſe for that purpoſe, and ſend ſome noble man who is married, and hath his lady at home, whom he entierly affecteth and loueth, he wil vſe ſpecial diligence to diſpatch his buſines, that he may returne to ſee his beloued lady. So the Apoſtle Saint Iames, being ſent of God, to preach vnto the Gentils, deſired to make diſpatch, and to returne vnto Ieruſalem, to behould his loue, the Sinagogue, but she more falſe and treacherous then Dallila, procured his death, deliuering him into the hands of the Philiſtins.*

*Herod cauſed the Apoſtle to be beheaded, and at his death, hapned the ſame, which hapned before in Sampſon; for as Samſon being dead, killed more Philiſtins, then euer he killed in his life. So Saint Iames after his death, conuerted in Spaine (whether his diſciples caried his body) more Gentils, then he conuerted in his life time. The life of this glorious Apoſtle, collected out of that which is writen of him in the ſacred Scripture, and out of ſundry and graue Authours, is in this manner.*

THE glorious Apoſtle S. Iames, was of the Prouince of Galely, ſonne of Zebedee, and of Mary Salome, and elder brother to S. Iohn Euangeliſt. He was coſine to Ieſus Chriſt according to the fish. Zebedee his father, was a fisher man, a trade much vſed in heauen townes S. Ierome ſaith: that Zebedee and his wife were of noble bloud, for that ſpeaking of S. Iohn in the paſſion of our Sauiour he ſaith: that S. Iohn for that he was of noble bloud, had familiarity with the Prince of the Iewes.

Nicephorus Calliſtus alſo affirmeth: that Zebedee was a man of account, and maiſter and patron of one bark, in which he followed his trade of fiſhing, and ſet his two ſonnes, to the ſame trade. S. Marke ſaith particularly that they had ſeruant, & hired work men which ſerued them: theſe two brothers S. Iohn and S. Iames, our Sauiour called to follow him, as ſaint Mathew ſaith: they forthwith without ſtay, or ſtudy, & not making regard of any thing in this life, forſook and left their bark, their nets, and their father, which was then with them and followed Ieſus Chriſt, not only in body, but alſo in mind, S. Marke ſaith: that when our Sauiour called them, he gaue them a new name calling them Boanerges, which is to ſay: ſonnes of thunder.

And although this name ſeemeth particularly to belong to ſaint Iohn, whoſe Ghoſpel and writing was like to thunder; as thoſe wordes, *In principio erat verbum, &c.* doe ſufficiently declare, for that theſe words terrified humane vnderſtanding, for that they penetrated the high and profound miſteries of the deuine eſſence; yet the Apoſtle S. Iames, being protectour & defender of the Spaniards in the warre, meriteth this name alſo, ſince that more fierce, and ſterne then thunder, he terrified, confunded, and diſcomfited the armies of the Mores, and al other the enemies of Chriſtianity.

Nicephorus alledgeth Euodius, (who was a ſucceſſour of the Apoſtles) that he ſhould ſay that ſaint Peter did baptiſe theſe two brethren, & they baptiſed al the other Apoſtles. They were very much fauoured by our Sauiour, among the other Apoſtles, as he ſhewed by the myſteries he did in their company. He took them with him to the raiſing of the daughter of the chief man of the Sinagogue, and alſo ſhewed them a glimpſe of his glory and diuinity, in his Transfiguration: and moreouer the neer kinred that was between them and Chriſt Ieſus, might moue their mother (for that he fauoured them ſo much) to demand the moſt high places in his Kingdom for her ſonnes. For ſhe and they beliued, that Chriſt was to raigne vpon the earth. The two brethren ſhewed a very couragious mind, when our Sauiour demanding of them, *Can you drinke of the cup that I drinke of?* which was as much as to ſay: Can you ſhed your blood? Can you offer your ſelues to dye, as I wil offer my ſelfe? They with a ſtout and reſolute mind, anſwered vnto this sharp demand, We can.

They ſhewed alſo great zeale, in the earneſt deſire they had, to ruenge the wrong done to Ieſus Chriſt by the Samaritans, who would not receiue him, nor let him come into their country. S. Iames and ſaint Iohn ſaying to Chriſt: *Lord wilt thou haue vs to make fire come downe from heauen, and conſume al this people*, But we may ſay vnto S. Iames: If thou be ſo deſirous to make a ſlaughter and maſſacre of the enemies of Chriſt, ſtay a litle while (ô thou valliant ſaint) for the time

the time wil come that with thy brandishing ſword, thou shalt make warre for thy maiſter, and kil infinit Moores his deadly enemies.

The fauour that S. Iames had with his maiſter, endured til the end of his life, for he led him with him to his prayer in the Garden, & in his agony before his paſſion de deſired to haue the company of his friend and kineſman. After the Reſurrection of our Lord, he was preſent with the other Apoſtles when he appeared to them in the abſcence of S. Thomas, and eight dayes after alſo when Thomas was preſent. He went with our Lord vp to the mount when he aſcended into heauen, and was preſent at the comming of the Holy Ghoſt, receiuing him as the other Apoſtles did. Then went he to preach the Ghoſpel in diuers countries, and although ſome authours ſay, that he preached only in Iewry, & in Samaria, yet it is ſure (and no man with truth deny it) that he was in Spaine, and preached there the Ghoſpel, and though there were no other teſtimony, yet the very ancient tradition, which al the Churcher of Spaine hould thereof, might be ſufficient: And eſpecially the tradition of the Cathedral Church of Sarragoſſe, called: Madonna de Pillar, which giueth ſufficient teſtimony, that the Apoſtle was in that place, as is prooued by the original, and miraculous beginning of that Church, which was thus.

S. Iames being come to Sarragoſſa, and going out in the night with his diſciples to the flood Ebro, that he might better inſtruct, & exerciſe them in praier, there appeared vnto him, the bleſſed virgin Mary, vpon a collume of Iaſpar, enuironed round about with a great number of Angels, who ſong the mattens with ſweet melodious harmony. The Apoſtle fel on his knees to doe her reuerence, and she ſaid vnto him: In this place thou shal build a Church to my name, for that I know this part of Spaine, shalbe vnto me, very deuout, and from this houre I take it into my protection: with this the viſion vanished away, & the Apoſtle vſing al diligence and meanes, built a chappel, & left within it the Piller of Iaſpar, which at this preſent, is hele in great veneration and reuerence, and giueth name to that Church. This is conſerued and kept in memory, by the Chriſtians of that city, from thoſe moſt ancient times. Doctour Antonius Beuterius ſaith in his Chronicle, that he found this written of great antiquity, in the conuent of la Minerua in Rome.

The Church of Braga, celebrateth with great ſollemnity, the feaſt of S. Peter martyr, her firſt Biſhop, ordained and placed ouer them by ſaint Iames when he was in Spaine. And ſo it is read in the leſſons of the mattens, and the other Churchs of the Kingdom of Portugal, follow them. Moreouer, S. Iſidore affirmeth: that S. Iames came into Spaine, and ſo doth Antoninus Archbiſhop of Florence, Vincentius hiſtoriographer, and the Biſhop Equilinus. It is ſaid that Pope Leo the 3. affirmeth the ſame, in a letter which he wrot to the Biſhops of Spaine. The ſame ſaith the breuiary of Pius Quintus.

Although it be thus certaine, that S. Iames was in Spaine, yet there is no particular notice of any thing he did there, except that report of Sarrogoſſa, and of ſome diſciples which he had there, which were only ſeuen, as Pelagius Biſhop of Ouiedo writeth (who liued in the time of Dom Alfonſo, that conquered Toledo. The names of the diſciples of S. Iames, where theſe: Calocerus, Baſilius. Pius, Chriſogonus, Theodorus, Athanaſius, and Maximus. The Apoſtle was much

much displeased, to haue laboured so much and profited so litle in Spaine, for which cause hauing been there fiue yeares (as some authours say) he returned to Ierusalem, with those disciples which went with him into Spaine, which were S. Torquatus, and his companions, with those that in Spaine were to him adioyned, which were the afore named seauen.

The Apostle preached in Ierusaltm, and al the country about, the Iewes being thereat exceedingly wroth, and almost madde with indignation against him, they searched out one Hermogenes, a man cunning in magike, and a disciple of his called Philotus, whom they appointed, either to conuince the Apostle in disputation, or els to doe him some notable mischiefe by the ministery of the diuels, whom they had to aide them. But the Apostle so beheaued himself toward those enchanters, that first Philotus, and then Hermogenes his maister, became Christians. The conuersions of Philotus was by hearing the Apostles doctrine, so that from being his aduersary, he put his defence vpon him, whereupon Hermogenes entended to try the strength of his enchantments, but the Apostle gaue vnto Philotus a napkin, whereby he was defended from the power of Hermogenes. At last, he also being conuerted, the diuels would haue vsed their power against him, for that he was made a Christian. Vnto him also saint Iames gaue a staffe, wherewith he was defended from the fury of those hellish fiends.

When the Iewes saw, that the enchantments preuailed not any whit against the Apostle, they went to two Centurions, (who had vnder their charge the Romaine souldiers, that lay there in garrison for the keeping of the city) with them they agreed for a good some of mony paid in hand, to take and emprison the Apostle, when he preached. And to the end they might haue more colour to doe it, they promised to make a tumult, and vproare among the people. The appointed day came, when S. Iames preached to the people. His speach was concerning the occasion of the death and passion of Christ, and of his glorious Resurrection, and this he did with such feruency of spirit, and with such testimonies of scriptures, that many of them which listened to him, were mooued to belieue, and to be conuerted. At this Abiathar, who was high Priest that yeare, and was come to see this put in practise, could beare no longer, but gaue the signe agreed between them, and one of the Scribes called Losia, rushed vpon the Apostle, and cast a rop about his neck, and forthwith the two captaines, Lisias, and Theocritus, with their souldiers came in, and in this sort, the holy saint was led, or rather dragged before King Herod, sonne to Archelaus. The King seing the rage and fury of the Iewes, and how much they desired the death of the Apostle, he to please the people commanded his guard to apprehend the other Apostles, and the disciples which were in Ierusalem, and that S. Iames should be beheaded.

As the holy Apostle was led vnto his death, he did a miracle, by healing a man sick of the palsey, who lying in the way as he went, recommanded himself vnto him, and begging health of him, obtained. Losia, (who was the first that cast the rop about his neck) seing this miracle, was conuerted and confessed Iesus Christ to be the true God. This displeased the Iewes much, and the rather, for that Losia was a man of good accompte amongst them, neuertheless, he was

he was taken and bound, & yealding the reaſon of his conuerſion before King Herode, he was by him ſentenced to death. Loſia very humbly asked pardon of the Apoſtle, (as S. Clemens Alexandrinus ſaith) and Euſebius rechearſeth the ſame alſo.) The Apoſtle yet did not deny him pardon, but shewed that he pardoned him with his hart, and with kind words he kiſſed him. Some ſay, he craued water, and baptiſed him, and that then they were both beheaded, the perſecutour on a ſodaine becomming a martyr. Al theſe things rehearſeth Clemens Alexandrinus, except the miracle of the ſicke man of the palſey, which S. Iſidore recounteth. The death of S. Iames was moſt glorious, for that he was the firſt among the other Apoſtles, that dyed for the loue and profeſſion of Ieſus Chriſt.

Euſebius ſaith: that this was in the 44. yeare of our ſaluation, and this ſeemeth to be taken out of S. Luke. For he hauing finished the report of the prouiſion of many, made by S. Paul, and S. Barnabas, and ſent from Antioch vnto Ieruſalem, to help thoſe neceſſities which the diſciples endured there, by reaſon of the dearth, which vexed not only Ieruſalem, but alſo the whole world, as Agabus foretold, (and as the ſame S. Luk ſaith) which was in the time of Claudius the Emperour, and in the third yeare of his raigne, (as al writers ſay) forth with S. Luke ſetteth downe the death of S. Iames, & the empriſonement of S. Peter, which were both at one time. So that the yeare being the third or fourth yeare of Claudius, it cometh to be eleuen yeares after the Aſcenſion of Chriſt into heauen, which is about the 44. yeare from his natiuity.

Of the mouth and day al authours agree, that it was in the month of March, on the 25. day, as appeareth euidently by S. Luke who ſaith: that S. Iames being beheaded, S. Peter was empriſoned, and that they put him not to death forthwith, becauſe they would that the feaſt of the Paſche should be paſt, which they celebrated in the month of March. And although the Church doe celebrate the feaſt of S. Peter *ad vincula*, on the firſt day of Auguſt, yet doth it not contradict this verity, for that feaſt was ordained, to be kept in memory of the finding of the chaines of the Apoſtle, on that day, as in due place shal be ſaid. Neither is it any contradiction, for that the feaſt of S. Iames, is celebrated on the 25. of Iuly, for on the 25. day of March, the Church doth ſolemnize the feaſt of the Annunciation of our B. Lady, and therefore tranſlated the feaſt of S. Iames to the 25. day of Iuly, which was the day that his holy body was brought into Spaine, as the Breuiary of Pius Quintus ſaith.

After the Apoſtle was beheaded, his diſciples took his body by night, and caryed it to the heauen of Ioppe, & putting it in a barque (which ſome ſay was ſent vnto them by miracle) returned with it into Spaine. It is moſt aſſured, that thoſe that brought the bleſſed body into Spaine, were Spaniards, to wit: Caloceru, with the other before named, and that S. Torquatus with his other compagnions remained in Ieruſalem, and went after with S. Peter when he was deliuered out of priſon, and were by him ſent from Rome into Spaine, as people that had been already there, and he did conſecrate them Bishops, that they might aide, and help the other diſciples of ſaint Iames, to preach and teach the faith of Chriſt, which was their exerciſe, and cheife charge.

The forenamed then that brought the body of the holy Apoſtle, for that they

the came frō Syria, entred Spaine on the eaſt ſide thereof, neere that coaſt where Catalona ioyneth with Fraunce, but they ſtayed not in that place, nor in al the coaſt, about the ſtreights of Gibraltar, but went round about two parts of Spaine, to wit: from the Eaſt, and South, and laſtly, entring the Ocean, arriued al the other borders of the land, which is called Galitia, and there the holy diſciples of the Apoſtle, entered the heauen. They diſimbarked in the citty of Ira Flauiana, which now is: *Il paldrone*, and from thence it was brought to the place, where now is Compoſtella, (as the hiſtory of Compoſtella affirmeth) and laid in a cheſt or marble, as ſaint Iſidore alſo affirmeth, in a particular briefe hiſtory he wrote to this ſaint.

Many hiſtoriographes recount great difficulties, the diſciples of the Apoſtles paſſed and indured, before they could bring his bleſſed body to that place, and it is an hard matter to accord them together, for they make mention of the King of Spaine, and of the Queen called Lupa, that perſecuted them, and yet at that time, there was no King in Spaine, for the moſt part thereof, was ſubiect to the Romanes. It may be true, that there was ſome Spaniards Lords of particular lands, and territories, and theſe may perhaps be called Kings. That which may be ſaid for certaine is: that the diſciples of the Apoſtle preached the Goſpel, and that God aſſiſted them, and (as we may belieue) the rather by the interceſſion of S. Iames, who was their Aduocate in heauen, praying vnto God that their preaching might be fruitful, ſo that they conuerted the greater part of Spaine.

After this S. Torquatus and his followes, arriued there alſo to help them, being ſent from Rome to that end, by S. Peter the Apoſtle, and by this meanes the affaires of the Church encreaſed daily more, and more. But the enſuing perſecutions againſt the Chriſtians, cauſed the memory, and reuerence done to the Apoſtle, to be forgotten in Galitia, and vtterly to perish. This came to paſſe, for that the Chriſtians piouſly hidde the holy body, doubting leſt the Gentils would not giue it due reuerence, but rather deſpiſe, and contemne it. The body of the Apoſtle lay thus hid 500. yeares, which was about 100. yeares, after the deſtruction of Spaine, and neere the time of Don Alfonſo, ſurnamed the chaſt, this pretious treaſure was diſcouered, and in this manner, (as the hiſtory of Compoſtella recounteth.)

There was ſprong and growne in time, a great wood, vpon the place where the body of the Apoſtle was hidden, being the ſame place, where it is now buried vnder the great Altar of his Church: and it pleaſed God, when he would shew this fauour vnto his people, that ſome men ſaw on a night a great light ouer that place. This being ſeen two or three times, they reſolued to goe to the Bishop of Iria called Thodomirus, to acquaint him with what they had ſeen. The holy Bishop went by night, to ſee this wonder, who taking good notice of the place, cauſed al that part of the hil, to be pulled downe in his sight. As they opened it, there was diſcouered a litle holy made with hands, and it ſeemed to be a chappel, wherein was the arke or tombe of marble, which conteined the holy body of this glorious Apoſtle, ſo much reuerenced, and reſpected. The Bishop rendered due tankes to God for shewing him ſo ſingular a fauour, acquainting the King, Don Alfonſo the chaſt therewith, in whoſe time it happened.

The

The King hauing heard hereof, went with al ſpeed, to poſſeſſe the ſight of ſo pretious a treaſure. He viſited, and adored it, he made vnto him an honourable Church, and gaue to it many guifts, as is apparant by the priuileges, the ſame Church holdeth at this preſent, in which is recounted, the inuention of the holy body. This was in the yeare of our Lord 855. and in the 121. yeare, of the begining of the recouery of Spaine, from the Moores, which King Roderigo loſt, in the yeare 714. forthwith the holy ſaint began to shew his fauour and help to the Spaniards, in the warres they had againſt the Moores in this manner.

Ramirus the firſt of that name, ſucceeding in the Kingdom Don Alfonſo the chaſt, S. Iames the Apoſtle appeared vnto him al armed, on horsbak, and aided him againſt the forces of he Moores of Spaine, and Affrik. The occaſion of this warre was, for that the Chriſtians were accuſtomed to giue euery yeare a 100. damſels (whereof 50. were of the nobility, and the other fifty of the cominalty) as tribute to the Moores, and Don Ramirus of a holy zeale, denyed the payment of ſo ſorrowful and ſo infamours a tribute, whereupon the Moores raiſed warre with al the force they could. Although Don Ramirus was in euident danger in the beginning, yet by the aide of S. Iames (who was ſeen by many to fight on a white horſe armed on al parts) he obtayned the victory, as the ſame King affirmeth in an other priuiledge, which he granted to the Church of S. Iames, with a payment of bread, and wine, thorough al the Kingdom, and is paid in manner of firſt fruits; by which meanes the Church afterward became very rich.

From thoſe times, the Spanirds haue vſed to calle on S. Iames, to their aide in battaile. After this, Don Alfonſo, the third, called the great, builded the Church of S. Iames more ſumptuouſly then it was before, as he himſelf ſaith in his priuiledges. For the Church that Don Alfonſo the chaſt made, was very meane, made only of ſtone and earth. The Kings ſucceding, ſtil amplified, and adorned this Church and houſe, and the Popes alſo granted many graces and priuiledges vnto it, which is a proofe ſufficient and certaine, that in that place is the body of S. Iames the Apoſtle, ſince in al the priuiledges it is ſaid: that theſe graces are graunted to that Church, in reſpect of the body of the holy Apoſtle that is therein.

Pope Iohn the eight, graunted by a Breue, that the Church ſhould be conſecrated. Pope Vrban the ſecond, tranſlated the Epiſcopal Sea of Iria, to Compoſtella, and exempted it from the Iuriſdiction of the Metropolitane of Berga. Pope Paſchalis the ſecond by a Breue, dated on the 30. day of December, in the yeares of our Lord 1102. confirmed vnto them the liberties, which Pope Vrban his predeceſſour had graunted, and moreouer, added twelue Cardinals, who endure to this preſent in that Church, to the end, the Aultar which is ouer the body of the holy Apoſtle, might be more worthily ſerued. The date of this Breue, was in the month of May, in the yeare 1102. Theſe Cardinals are choſen out of the other Channons of this Church, for to ſay ſolemne Maſſe vpon the Alter of the Apoſtle, and none may ſay, which is not a Bishop (*they weare Miters in the proceſſions, and vſe them in the ſolemne Maſſes*) and in other things they be as the other Channons. The ſame Pope in the yeare 1104. in the moneth of

October, graunted the Pal to the Bishop of Compostella, which is only vsed by the Archbishops. Pope Callistus, 2. made the Church of Compostella an Archbishoprik, attributing to that, the Metropolitan Church of Merida, and this was in the yeare 1120.

After this time, they began to vow Pilgrimages to S. Iames from al parts of Christendom, and the Popes made exception of that now, as of that of Ierusalem, which is no smal authority of that Church. A certaine thing befel in the time of King Don Ferdinando, the first of that name, in the yeare 1045, which augmented the deuotion to this saint in Spaine, and was as followeth. The said King with his campe, had enclosed and enuironed the city of Conimbria, to recouer it from the Mores, at that time was come a Pilgrime as far as Grecia, to visit the body of S. Iames: some authours say, he was a Bishop, and called Stephanus, this man heard them say in Compostella, that S. Iames appeared to the Christians in Spaine, (when they were in battel against the Mores,) and fought armed on horsback, in fauour of the Christians, the Bishop scoffing therat pleasantly said: that S. Iames was a fisher, and no knight nor soldier. The holy Apostle entending to shew vnto his Pilgrime his errour, appeared that night vnto him al in rich armour, on a goodly horse, with two keies in his hand, and said to him. To the end thou shalt not doubt any more that I am a man of warre, and that so I fight against the Moores in the defence of my friends the Spaniards, I haue desired that thou shalt see me in this manner. I giue thee also to vnderstand, that to morrow I wil open the gates of the city of Conimbria, to King Ferdinando, with these keyes. The next day the Bishop told this his vision in Compostella, and afterwards it happened so indeed, by which the verity of this vision was confirmed, and the deuotion of the Christians toward the holy Apostle, was encreased.

You must also vnderstand, that vntil the time of Don Alfonso the sixt (who conquered Toledo) the body of the holy Apostle stood vncouered, in the arke of marble, wherein it was found, & set vnder the great Aultar, so that it might be showed to Kings, & other men that had a desire to see it. But the first Archbishop Don Diego Gelmirez, a man of great prudence, bulded the sumptuous Church which now is seen, and in such sort enclosed the cheft of marble, with the holy body of the Apostle, in a vault vnder the great Aultar, that it could not by any meanes be seen any more. This prelate did this thing by nature aduise, and with deuout reuerence, to the end, euery one should not see, and handle, that pretious reliquiary without due respect and honour, which questionles is diminished when such holy bodies, and their sepulchers, may be seen ordinarily of euery one.

The same history of Compostella saith: That at that time was brought the head of the holy Apostle, from Ierusalem into Spaine, by the direction of Donna Virraca, daughter of the same King Don Alfonso, and that there was a reuelation, by which it was vnderstood, that it was indeed the head of S. Iames, & he who had the reuelation was the Archbishop himself aboue named, who also ioyned the head to the body (fitting one an other) with great solemnity.

Great was the grace that God shewed to the Kingdom of Spaine, in sending thither his holy body, not by humane meanes, but after a miraculous manner and

and when the memory of his sepulcher was lost, to discouer againe in such a wonderful sort. He made also saint Iames who was a fisher in his life, to be a valiant Champion after his death, to defend Spaine from the hideous plage and fury of the Moores, to appeare oftentimes visibly in the aide of the Spaniards, vnto whom al nations beare a holy enuy, for that they enioy so pretious a treasure, and doe also come from the vtmost borders of the world to visite, and to acknowledge the great good that Spaine hat, by hauing such a Patrone. Let Spaine, therfore praise their God for euer (and pray vnto him that he wil stil vouchsafe to blesse it) for the singular grace he hath done vnto it, in giuing it his holy Apostle, first: for an instructour in the Christian faith in earth: & then for aduocate, and protectour in heauen. Vnto which place God of his infinit mercy bring vs al. Amen.

## *The life of Saint Christopher Martyr. Iuly. 25.*



SAINT *Paul writing vnto the Corinthians aduiseth them*: that euery one remaine and continew in the state and vocation vnto which God hath called him, without labouring for any other. *S. Augustine expounding this place saith: that S. Paul speaketh of the exercises, and manner of liuings, which doe not withstand or impugne faith or good manners, and that with these execises, and estates, euery one rest contented, with that which God hath giuen and bestowed on him, without searching any other. If this doctrine should be accepted of al those that liue in the world, perhaps it would not be in so badde estate, neither should we haue so many discontended men as their be.*

*It was (vndoubtedly) the great prouidence of God, to giue to men different inclinations of mind, and abilities of body, for it had not been conuenient for the good gouernement of the vniuersal world, that euery one should follow the study of learning, or that al should be imployed in mechanical exercises, neuertheless, it is needful, that there be artificers, souldiers, and learned men, yet if he that is inclined, and apt, to be an artificer, wil be a souldier, and he that hath personage, inclination, strength and aptitude to fight, wil study diuinity, Law, or Phisick, and he that is apt for this, wil employ himself in handicraft, it is apparant, that the one shal be a bad artificer, the other a naughty Phisition, worse lawyer, and meane diuine, and the other shal hardly proone a good souldier.*

*For that in the world, there be but few that follow that which is fittest for them, leauing that meane which is most agreeing to their state, to follow other courses, for which they are neither apt, nor fit: Hereof it cometh, that this world hath nothing but disorder, and contrariety, in her proceedings, yea, this is the cause, that so many are found discontended, and remedilesse. Saint Christopher considering this, had regard to his vocation, and to that where to he saw himself most inclined. Wherefore perceiuing he had a strong, and able body he said to himself: In what thing may I exercise my self, and serue God best? Then he he thought him of a riuer, where many people (compelled by necessity to passe perished, there being neither*

*bridge nor ferry boat thereto, be appointed himſelf to ſerue for bridge, and ferry boat of that riuer, and made a cottage vpon the banck thereby.*

*Remaining in that place, he carried ouer euery one that came on his ſhoulders, ſafe without peril. And though I haue not ſeen any very approoued authour that ſaith this, yet it ſufficeth me to giue credit thereto, for that it is the ordinary, and general forme, with which the Church painteth him in al Chriſtendom, to wit: paſſing the riuer, with Ieſus Chriſt, on his ſhoulders. For our Lord to ſhew, that this his labour hand employment was acceptable, and grateful vnto him, would himſelf be caried ouer the riuer vpon his ſhoulders.*

*But becauſe there is extant hereof no important teſtimony, beſides the common picture of the holy ſaint, I wil not ſtay longer herein, nor ſay more, but that I think Saint Chriſtopher, by counſel of ſome certaine holy perſon, or els inſpired by the Holy Ghoſt, ceaſed not ſerue God in this exerciſe, vntil it was his pleaſure, to take him from this place, and to make vſe of him in ſome more worthy ſeruice, which was, to preach the Ghoſpel, as may be ſeen in his life, collected by Laurentius Surius out of approoued authours, in this manner.*

SAint Chriſtopher was by nation a Chananean, and came into the country of Lycia, to preach the Ghoſpel, guided thither by our Lord Ieſus Chriſt. He ſpent long time in praier requeſtinſt Gods help and ayde, to performe his office as he ought. He was very bigge of body, and talle of ſtature, and caried in his hand a great ſtaffe agreeable vnto his ſtrength. On a time he aſſembled many people together, and preached vnto them Ieſus Chriſt, and in teſtimony that his doctrine he preached was true, he ſet his ſtaffe in the ground, & it preſently waxed green, and brought forth leaues, floures, and fruit, which thing was cauſe of the conuerſion of many.

God did many other miracles, by the hands of this his ſeruant, in ſuch ſort, that the fame thereof came vnto the eares of Dagnus, King of Lycia, vnto whō it was very diſpleaſing, that the worship of his Gods, should be in any ſort diminished. He therefore ſent armed men with charge, that they should apprehend Chriſtopher, and bring him to his preſence, which cōmandement of the King was ſpeedily performed. Being brought before him, the King aſſayed with al the courteous, and mild words he could, to draw him from his Religion. But S. Chriſtopher, who had a mind equal to his body, confeſſed freely and boldly, Ieſus Chriſt to be true God, and the Gods of the Gentils to be falſe. Be aduiſed ſaid Dagnus, for thou art blind. S. Chriſtopher anſwered: thou art rather blind that adoreſt thoſe Gods that haue eyes, and doe not ſee. The King commanded the holy ſaint to priſon, that he might determine what torments to put him to.

Firſt, he deuiſed to ſend two women, of lewd life, and behauiour to him that might prouoke, and entiſe him to commit ſinne with them, for he hauing committed that ſinne, he thought it an eaſy matter then to draw him to Idollatry. Aſſoone as the two women (the one called Aquilina, and the other Nicea) were entered the priſon, and neer the holy ſaint, they were illuminated by God, & they acknowledged their former ſinnes, falling on their knees before S. Chriſtopher, and requeſting him to pray vnto his God for them. The holy ſaint promiſed them ſo to doe, if they would abandon the adoration of Iupiter, and al the other Gods of the Gentils, and confeſſe Ieſus Chriſt to be the true God and ſerue him: whereupon theſe women promiſed aduiſedly ſo to doe.

King

King Dagnus being certified how these matters had passed, sent for those women before him, and reprooued them sharply, that a man emprisoned, and shortly to be executed, could preuaile so much with them to abandon their antient religion, and to follow his, which had brought him to the present misery, wherein he was. Then he commanded his officers, to bring them to a temple, where they should worship an Idol, and if they would not adore it, that they should proceed against them with al rigour. The women being led vnto the temple, derided the statue of Iupiter, which was the Idol, they would haue had them to worship. They pulled the Idol downe to the ground, and tying their girdles thereto, draggred it through the temple, and setting their feet thereon, defaced it al they could. The gentils seing this, reprooued and threatned them; they made them this answere: That they showed this their contempt, but vnto stockes, and stones, and if they esteemed them for Gods, they might wel see, what base, and vnregardable things they were, since they permitted two poore women, to entreate them so rudely, vpon this they were put vnto diuers torments, al which they supported very constantly, and lastly, they were beheaded with 40. other persons: al conuerted by saint Christopher vnto the faith of Christ.

Saint Christopher was brought againe before the King, who reasoning with him to make him deny his faith: the holy saint returned so bold an answere, that a minister of the Kings, gaue vnto him, buffet on the face (as Marcus Marulus saith) S. Christopher looked on him very earnestly, and without any signe of disquiet, or discontent, said vnto him: I suffer thee, because I am a Christian. King Dagnus seeing that the holy saint was constant in his faith, commanded he should be scourged. The strips were many, and the officers cruel, so that the paine was the more grieuous. The King commanded to put on his head, a hel met made glowing hot, and he should be laid flat on a bench made like a gridiron, or the grate of a window dropping oyle, and melting lard vpon him; but he was deliuered from this torment by miracle. He not ceasing to preach vnto the people that were present, conuerted many vnto the Christian faith, and those that were made Christians by his meanes and preaching, arose to the number of 48000. as S. Ambrose saith, many of which suffered martirdom.

Then the tyrand commanded, he should be bound vnto a tree, and shot to death with arowes, but God deliuered him from this torment also, without any hurt. At last King Dagnus commanded the officers to behead him. Before his death, the holy saint made his prayer vnto God, and desired him humbly, that in the place where his body was buried, or any part thereof should be, that tempests, and earthquaks might doe no harme. This (as it seemeth) is the cause, that the picture of S. Christopher is ordinarily in euery Church, more thē the picture of other saints, & though his body or his Relicks cannot be in euery place, yet at the least they set his Image there, that they may resort thither in time of such necessity, and be deliuered from the rage of tempests, stormes and earthquaks, by the merits and intercession of this holy saint. For let vs be assured, that he hauing made request vnto God, for this fauour, at the time that the hangman lifted vp his sword to cut off his head, (for the loue of the same God)

God) that he wil graunt it to him. Therfore the Christians depaint him in euery Church and place, that al men may enioy that fauour.

In the martyrologe of Vsuardus, and Franciscus Maurolicus were read: that the citty where S. Christopher was martyred, was called Samos, which is in Asia the lesse. His martyrdome was on the day that the Church maketh commemoration of him, to wit: on the 25. of Iuly, and in the yeare of our Lord, 364. (the Spanish original saith 254.) in the time of Iulianus the Apostata, as Vnicellus saith, (the Spanish Book is: In the raigne of Decius, as the Romaine martyrologe saith. We may believe, that according vnto the life S. Christopher led, the many soules he conuerted, and the great torments he endured, so the reward that God giueth him heauen, is very great. Of which God make vs worthy, for his mercies sake, Amen.

There wrote of this saint, Vincentius Gallus, in his *Speculum Historiale* in the 13. Book, and 24. chap. S. Isidore in the himne of the Euensong of this holy saint, that God gaue vnto him the guift of tongues, & that he preached in them al. He saith: that the women that he conuerted, were called; Aquilina, and Gallonica, and that they were martyred with 10000. souldiers, which Decius put to death, whereby it appeareth that it was in his time. (The spanish saith) that in Spaine in S. Iames of Galicia, there is an arme of S. Christopher, and a great tooth in Valencia. Neither need we to wonder, if S. Christopher were great of stature, for S. Augustine in the 16. Book 9. chap. *De ciuitate Dei* saith: that in ancient times, men were very taule. Pliny in the 7. Book, 2. chap. saith there be found men in Scithia of 50. cubits, saint Isidore affirmeth: that the Macrobij people of India, are 12. foot high. Strabo in the 7. Book saith: that in the sepulchre of Antheus was found his body, which being measured, was of 60. cubits.

## *The life of S. Anne, mother of the mother of God. Iuly 26.*

*WE read in the Book of Genesis, that when God sent the vniuersal deluge, so that he would deliuer Noe with his family from this destruction (because he only were iust in his sight) he commanded him to make an arke, after the manner that ensueth. The bred the was 50. cubits, in lenght it contayned 300. cubits, and 50. cubits in height. It had a windom aboue, which gaue light, and below, there was a dore on the one side, by which they entred into the arke. It had also within diuers roomes, and many partitions. In this arke mankind was saued, though the arke was beaten, with the rage, and fury of the deluge.*

*The arke aboue named, is a figure of the glorious Saint Anne. The arke in length and bred the was more large, but in height not so large. Euen so S. Anne had in this world many possessions, & was riche in temporal goods, but al these were restrained from proceeding of so re as to sturre vp the possessour to wordly admiration, because she referred al vnto God vsing the same wholly to his honour and seruice. The arke had a windom aboue: So S. Anne had the faith, which is the light that came from heauen, and she was certaine and assured, of the coming of the sonne of God into the world. The dore of the arke which was neer to the ground signifieth: the bowels of charity, which this holy matron had, which were open for all the*

*needy and afflicted, that resorted vnto her house, where they found relieue, and remedy for their necessities. The diuers roomes and partition which the arke had, signifieth: that saint Ioachim and saincte Anne, deuided yearly their reuenewes into three parts. The first, they gaue vnto the temple, and to the officers thereof. The second, vnto the poore. And the third they spent vpon the meede and affaires, of their house and family.*

*The arke was tossed with the waters of the deluge, and yet in it mankind was preserued. Euen so saincte Anne was afflicted, because she had no children (liuing many yeares with her husband) which thing in those daies, was a great reproach. But when it pleased the eternal father, she had a daughter, that was mother of God, and brought forth the Sauiour, and redeemer of mankind. The life of this blessed Saint, collected out of that which S. Ierome, Sainct Iohn Damascene, S. Epiphanius, and other authors write, is in manner.*

SAint Anne mother of the glorious Virgin Mary, was daughter vnto Stolanus, (otherwise called Gazarius) and Emerentiana, of the citty of Bethleem; and was the wife of Ioachim, who dwelt in Nazareth. They were both of the tribe of Iuda, and of the royal blood of Dauid. They liued together 20. yeares, exercising themselues continually in good works, and especially in giuing almes; in which they spent one part of their reuenewes which they deuided into three parts. One they bestowed on their reuenewes which they deuided into three parts. One they bestowed on their housbould affaires: another they gaue vnto the temple, and the officers thereof: & the third they bestowed vpon the poore: yet liued they dismaide, hauing been so long time maried and had no child. The griefue hereof also somewhat increased, but that Ioachim being at the feast of the dedication of the temple, which the Iewes solemnized in Ierusalem, (whither resorted many peoples from sundry parts) when he would haue made his offring, according to the vse and custome, Isachar the Prieſt would not accept nor receiue the same, alleadging this for the cause, for that he was barraine; and told him: that perhaps it befel vnto him for some secret offence or other, for the which it pleased God, not to send him children. Ioachim at this reproach remained ashamed; and being returned to Nazareth, resolued not to stay longer there, but to goe liue among his sheepheards, in the champion country.

After a few dayes, an Angel of our Lord appeared to this good man, which comforted him, because he did nothing but sorrow and lament, after that reproach had been giuē him. The Angel told him, that his prayers had been heard, and that his almes deeds had been presented, before the throne of the heauenly maiesty, and that it was granted vnto him, that Anne his wife should conceiue, and bring a daughter, which should be called Mary, who from the time of her cōception should be ful of the Holy Ghost. The Angel also said vnto him: That thou maist believe that my saying is true, and that so it shal be (Thou shalt goe vnto Ierusalem, to render thanks vnto our Lord, in his holy temple, for this fauour shewed vnto thee; and at the entry of the golden gate, thou shalt find Anne thy wife, who shal haue the same reuelation. As befel as the Angel had said; and Ioachim and Anne met at the golden gate, & saluted each other kindly, declaring the one vnto the other, the reuelations they had from God. They

both entred into the temple, and praised the diuine maiesty, for the fauour graunted vnto them, & expected to see the effect thereof. After this they returned to Nazareth where they dwelt, and Anne conceiued, & at her time brought forth the Queen of Angels, to wit: the glorious Virgin Mary.

Then Ioachim died, and S. Anne was left widow, being 36. yeares old; and by particular ordination of our Lord, took another husband, who was called Cleophas; by him she had another daughter, whom she likewise called Mary. The second husband died, and S. Anne by diuine dispensation, took the third husband, which was Salome, by whom she had the third daughter, which she also called Mary. She loued so the first, that if she had more, we may beleeue she would haue named them so also. The first daughter was the spouse of S. Ioseph, who conceiued by the Holy Ghost, and brought forth Iesus Christ, true God, and true man. The second Mary daughter of Cleophas, was wife to Alpheus, by whom she had foure sonnes: Iames the lesse, Iudas Thaddeus, and Symon Zelotes, which were al three Apostles of Iesus Christ. The fourth was Ioseph surnamed the iust, who likewise was a disciple of Iesus Christ. The third Mary was maried to Zebedeus, by whom she had two sonnes, to wit: S. Iames the great, and S. Iohn the Euangelist.

It is said, that S. Anne died, (hauing first seen Iesus Christ her nephew borne, being a child of a yeare old, (in the time of Octauian, on the 26. day of Iuly, Her soule was borne into the bosome of Abraham, and at the time of the Ascension of Christ, was caried into heauen, where she hath a most honourable place, being so holy a woman; and doth there enioy the glory of God. As we say of the most blessed Virgin, that she hath in her such graces, and fauours, and of such valew and merit, that God was pleased to haue her for his mother: so the same virgin glorieth, to haue S. Anne, for her mother. Yea, the same God disdaineth not (as he is man) to acknowledge her for his grand mother, for her great vertues, merirs, and deserts, which were not meane nor few.

As the water is purer, the neerer it is taken from the fountaine; so S. Anne did gather to herself the more purity, and in a higher degree, for that she was more neere vnto the fountaine of al vertue, that is to say: vnto Iesus Christ, she being in the third degree from God, for the first was: of Iesus Christ as man. The second of the Virgin Mary, and the third was hers. This holy woman then being of such merit, and so neere vnto God, let vs pray vnto her, that she would be our intercessour vnto God, that we may obtaine his Grace. Amen. (In the Spanish.) Of S. Anne wrot S. Ierome in his 10. Epistle. S. Iohn Damascene in his 4. Book and 1. chap. *de fide Orthodoxa*. S. Epiphanius in the 78. and 79. heresy: So doth the Authours of martyrologes, and the Romaine martyrologe also. In the which saith Baronius, Pope Gregory the 13. by his breue, (dated in the yeare 1584.) commanded her feast should be celebrated with the title of a double feast, throughout al Christendome.

The

## *The life of S. Pantaleon, Martyr. Iulie 27.*

*HE that attentiuely considereth the sundry torments, with which the tyrants deprined the martyrs of their liues, shal find: that some were cast vnto the wild beasts to be deuoured, but they did not hurt them. Vnto others, they tyed great stones about their necks, and threw them into the sea, and yet they came safe vnto the shore. Others were cast into burning ouens, and the fire spared them, and burned not one haire of their heads. But if they were sentenced to be beheaded, none of them escaped that death.*

*There seemeth heare a hard question to arise, why the sword did not spare them, as wel as the other torments? In this case, I had rather heare, then speak mine opinion: neuertheless, I wil say what I think herein. I say then, that God might deliuer the martyrs from the death of the sword, as wel as he deliuered them from other deaths, but he did it not: to the end, it might be vnderstood that al creatures be more obedient vnto God, then man is. If the fire burneth, if the water drowneth, if the wild beasts deuoure, they doe in that the wil of God, and dissent not from the same. Only man is he that is contrary vnto him. God willeth one thing, and man wil doe an other. Man proceedeth on with his owne wil, and God hath patience, euen as though he saw it not. And because the death with the sword, or any other weapon, is death effectuated by man, by this may be seen his rebellion, and that he is more disobedient vnto God, then any other creature, therefore the wild beasts, water, and fire, pardoned the saints of their liues, when the sword did not spare them.*

*But for that it might be seen, that God is able to empeach, and hinder death sometime by the sword also, and make that the sword or knife should not cut: hence it did befal, that the executioner lifting vp his arme to strick the blessed martyr, became weak and feeble, and could not strick. This we see to be done, in the glorious martyr S. Pantaleon, whose life being before pardoned of the wild beasts, of the fire, and of the water, at the last, the sword spared him also: for when the executioner would haue stricken him, it became like waxe, & lost the edge. And if it had not been the pleasure of God, the holy martyr had not been slaine by any meanes, as Symon Metaphrastes saith: who wrote his life in this manner.*

THE blindnes of Idolatry hauing possessed the greater part of the world, at such time as Maximianus gouerned the Romaine Empire: Pantaleon liued in the city of Nicomedia, which is in the prouince of Bithinia, in Asia the greater. He was the sonne of Eustorgius, a man very riche, and of a noble lignage, but yet an Idolatour: His mother was called Eubula, & she was a Christian, which had been a great help vnto him, if vntimely death had not taken her away, whilest he was a litle child. When he grew in yeares, his father sent him vnto the study of Rhetorick, where he profited much in a smale time, and became famous amongst his companions, for he had a delicate, and sharp witte: moreouer, he was of a modest, and staid behauiour, and of good quallities, for which causes he was of al men beloued and highly esteemed. Maximianus himself (who resided a certaine time in that city) bore vnto him great affection, and being informed who he was, recommended him vnto a famous Philosopher,

vpon whom his father had beſtowed him, to the entent he should teach him Phiſick.

At the ſame time there was in the city, a venerable old man, a Prieſt, & of holy life, who for dread of Maximianus lay hid in a litle houſe, among many other Chriſtians. This good man ſaw ſometimes Pantaleon when he went vnto the houſe of his maiſter, and his grauity, and modeſt countenance pleaſed him exceedingly. On a time calling him, and talking with him, he demanded of him what he was, of what houſe, and of what religion? S. Pantaleon anſwered him to euery queſtion, and told him: that his mother had been a Chriſtian in her life time, but that she was now dead. He told him alſo: that his father was yet aliue, and was a Gentily. The old man ſaid vnto him, and which of them (my ſonne) doeſt thou intend to follow? He anſwered: when my mother liued I was perſwaded, and did verily entend to be a Chriſtian, but she is dead, & now my father wil haue me to be a Gentile, and ſo I meane to be.

The old man asked him alſo and ſaid: what ſtudy doeſt thou follow (my ſonne?) Pantaleon anſwered: I ſtudy Phiſick. And if I can attaine to that excellency therein, that I can help and cure al diſeaſes, I shalbe highly eſteemed, and shal get great ſtore of wealth and riches. Belieue mee my ſonne, ſaid Hermolaus (for ſo the Prieſt was called) the ſtudy of Eſculapius, Hippocrates, and Gallen, can ſmalle auaile, (and much leſſe thoſe Gods which Maximianus doth adore) if the help come not from aboue, becauſe the authour of al health, is Ieſus Chriſt our Lord: who is God, with the Father, & the Holy Ghoſt. In whom if thou belieue, thou shalt cure al the infirmities that bee. Thou shalt reſtore ſight vnto the blind, yea, thou shalt raiſe the very dead vnto life alſo: many things to like effect ſaid the old man vnto Pantaleon, who gaue attentiue eare vnto him, and went ſundry times after to conferre with him.

It fel out whileſt this familiarity paſſed between them, that S. Pantaleon ſaw a dead child, neere vnto which was a viper, which as it might wel ſeeme, had comitted that ſlaughter, when S. Pantaleon ſaw her, he was ſomewhat afrighted, but comming to himſelf he ſaid: now wil I prooue if that which the old man ſaid vnto me be truth. And ſo he came neere vnto the child and ſaid vnto it: ariſe aliue, in the name of Ieſus Chriſt, and thou venimous beaſt, endure thou the ſame euil thou haſt comitted. S. Pantaleon ſaid ſo not onely with his mouth, but alſo in his heart he deſired God it might be ſo, and forthwith the litle child roſe aliue, and ſtood vpon his feet, and the viper remained dead. Pantaleon ſeeing this euident miracle, purpoſed in his mind to be a Chriſtian, and yealded thanks vnto God, that had enlightened him, and pulled him out of the darknes wherein he was.

Then Pantaleon went vnto his maiſter Hermolaus, and made relation vnto him of the matter how it befel, and deſired Baptiſme of him. The good old man Baptiſed him (with great ioye,) and kept him ſeuen daies in his company, and inſtructed him in the faith he had receaued. Then excuſed he himſelf vnto his father, for his long ſtay, telling him he had been with his maiſter, [illegible]ning Hermolaus, whom he reputed for his true maiſter. And being deſi[illegible]draw his father from the blindnes of his Idolatry, and to regenerate [illegible]aly, that had generated him carnaly, he propounded vnto him ſome doubts

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doubtes of his Gods, vnto which his father was not able to answere, and among other this was one.

Why doe the Gods (said Pantaleon) which sit, neuer rise on their feet, and they that stand on their feet neuer sit downe? This seemeth vnto me a signe, that they be stockes, and stones, and that we may better cal any other liuing creature God then they, since others haue life, and walke vp and downe. These reasons, made the father of S. Pantaleon doubtful, and disturbed in mind, and he could not resolue whether it were better to stick vnto those his Gods, or to leaue them. The yong man reioyced much to see his father thus troubled, and so it befel, that at that instant there entred into the house a blind man, who had consumed the greater part of his substance vpon Phisitions, for the cure of his eyes, and al that he got thereby was this: that at the first he saw a litle, and now he had lost his sight altogether.

S. Pantaleon vnderstanding this, said vnto the blind man (before his father) what wouldest thou giue to him, that should cure thee, and restore the sight of thine eyes vnto thee againe? that thou mightest see the sonne, the beauty of the heauens, with al other creatures? The blind man answered: I wil giue vnto him al the goods I haue left, for I regard and esteem my sight more then them. S. Pantaleon said: giue some of them vnto poore men, and I wil cure, and help thee. His father reproued him saying: peace good sonne, and say not so, for what canst thou doe, after so many cunning Phisitions haue assayed, and failed therein? S. Pantaleon answered: they can not find, nor doe not know, the soueraigne medecine that I can apply. At these words with his finger, he touched the eyes of the blind man, and called on the name of Iesus Christ, desiring him humble in his heart, to restore sight vnto this man, who forthwith opened his eyes, and recouered his perfect sight.

This miracle caused the same blind man, who had recouered his corporal sight, to get also the same in his soule, for he was made a Christian, and so was the father of Saint Pantaleon also. After a few daies, to his father hapned the death of his body, but he auoyded the death of the soule, because he was Baptised, and spend the rest of his life (which was but short) very religiously. The Phisitions which had the blind man to cure, seeing him whole and sound, were in a great amaze and wonder thereat, and asked him; who had been his Phisition: he confessed the truth, and said: Pantaleon. Hereupon the Phisitions bore him enuy, which also increased, when he cured diuers others, sick of sundry infirmities.

These Phisitions had got knowledge, that Pantaleon (among others) had cured some, that had been tormented by the Emperours commandement, because they were Christians, and of this they took occasion to accuse him to Maximianus, saying: that Pantaleō did litle regard him, in that he cured the Christians which were his ennemies, and that he also himself perhaps, was a Christian. The Emperour had a desire to see the man that had been blind, who was forthwith brought to his presence. He demanded of him, how Pantaleon had healed him? and he answered: with calling on the name of Iesus Christ: what thinkest thou (said the Emperour) was it Christ that healed thee? or Esculapius, one of the Gods whom we adore? He that had been blind answered: you may

ſee the truth, by the work it ſelf. Al the Phiſitions that be here preſent, gaue me Phiſick, calling on the name of Eſculapius, and ſuch medicines as they thought beſt for my diſeaſe, yet they haue not done me any good at al, but they haue made me looſe the litle ſight that I had, and to ſpend the greateſt part of my goods, Pantaleon calling only on the name of Ieſus Chriſt, hath cured me perfectly, now iudge you, to whom the guift and benefit of my ſight which I haue recouered, muſt be attributed? For, that a blind man may ſee, it muſt be attributed to Ieſus Chriſt.

The Emperour not knowing wel what to anſwere ſaid: that he had recouered his corporal light, & loſt the light of his vnderſtanding, ſince he denied the power, and authority of the Gods. The blind man whoſe ſight was reſtored, ſaid with great feruour and boldnes: that the Emperour was blind that ſaid: that blind men were the reſtorers, & giuers of ſight, and did not acknowledge Ieſus Chriſt to be God, who with his name only called vpon by his ſeruãts, was able to giue ſight vnto the blind, and life vnto the dead. The Emperour was with this, mooued to ſo great indignation, that he commanded him to be beheaded, ſayi g: Let him be put to death for his friend ship, and acquaintance with the Chriſtians, and ſo it was forthwith done. S. Pantaleon bought the body of the offi ers, and buried it neer vnto his fathers ſepulchre.

S. Pantaleon vnderſtanding that the Emperour had notice of him, & that his life and goods were in danger to be loſte, gaue vnto al his fathers ſeruants freedom, and a great part of his goods. The remnant he diſtributed among the poore and needy, which were cured him, and he helſo prouided for their other neceſſities, ſo that they called him: the Phiſition of their infirmities, and neceſſities alſo. His fame encreaſing more and more among the people, al the other Phiſitions had nothing to doe, and he alone had al the patience, and buſines. For which cauſe, the other Phiſitions accuſing him againe vnto the Emperour, he ſent for him.

When S. Pantaleon was come before him, he ſaid vnto him: many things haue been ſpoken of thee, vnto mee, which I cannot belieue. I deſire, and wish that thou wouldeſt shew in my preſence, that they be reported only of enuy, by thoſe that wish thee euil, and not becauſe there is in thee, any thing euil, or whorty of reproofe. S. Pantaleon anſwered: My Lord, if it hath been told thee that I am a Chriſtian, they haue told thee the truth, becauſe I am one indeed, and I glory in worshipping one God only, who created heauen and earth; who raiſeth the dead to life, giueth ſight to the blind, cureth the leprous, and al this he doth only by his wil, and by his word. I am aſſured, that thoſe whom thou calleſt Gods, did not at any time the like. And if thou doeſt not belieue me, cauſe a ſick body to be brought, (whoſe life is in deſperate eſtate) and aſſemble the Prieſts of thy Gods, and let them cal on them (as long as they wil) to cure and heale him, and I wil cal on Ieſus Chriſt my God, and let him that shal heale him, be taken for the true God.

This pleaſed the Emperour, and a man ſick of the palſey was brought, who had been ſick a long time. The Prieſts of the Idols called, vpon Iupiter, an other on Eſculapius, an other on Diana, but al in vaine. S. Pantaleon ſcoffed at them, and they wil him to cal vpon his God alſo. He lifting vp his eyes and hart

hart vnto heauen: *O Lord heare my prayer, and let my cry come vnto thee. Shew ô Lord, that thou only art the true God, that these men, who will not acknowledge thee, but doe adore false Gods, may be confounded.* Hauing said this, he took the sicke man by the hand, and said vnto him: *In the name of Iesus Christ, sonne of the liuing God, arise vpon thy feet and be whole.* At this word the sixcke man arose, and stood on his feet, whole and strong, and for excessiue ioye, leaped and skipped, and went home to his house, with a iocund, and merry hart.

Many which beheld this miracle, were cured and healed in their soules, denying to be Idolaters any more, and confessing Iesus Christ to be the true God. The Emperour himself remained confounded; and knew not what to doe or say, the matter was so cleare, and manifest. The Priests of the Idols, and the phisitions (enemies vnto S. Pantaleon, more hardened in cruelty then before) came vnto the Emperour, and said vnto him: If thou doest not dispatch this inchanter and magitian, be assured, that thy Empire, and the worship of the Gods, wil perish and end together Why shouldest thou make doubt, or question of their power, being most apparant that it is very great? Nay, because thou doubtest the same, or hast but such a thought in thy mind, thou giuest occasion vnto them, to leaue thee in blindnes, and to let thee runne, and fal into the errours of the Christians, who worship a man that was crucifyed.

These words sufficed, to make the Emperour more wroth, and enraged then before: who looking in S. Pantaleon threatned to put him vnto death, if he did not worship his Gods. S. Pantaleon answered boldly: that he should not think to terrify him with threates, for he feared not torments, nor death it self, but he should rather repute it a great losse, to suffer but litle for his maister Christ his sake. Remember you the torments that I caused to be giuen to Artenius said the Emperour? S. Pantaleon said: yea, I remember them right wel. And my mind giueth me, that I can suffer the like vnto those, and greater also, because I am yong, and strong which he was not, for he was at that time aged. Let vs leaue words (said Maximianus) and let vs come to deeds.

At these words he caused the holy saint to be led into a great street, and there to be stripped, and to be tyed to a winch, or pully, and his flesh to be rent and torne, with hooks of iron, and burning torches to be set vnto his sides. The holy martyr lifted vp his eyes to heauen, and desired Iesus Christ to help him; who in that place appeared to him in the shap of Hermolaus, who was the Priest, that instructed him in the faith, and baptised him. He made himself knowne vnto him, and told him: that he would continew alwaies by him, to help him to endure his torments, and to ease them. And so it befel, for sodainely, the corps wherewith the holy saint was tyed did slack, the torches were put out, and the officers, were feebled, and tyred.

The Emperour caused him to be taken from that place, (not for that he had any pitty on him, but for that he was not resolued what punishement to inflict vpon him) & then said vnto him: Tel me Pantaleon, what art or cunning doest thou vse, that the torments doe not hurt thee, since thou shewest, as if thou didst not feele them? That art that I vse (said the holy saint) is Iesus Christ, who doth help me to endure them. The Emperour replyed. But what if I giue thee yet

more

more grieuous torments? The holy saint answered: I wil support them with a better wil, for the greater reward I shal reape and haue by them.

Then the Emperour commanded a great cauldron to be filled with lead, and that being melted, he caused the martyr to be cast into the same. He recommended himself to Iesus Christ, who appeared vnto him in the shape he did before, and entred into the cauldron with him, and the lead lost al his force, and became old, and on a lumpe, as it was at first. This miracle caused great wonder, and astonishement in al them that were there present, only the Emperour became more cruel. He therefore commanded, the holy martyr should be cast into the sea, with a great stone tyed vnto his necke, and forthwith it was done. The saint called on Iesus Christ, who appeared vnto him the third time, and took him by the hand, like another S. Peter, and (the stone not hindring him any thing at al, but as it had been a feather) walking on the water, brought him safe to shore.

The Emperour being certified hereof, on the next day, caused him to be throwne among the wild beasts, to the end they should deuoure him, whilest the holy martyr was in the theater, Iesus Christ was seen by him in the shape of the old man Hermolaus, (as at other times) wherewith he was much comforted, and said vnto him: *If thou Lord be with me, of whom shal I stand in feare*: Our Lord answered him: *Feare nothing*. Behold, the fierce and sauage beasts issued out, and enuironed the holy saint on euery side, & then fel flat on the ground in very humble manner, to the great wonder of the people that were present, who were mooued to compassion, to see so comely, and so gratious a yong man, and of whom the whole city had receaued benefit, to be without cause, put and set, in so perilous, and euident danger. But when they saw the beasts to vse such meek behauiour toward him, abandoning their accustomed cruelty: many of them were conuerted, and said with a loud voice: *Great is the God of the Christians. Let the iust man be set free.*

The Emperour enraged against the wild beasts, for that they had spared the holy martyr, discharged his wrath vpon them, causing them al to be slaine. And God permitted, (for the greater honour of his martyr) that although they remained dead in the streets certaine daies, yet no other liuing creature, came to feed on their flesh. The Emperour being certified of this, caused them to be cast into a ditch, and to be couered with earth. Then he caused a most cruel engine to be made, (which was a very heauy wheele, ful of points of needles) vpon which S. Pantaleon was tyed, to be tumbled downe from an high mountaine, to the end, that partly with the points of the needles, and partly with the stones that lay in the way, the saint should be rent in pieces, & dye a most grieuous death. But God freed his faithful seruant from this torment also, for he vnlooſed him from the wheele, so that he remained without any hurt. Yea the wheele turned by an other vnexpected way, and comming among certaine Idolaters, killed many of them miserably.

This put Maximianus into some feare, so that he spoke mildly vnto S. Pantaleon, demanding of him, who had been his maister, to instruct him in the faith of Christ? Though the holy saint knew with what entend the tyrant asked the question, yet to haue Hermolaus companion with him in his martyrdom, he knowing

(knowing he would not be displeased there with) discouered him vnto Maximianus, and also where he remained. The Emperour caused him forth with to be brought before him, together with his two brethren. When the good old man vnderstood of them wherefore he was called, he shewed to be wel pleased and (that he might haue his brethren in his company) he declared also that they were Christians. They were likewise of the same mind, for that same night Iesus Christ had appeared vnto them, and told them, that on the next day, they were to enter into heauen.

When the old man came before the Emperour, he asked him, what his name was, and he answered. Hermolaus, though he had another name that pleased him much better, to wit: a Christian. Maximianus said vnto him: art thou he that hast deceiued Pantaleon, and brought him that he wil not adore our Gods? I haue not deceaued him (said Hermolaus) but drawen him out of the darknes in which he liued, as thou and al the Gentils doe, by adoring false Gods, not worthy of that name; and leauing the worship of Iesus Christ, the true God. As Hermolaus said this, he lifted vp his eyes toward heauen, and forth with the earth began to tremble and quake, whereat the Emperour said: The Gods haue made this earth quake, for the blasphemy thou hast spoken against them. The holy martyr said? The truth of this shal appeare if their statues shal remaine standing on their feet, and be whole and sound. These words were scarce spoken, when a messenger came, who with a pale countenance, and trembling voice, said: Know thou ô Emperour, that thy Gods in al the temples be fallen vnto the ground, and broken to pieces.

This might haue been sufficient, to make him open his eyes, and to know that he was blind, in adoring such like Gods. But on the other side, it made him to be more fierce and cruel, (after the manner of another Pharao) and more and more to torment, and afflict the seruants of God. First, he caused S. Pantaleon to be led backe into prison. Afterwards hauing talked a while with Hermolaus and his two brethren (whereof one was called Hermippus, and the other Hermocrates) & hauing tormented them after sundry sortes, he commanded them to be beheaded. Then he called out S. Pantaleon & said vnto him: doe not think to deliuer thy selfe out of my hands, vnlesse thou sacrifice vnto the Gods. Hermolaus, Hermippus, and Hermocrates thy maisters haue already made sacrifice, and I haue receiued them for my seruants into my house, doe thou also the same, and thou shalt want no grace, nor fauour, otherwise, thou shalt haue nothing but torments, and punishments as long as thou liuest.

Then said Pantaleon: Cal them hither then, that I may see that which thou saiest to be true. Maximianus answered; I haue sent them to a great citty where they haue honourable offices. Against thy wil (said S. Pantaleon) and without consideration of that which thou saiest, thou hast spoken the truth, for thou hast sent them to a great, and cheif citty indeed (which is the heauenly Ieruſalem) where they haue honourable offices, for that they be honoured as martyrs. The Emperour hearing this (not for that he thought he could draw him vnto his desire, but for reuenge and to exonerate his wrath and fury, to see a yong man ouercome him) caused him to be stripped, and cruelly beaten. And when he saw the blood runne downe from euery part of his body, then he commanded

them to cut off his head. The holy Martyr was burryed, with a great number of officers, with cryers, trompets, and other things, as the Gentils vſed at the death of malefactours.

Being come to the place of execution, S. Pantaleon was ſo faint, and feeble, with the former torments, that he could not ſtand on his feet; for which cauſe the executioner, that he might better ſtrike of his head, bound him vnto an Oliue tree. Forthwith the executioner ſet his hand on his ſword, and not only he, but al the other officers, euery one ſtroue to be the man, that should cut of the head of the holy ſaint; thinking he should haue ſome thanks or preſent at the hands of the Emperour.

But there befel one thing ſeldome ſeen in the like caſe, which was this: the ſwords, and weapons of the officers were feebled vnapt to cut, & ſoft as waxe, This put the officers into a great feare, and cauſed them which before iudged him vnworthy of life and ſtroue to kil him, now fel on their knees before him, and craued pardon for that they had done. The glorious ſaint on the one ſide, deſired God if it were his pleaſure, not to depriue him of the crowne of martyrdome, & on the other ſide, requeſted the officers to doe their duty. They refuſed often, fearing to lay hands on him, but the holy ſaint requeſted them with great inſtancy. So at lenght, the officers (at the requeſt of the martyr) kiſſing his body often, and alwaies fearing, and doubting, at laſt cut off his head.

It is euident and apparant hereby, that if the holy ſaint had not willed it, they could not haue had power, to haue put him to death. Another matter moſt admirable fel out alſo, which was. that frō the body of the glorious martyr, iſſued milke inſteed of blood; which running on the ground, and wetting the roote of the Oliue tree, vnto which he was tyed, was forthwith loaden with fruit. This came to the eare of the Emperour Maximianus, who commāded it should be cut vp by the rootes; and that the body of the holy Saint, should be conſumed with fire. The burning of the body was not ſo ſoone effected, for the officers vſed when they put any Chriſtians to death, to keep their bodies, vntil the Iudge appointed how it should be beſtowed, or els they ſold it vnto the Chriſtians.

They being much diſturbed in mind, at the great things they had ſeen in the holy martyr, and being penitent for the torments they had put him to, were gone to bewaile, and be ſory for their ſinnes; ſo that ſome Chriſtians had time to take away the body of the martyr, and to bury it in a farme ground of one Adamantius. The death of S. Pantaleon was on the day that the Church keepeth his feaſt, to wit: on the 27. of Iuly, in the yeare of our Lord 301. in the raigne of Diocleſianus, and Maximianus. Vſuardus putteth the martyrdome of the ſaint, on the 28. of Iuly, Nicephorus writeth the martyrdome of this ſaint, in his 7. book and 14. chapter.

(In the ſpanish.) It is ſaid, that the body of S. Pantaleon remained a good while in Rome, and that it is at this preſent in Porto, a citty of Portugal. There wrote of this ſaint Vſuardus, Vincentius, S. Antonius, and the Romaine martyrologe, which reciteth his martyrdome very particularly.

The

## *The life of S. Nazarius and S. Celsus Martyrs. Iuly 28.*

*KING Dauid considering the omnipotent power, and goodnes of God, how infinite he is, and what vnspeakeable graces and fauours he sheweth vnto his creatures, he calleth them al to praise and blesse him. First, he calleth the Angels, as the most noble creatures. Then he calleth the sonne and moone, and the starres: He calleth the serpents of the earth, and the fishes of the sea, the fire, the snow, the tempests, the winds, the hils, mountaines, and the trees, and by name the Cedars, he calleth the beast of the field, and the soules of the aire. He calleth the Kings and Princes, the Iudges, the yong men and maides. And lastly, he concludeth it, with calling the old men and children: to the end, al may prayse, and laud our Lord.*

*This Last is seen to be fulfilled, in the two holy martyrs S. Nazarius and Celsus, one of the which was very old, and the other in a manner a child: yet both of them together praised God, since for his sake and honour, they lost their owne liues. Simeon Metaphrastes wrote of them in this manner.*

AT such time as Nero gouerned the Romane Empire: The B. old man S. Nazarius, shined in Rome as a starre in the firmamēt, & Rome it self glorieth, so haue had in her, such a liuely paterne of al vertues. His father was of Africa, & his mother was a Romane, both of them being of noble blood, and also very rich. S. Nazarius was the disciple of S. Peter, & was Baptised by Linus his Coadiutor. As he encreased in age, so he also encreased in vertue, and came vnto such perfection, that his house was alwaies ful, & repleat with people, that came to conferre with him, of matters tending to the seruice of God, and benefit of their soules. Though these his exercises were very good and commendable, yet that he might more freely employ himself in praier, & meditation, and also to auoid vaine glory (which was vnto him no smale trouble, seeing himself so highly esteemed, and regarded by al men) he determined to retire himself into a place where such account, and reconing, should not be made of him.

He collected together a great somme of mony (made out of his goods) & departed out of Rome not staying long in any place as he passed by yet leauing stil a good report for his charitable deeds: alwaies preaching Iesus Christ, by which many were Baptised. He came vnto Placentia, & thence vnto Millane, where he vnderstood that S. Gerualius and S. Protasius were in prison for professing the faith of Christ. He visited them, and talked sweetly with them of heauenly matters, encouraging them to support al torments cheerfully, for the loue of Christ, yea and death it selfe also, if need were. They also perswaded him, to goe preach the faith of Christ incessantly through the world, if he were not hindered by some Crosse aduenture or accident.

The president who kept the two holy brethren in prison, was called Anolinus, who hauing notice giuen him of Nazarius, caused him to be sent for, and with al the perswasions that he could vse, he sought to draw him to adore the Idols. But perceiuing that he could not preuaile, he commanded he should be

buffeted on the face, and then thruſt out of the city. The more the Idolaters eſteemed this for a reproach and infamy, ſo much the more (on the other ſide) the Chriſtians eſteemed it for an honour, and glory. S. Nazarius departed from Millane reioycing that he had ſuffred ſomething for the loue of Chriſt. He had a reuelation to goe into Fraunce, and being in that Kingdom, he came into a city called Melia; where he preached the Ghoſpel, and conuerted many people.

A noble Lady called Marianilla, one of the chiefe of the city, came vnto S. Nazarius, with a litle child of three yeares of age, and giuing it into his armes, ſaid: This child shal follow thee whither ſoeuer thou goeſt (euen through the world) vntil that he and thou together, be preſented, before the iudgment ſeat of God; After theſe words, she left him the child and departed. S. Nazarius was wel pleaſed with that litle child, and he took him alwaies with him, and had him in his company where ſoeuer he went; he Baptiſed him alſo, and named him Celſus.

The gouernour of the country called Dinouatus, cauſed S. Nazarius to be brought before him, & asked him, who he was, & what was his name? S. Nazarius anſwered: I am by nation a Romane, and I profeſſe the Chriſtian religion, & acknowledge Ieſus Chriſt crucified, for the true God. The gouernour ſaid: I think the diuel be in thee, what an anſwere haſt thou made; I aske thee of what lignage and name thou art: S. Nazarius anſwered: I am not poſſeſſed with the diuel, if I were I should not be ſuch an aduerſary vnto thy Gods as I am. The iudge ſtormed hereat exceedingly, & would haue reuenged himſelf on him inſtantly, but he durſt not, for that he heard him ſay, that he was a cittiſen of Rome. Yet to shew his malice in al he could, cauſed he the yong child Celſus to be taken out of his armes, & to be extremely ſcourged in his ſight. The B. child endured it with a man like courage, and ſaid in the beſt manner he could: *God whom I ſerue, wil iudge thee.* Then the iudge commanded, that they should be both put into priſon, yet on the third day after, at the deſire of his wife (who as the wife of Pilate had done before, when she beſought her huſband to deliuer Ieſus Chriſt for that he was iuſt) fearing he might come into ſome diſgrace ſet them free, and commanded them to depart out of the city.

S. Nazarius departed from thence with Celſus, and went to a city called Cemero, where he preached Chriſt, and conuerted many people. He that was gouernour of that city (by the inſtigation of the diuel, who was diſpleaſed with the good Nazarius) wrote vnto the Emperour Nero, how he diſwaded the people from the adoration of the Gods, & brought many to receaue the Chriſtian faith. The Emperour commanded they should be apprehended, and vnder ſafe cuſtody ſent to Rome, which was ſo done. The Emperour hauing them before him, perſwaded them earneſtly to adore the Idols, but ſeeing he preuailed nothing, he commanded they should be both caſt into the ſea.

S. Nazarius & S. Celſus were cõducted vnto Oſtia, & put into a barck, which being launched into the ſea, they threw them both into it. Forthwith aroſe a great and huge ſtorme, and the officers which were in the barcke, ſaw the holy ſaints walk on the water: which they ſeeing, beſought them to pray vnto God for them, which, they willingly did, & the ſtorme ceaſed, and in this ſort th

the officers went by ship vnto the heauen, and the saints walked vpon the water to shore. These men wondred much, at the sight of this great miracle, and without turning back to Nero, they kept company with S. Nazarius, taking him for their maister, and hauing him now in great veneration, whom before they desired to kil as a malefactour.

S. Nazarius returning, went to some citties of Italy, and lastly, he staied at Millane, where the inhabitants, not permitting him to preach Iesus Christ, deliuered them vnto Anolinus, who put them into the prison againe, where they had been before, in the company of S. Geruasius, and S. Protasius brethren, and martyrs. Great was the ioy of the saints when they mette againe, they also animated one an other, to suffer and endure al torments cheerfully for the loue of Christ, but especially, they encouraged Celsus, who was very yong: yet he in suffering death did not shew himself as a childe, but as a valiant and couragious man. Anolinus wrot vnto Nero, that he had imprisoned Nazarius, who was a citisen of Rome, and that he had done it, for that he publickly preached Christ, in contempt of the Gods, and he desired to know his pleasure, what should be done with him. For he durst not giue sentence of death against him being a cittisen of Rome.

When Nero vnderstood that Nazarius was aliue, he raged out of measure, imagining, that the officers, vnto whom he had giuen commandement to cast him into the sea, had let him escape. He took on like a madde-man, wishing he had them in his hands, that he might abate and discharge, his choller, and fury vpon them: but not hauing them in his hands, he returned for answere vnto Anolinus, that he should behead them, and so it was done: yet the execution of this sentence of Nero giuen against S. Nazarius and S. Celsus, and the proceeding against S. Geruasius and S. Protasius (for they were al foure put to death together) was committed vnto an Earle or captaine called Astasius, (as is said in the life of S. Geruasius and S. Protasius) who went vnto a certaine warre in the behalfe of the empire, and by the way would doe that seruice vnto his false Gods, that they might fauour him in his enterprise.

These foure martyrs went out of the prison, with as great ioy, as if they had gone vnto Rome to triumphe. They stroue which of them should dye first, and lastly, they al receiued their deathes couragiously and comfortably, and their bodies were buried by deuout and pious people. They lay hid some certaine time, but they were afterward reuealed and found, and Churchs were built vnto their honour, in the citty of Millane, and called after their name. The Church of saint Geruasius, and saint Protasius was builded by S. Ambrose, who found their bodies; and though S. Ambrose found also the bodies of S. Nazarius and saint Celsus, yet their Church was built by the Emporour Theodosius the second of that name, who was sonne vnto Arcadius; in whose time, and of his brother Honorius they were found, as saith Paulinus in the life of S. Ambrose, Theodusius was mooued to build the Church vnto the blessed martyrs, by this occasion.

As he passed on a time by Millane, he took some of their Relicks and caried them with him, & in a great battaile he had against the Scithians, he saw them visibly to help him, and were the meanes, that he got the victory ouer his ene-

mies. To gratify this fauour receiued, he cauſed a ſumptuous Church to be built in honour of them. And when he laid the bodies of the bleſſed martyrs therein, our Lord ſhewed many miracles for their ſakes.

After this, in the time of Pope Paulus, the firſt of that name, in the yeare of our Lord. 775. Grodegandus Bishop of Mentz tranſlated (with the bodies of other ſaints) the body of Nazarius, or part thereof, and laid it in a monaſtery called Loreſahin. Theſe ſaints were martyred on the 19. day of Iune. The Spaniſh ſaith the 19. of Iuly) about the yeare of our Lord 64. in the raigne of Nero. The Church celebrateth their feaſt, on the 28. of Iuly. Vſuardus, putteth them on the 12. day of Iune. This variation ariſeth, for that in ſome place they celebrate their martirdom, in others their tranſlation. I haue put them on the ſame day, that ſaint Geruaſius and ſaint Protaſius were martyred, for that Simeon Mataphraſtes whom I haue followed, in recounting their liues, ſaith ſo.

## *The life of Saint Victor, Pope and Martyr. Iuly. 28.*

*SAINT Paul writing vnto the Hebrewes, calleth the old law a shadow, for the shadow departeth away whē the light commeth: So alſo, the old law vanished away, when the light and eſtate of the law of grace (which was brought by Ieſus Chriſt, who is the true light) appeared in the world. When a bel founder, would caſt a bel, he firſt maketh the mould, and imprinteth the ſame, into which he powreth the mettal, and when the bel is made, then the mould is broken, & no account nor reconing made thereof, the old law was like a mould, in the which was prefigured the law of grace, which when it appeared in the world, the old law was broken a ſunder.*

*One of the principal ceremonies of the old law was: the Paſche, which was kept, when the moone in March was 14. dates old. This ceremony was wholy broken by Pope Victor, who ordained that our Paſche ſhould be celebrated on the ſunday, and that it ſhould neuer agree, nor accord, with that of the Iewes. As we may ſee in his life, writen by Damaſus, Euſebius, and authours in this manner.*

SAint Victor was borne in Africa, and was the ſonne of one Felix. He was a very learned man, for the which, as alſo for his holy & vertuous conuerſation, he was elected Pope after the death of Eleutherius. In his time was peace and quiet in al the Church, free from many perſecution of tyrants. There liued in his time, many famous, learned Bishops, namely: in the Church of Alexandria, Ieruſalem, Epheſus, and Corinth. Among whom was diſputed a great queſtion, about celebrating the feaſt of Eaſter. For though Pope Pius had commanded, that it ſhould be ſollemniſed on the ſonday, yet many Bishops remaine obſtinate in their opinion, that it ſhould be celebrated on the 14. day of the moone, after the equinoctial of the ſpring. Many were ſo wilful in their opinion

opinion touching this matter, that they were compelled to gather councels in ſundry parts.

One was kept in Paleſtina, in which was preſident, Theophilus Bishop of Cæſarea, and Narciſſus Bishop of Ieruſalem. The Bishops of Pontus gathered an other, in which was preſident the Bishop of Palma. In Fraunce, and in other prouinces were councels gathered alſo. And in Rome Pope Victor himſelfe aſſembled alſo a councel; and as great doctours ſay: this was the ſecond councel celebrated in the Catholike Church, accounting that which the Apoſtles kept in Ieruſalem for the firſt.

In al theſe prouincial councels, and in the general councel at Rome, the ſame which Pope Pius had decreed, was alſo determined, to wit: that Eaſter ſhould be celebrated on the day on which our Lord Ieſus Chriſt aroſe againe, which was on the ſonday; and that there ſhould end, the faſt of Quadrageſima or Lēt. And partly, that they ſhould conforme themſelues to the ancient vſage, it was decreed: that Eaſter ſhould be celebrated on the firſt ſonday that commeth after the fourteenth day of the firſt moone, after the Equinoctium vernal, which is ordinarily that or March. So that the loueſt Eaſter ſhould be on the 25. day of April: yet this excepted, that Eaſter ſhould not be celebrated on the 14. day of the moone: (to the end, we ſhould not ſeeme to obſerue the Iewish order) but on the next ſunday that followeth.

Al the Churches of Aſia were of a contrary mind, and one Policrates a great learned man was leader of them. He to found his opinion the ſurer, ſaid: that S. Iohn the Euangeliſt, Philip the Deacon, Policarpus, Melitus, & many other holy men, had obſerued that cuſtom. Al this notwithſtanding, Pope Victor commanded: they ſhould obſerue the determination of the councel, & would haue excommunicated Policrates and his followers, if Ireneus Bishop of Lyons in Fraunce, and other holy Prelats, had not by intreaty obtained the contrary. This canon in read in the decretals euen vntil this preſent. He alſo commanded that ſolemne Baptiſme ſhould be adminiſtred on the holy ſaterday, or Eaſter eue: and on the ſaterday next before the feaſt of the Holy Ghoſt. For many yeares this was obſerued, ſo that none was Baptiſed but vpon thoſe daies, but only in caſe of neceſſity. A token hereof remaineth, for that on theſe two daies, people goe on proceſſion to the font ſtone in Cathedral Churchs, and there ſome ceremonies be vſed. He commanded alſo, that in caſe of neceſſity, euery one may be Baptiſed at al times, either in the ſea, or flood, or fountaine. One part of this Canon concerning Baptiſme is abrogated by cuſtome, the reſt; for the obſeruation of Eaſter, was afterward confirmed in the councel of Nice, and hath been obſerued euen vntil this preſent.

The Catholick Church remaining thus in peace, the Emperour Pertinax died, & to him ſucceeded the cruel Septimus Seuerus (after that likewiſe died Didius Iulianus who raigned but one yeare) and among other his cruelties he perſecuted the Chriſtians mortally. In this perſecutiō, which was the firſt that the Church endured after ſo longe peace, there died many holy martyrs, and among them the holy Pope Victor, after he had gouerned the Church of God. 10. yeares 2. months, and 10. daies. (Baronius ſaith: 9. yeares..month and 28. daies.) He died in the 8. yeare of Septimus Seuerus, which was in the yeare of our

our Lord: 206. (Baronius saith: 203.) S. Victor gaue holy orders twise, in the month of December, and in them he ordered 4. Priests, 7. deacons, and consecrated 12. Bishops in sundry places. He died on the 28. of Iuly, and on the same day the Church celebrated his feast, with other holy martyrs. His body was buried in the Vatican.

## *The life of S. Innocentius Pope, and Confessour. Julie 28.*

*OVR Lord God determining to destroy Sodome, did first take out of it, the holy man Loth, as the sacred Scripture affirmeth. God did it, for that Loth had not been partaker of the sinnes of the people, but they were very displeasant vnto him, and he reproued them sharply for them. Wherefore, no part of the punishment that God laid vpon them, fel on him. Some authours say: that God did the same with the holy Pope Innocentius, when he would chastice Rome for her grieuous sinnes. For she was become a new Babilon, as S. Peter calleth it in one of his Epistles.*

*God permitted a tyrant to beseige it, who at the end, took it by force, and in a manner destroyed it. When this was to come to passe, God took out of the city the holy Pope Innocentius, and would not suffer him to be partaker in her sinnes. The life of his Pope, taken out of the Romane Pontifical, and out of other good authours, was in this manner.*

IN the time that the two brethren Arcadius and Honorius rulet the Romane Empire, in the yeare of our Lord 407. (as Prosper saith) by the death of Pope Anastasius, Innocentius, the first of the name (borne in Alba, a city of Italy, and sonne to one Innocentius) was placed in the chaire of S. Peter. The spiritual affaires of the Church, were very prosperous, at the beginning of his Papacy; and al the sacrifice of the Iewes, were in a manner ceased, throught the whole Empire. By this tranquility, veneration, and reuerence vnto the Pope encreased, and they were obayed, and honoured of euery one. They attending to nothing more, then the augmentation of deuotion in the faithful, and furnishing them with holy counsel, that they might the better serue God, and attaine to the heauenly glory.

Agreable vnto this, Pope Innocentius commanded that al the satterdais should be fasted, though now we content vs, with the holy abstayning from flesh one those daies. The occasion that he had to command it was: that we solemnizing sonday, for that Christ Iesus was raised from death on that day, and on the friday we eate no dainties, nor delicacies, for that our Sauiour died on that day, It is fit that on the saterday also, we should make some remembrance, being the day which doth mediate between ioy and sorrow. We know that on that day the Apostles were sorrowful and sadde, and lay hidden, for which cause, there is no proper Masse, for the holy saterday.

Also Pope Innocentius commanded, that after the consecration by the Priest the Pax should be giuen vnto the people, before the Priest receaued. And that he that had done publik penance, should not be a Priest. And that none should be so audatious, as to accuse the Pope. He also ordained, that al the faithful Christians might haue the vse of ordinary oyle, consecrated by the Bishop, for the

the good and health of the ſickly, in extreame vnction: and that the Prieſt with ſuch oyle ſhould annoint the ſick, that be a the point of death, as the ordinary miniſter, of the Sacrament of extreame vnction.

Some heretiks that were in his time perſecuted him extreamly, and he condemned the heretiks with their hereſies, as Pelagius, Celeſtinus, and Iulianus. Againſt the hereſies of thoſe times wrot S. Ierome, S. Auguſtine, and ſome others, that liued in thoſes daies. The comonwelth of Chriſtendom being in good eſtate, for ſpiritual affaires, there befel moſt cruel warres, which were the cauſe of the ruine, of the Romane Empire.

The principal warre was of the Gothes, who at that time entred Italy, with great fury, hauing diuided their forces, into two parts. Of the one part was captaine Radagaiſus, who had in his army. 200. thouſand men. And of the other part Alaricus was gouernour. Againſt Radagaiſus was oppoſed Stillicon, who was tutor vnto Arcadius and Honorius Emperours of Rome. After certaine ſmale skirmiſhes, they came to a ſet battaile, wherein Stillicon was victor, and in ſlew the captaine of the Gothes, with the greater part of their army. Alaricus defended himſelfe better, yet he was vanquiſhed diuers times, and was forced to retire into Fraunce, hauing made peace with Stillicon; who might eaſily and vtterly haue vanquiſhed him, but he would not, for that he entended, to make Eleutherius his ſonne Emperour.

Hauing made this diſſigne, it was not for his purpoſe, vtterly to deſtroy the Gothes, to the end, that the warre continuing, he ſhould haue the command of the forces. Therefore, when the Gothes had made peace, and went quietly toward Fraunce, Stillicon ſent one Saul, a Iewiſh captaine, with a great army, to vexe and maleſt the hinder part of the Gothiſhe army, by this inciting them that they ſhould not depart out of Italy. The Iewe did as he was commanded, and aſſaulted them ſodeinly on Eaſter day, they being out of feare, and doubting nothing, truſting to the accord of the peace that was made. The Gothes (though they were of the Arian ſect, yet for that they would not violate the holy day of Eaſter, and ſhed blood thereon) at the firſt made no reſiſtance, but ſeing ſtil more cruelty, they laid aſide their patience, and tooke them to armes; ſo that Saul with al his people were diſcomfited, and he was forced to ſaue himſelfe by flight.

Alaricus who remained victor, tooke ſuch indignation at the treachery of his enemies, that he left his already begun voyage, turning backe againe, and neuer ſtayed, til he was faſt by the wals of Rome; and at the laſt, he tooke the citty, and vſed great cruelty vpon the miſerable cittizens. Amongſt theſe cruelties Alaricus made this proclamation: that none of his people ſhould iniury any that had with drawne themſelues into any Church, and in eſpecial, into the Church of S. Peter,

When the Emperour Honorius had intelligence of the treaſon of Stillicon he cauſed him to be put to death. But yet he vſed not due diligẽce, in prouiding to make reſiſtance againſt the fury of the Gothes, in appointing another general in the place of Stillicon. It is thought this was ordeined by God, as a punishment to the city of Rome for her ſinnes. Some authours ſay: that Alaricus, ful of wrath and indignation walking through Rome, met in the ſtreet with a holy

Hermite; who bad him remember, that he was a mortal man, willing him to moderate his rage and fury (that ruled him) and wished him for his best, to returne homeward. Alaricus answered him: Father to returne home, is not in my power, because I am solicited, and vrged to spoile, and destroy this citty of Rome. That miserable citty was taken by Alaricus, on the first day of April, in the yeare of the foundation thereof 1164. and of our saluation, 412.

On the day that the Gothes entred Rome Pope Innocentius was not there, because God would shew him that fauour (as Paulus Orosius saith) that he should not see, the most miserable calamity of his people, but took him out of Rome, as before he took Lot out of Sodome, when he would burne it, with fire and brimstone. Pope Innocentius was at that time in Rauenna, with the Catholike Emperour Honorius, with whom he treated, to write to his brother Archadius, that S. Chrisostome might be restored vnto his dignity, since he had banished him, for his bold reprooving, and sharpe chastising the faultes of the Priests, and of the laimen also, whereby he had among them many enemies, and among the other few friends. His principal aduersary was the Empresse Eudoxia, who persecuted him, and at last, caused him to be banished out of the citty.

She knew wel, that Pope Innocētius would take in euil part, this her rigorous dealing, and presumptuous boldnes; wherefore, she wrot vnto him a letter, in which she excused herself, and accused S. Iohn Chrisostome. Pope Innocentius did not admit her excuses, but excommunicated her, and caused Honorius to write againe to Archadius, who was Emperour in the East. The Pope wrot also, reprooving him sharply for it. He wrote also vnto the Church of Cōstantinople, and commanded them: not to admit any other Prelate but Chrisostome as long as he liued; and he declared, that the sentence giuen against him, was vniust, and of no force. He wrot also vnto S. Chrisostome himself, comforting, and encouraging him, to suffer those afflictions patiently, being for the loue of Christ. Also Pope Innocentius, appointed a Councel to be kept at Thessalonica, to proceed against Theophilus and other Prelats, that had condemned S. Chrisostome vniustly. But the short life of S. Chrisostome was the cause, the Councel went not forward, for he died in exile; and the Empresse his aduersary, died shortly after. Which was accounted as a iust iudgement of God vpon her, the sanctity of S. Chrisostome being so wel know to al men.

There are extant many epistles of Pope Innocentius repleat with holy doctrine, and out of thē are taken some decrees. In one of them he declareth: that the Bishop only, is the true minister of the Sacrament of Confirmation; and that he only may consecrate the oyle of the Chrisme, to the end, the Priest may anoint therewith them that be baptised. He declareth also: that extreeme vnction, is one of the Sacraments of the new law, and that the proper minister thereof, is the Priest, so likewise is the Bishop also. For it is to be vnderstood, that he that is Priest only, can not doe any thing that belongeth to the office of a Bishop, but a Bishop may doe what soeuer belongeth to the office of a Priest as being superiour in degree, and so many things may be done by the Bishop, which he that is Priest only can not doe.

At this time was celebrated, the second Councel of Toledo, the fathers assembled

ſembled in the ſame, receaued a letter from Pope Innocentius in which he reprooued ſome abuſes, which were at that time in Spaine, in cõſecrating Prieſts. This Pope built a Church in Rome, in honour of the holy martyrs S. Geruaſius and S. Protaſius, with the goods of Veſtiua a Romane matron, who left him haire of al that she had. He gaue vnto the ſame many veſſels of Gold, and ſiluer, and endewed it with great poſſeſſions. At this day, it hath the title of Cardinal, and is called by the name of Veſtiua. He gaue holy orders foure times in the month of December, and in them he made 10. Prieſts 15. Deacons, and 54. Bishops. He gouerned the Church of God fifteene yeares on month and then daies, and paſſed out of this life, the day that the Church celebrateth his feaſt, together with other ſaints which was on the 28. of Iuly, in the yeare of our Lord 418. (Baronius ſaith 417.) in the raigne of Honorius (as Onuphrius ſaith.)

S. Ierome maketh mention of this holy Pope, writing vnto Demetrias: counſelling her to keep the faith, that he taught and preached. Saint Baſile alſo praiſed him exceedingly, for his ſanctity, in the Epiſtles which he wrote. This holy Pope Innocentius, was a mutual neere friend vnto ſaint Auguſtine, and in the ſecond yeare of his Papacy, he approoued, and confirmed the rule he had giuen vnto the Hermites, which liued in his company, and granted them Indulgences, and priuiledges, that they might build other Hermitages. Finally, he confirmed the decree of Pope Siricius, that Prieſts should be continent, and not marry. He commanded alſo, that the child borne of a Chriſtian mother, should be Baptiſed, although the father being a Pagan did contradict it. God graunt, that by the merits of this Saint, we may be al regenerate vnto a new life. *Amen.*

## *The life of S. Martha, Virgin. Iulie 29.*

*AT the day of Iudgement one of the things which Ieſus Chriſt wil obiect againſt the miſerable damned, (and for which he wil depriue them of the ioyes of heauen, and ſend them vnto eternal torments) wil be this: I was a ſtranger, and a pilgrime, and you did not lodge me in your houſe. The Patriarchs of the old law, had this in remembrance, for they gaue lodging, and harbour vnto pilgrimes willingly. Abraham ſtoode at his dore wayting, and attending, that if any pilgrime paſſed by, he might come into his houſe, and there receaue harbour and entertainment. Loth his coſen did the ſame, and both the one and the other of them (by this their great charity) merited to lodge Angels.*

*No leſſe was the charity of S. Martha, who being exerciſed in this good work, had for her gueſt, not only Angels, but the Lord and Creatour of al the Angels, Ieſus Chriſt, true God, and man, Not one time only, but many times, she harboured, and lodged him in her houſe, ſeruing and cheriſhing him in the beſt manner she could. So he alſo now, harboureth her with al kindnes in heauen. The life of this ſaint was written in this manner.*

SAint Martha was daughter of Syrus, & Eucaria, perſons of noble lignage, and alſo very rich. She was the ſiſter of Lazarus, & Mary Magdalene. Some

say, she was the woman that Iesus Christ, healed of the bloody fluxe though it be not knowne for certaine, that it was she. They say also that she was the meanes by which her sister Magdalene was cõuerted. This is not the least thing that may be said in her praise: for that she being a virgin, & very chast, & the other a publik offender, yet she did not refuse, to acknowledge her for her sister, neither despise her, but rather grieuing at her reproach in the world, and much more no doubt for her offence toward God, shewed her good countenance, admonishing her, & perswading her, not to runne headlong into perdition, by so lewd a life. She aduised her to haue regard to the nobility of her blood, and the sorrow her brother Lazarus took, to heare such things reported of her. These, and such other words might this holy woman say, to put her in some feare, and that she might enter into due consideration of her life.

Lastly, she perswaded her to goe one time to heare Iesus Christ, telling her: that he was a very gracious man, discreete, and prudent in his speaches, and pleasing in al other things. Hauing brought her sister Mary thither, she was conuerted (as is said before in her life.) If as our Sauiour saith: it were better that he which scandalizeth his neighbour, and is the occasion of his offending of God, had a milstone tyed vnto his neck, and to be throwne into the sea (which was the greatest punishment inflicted on any offender in the country of Palestina as S. Ierome saith) what reward shal God giue vnto him, who is the cause, that one that is already falne, should rise on his feet, and that the sinner should amend, and doe penance? There is no doubt but his reward shalbe very great. She being then the cause of the conuersion of her sister, Mary Magdalene, who was so lewd a woman, and became afterwards so glorious a saint, yea shee being not only the cause of her sisters conuersion, but also of many others it is cleare, that this notable action, is highly esteemed, and honoured by our Sauiour, and bountifully rewarded.

S. Luke maketh mention of S. Martha, and saith: that she lodged the sonne of God in her house. And though it may seeme some reprehension towards her sister, accusing her, because she stayed, and sate it the feet of our Sauiour: yet if you consider the matter aright, she is to be excused, and the words doe inferre: that such and so great was the affection and desire she had to serue and entertaine Iesus Christ, that not trusting to her handmaides, and seruants, whereof she had many, she attended in person, to dresse the meate, wishing that her sister, also should haue done the same, and that al the world should be employed in no other sort, but in seruing and honouring so reuerend, & worthy a person, as she had then in her house. This seemeth to be so, by the answere our Sauiour gaue her, to wit: that she was too careful & solicitous in that thing, which was not much necessary, for he did content himself with any thing: and that only one thing was necessary aboue al, to wit: the fruition and possession of almighty God.

S. Iohn the Euangelist saith: that in the time of the infirmity of Lazarus, whereof he died, Mary, & Martha sent vnto our Lord, giuing him information of the sicknes of their brother. And when he was dead, our Sauiour comming thither, Martha went to meet him before Mary Magdalene, and said vnto him that, which shewed she had faith, but yet imperfect. Her words were: *Lord, if*

*this*

*thou hadst been here, my brother had not dyed.* Which was, as if she had said: thou wentest out by one grate, and death came in at the other. She shewed faith in confessing Iesus Christ was able to defend her brother from death, but she shewed imperfection, in saying: that it was necessary, that Christ should then be present, for he though he was absent, was able to doe the same.

After some speach Martha went to cal her sister, who was accompanied with diuers Iewes, that had come from Ierusalem to comfort her. This calling was, as if she had said: Mary leaue these people, that can doe thee no good, and come and receiue him kindly, that can doe good, & help vs both if we desire it. After this, Christ raised Lazarus to life againe. And although the rulers, & chiefe of the Sinagogue had commanded: that vnder a great penalty, none should harbour Iesus, or receiue him into their house; yet she did both receiue him and lodge him, not fearing, or making any account, of the danger that might happen. Hereof it came, that the Iewes awayting an occasion, (after the Ascension of Christ into heauen, and the comming of the holy Ghost) took her, Lazarus her brother, and Mary Magdalene her sister, and confiscated al their goods. Then together with Maximinus, & other persons of their house, they put them into a bark, without oares, or sailes, and launching it into the maine sea, there left it, that those persons within it might be drowned, and perish without remedy.

The bark guided by God, arriued at Marsiles, where the people of the citty accounting their comming for a miracle, (as it was indeed) entertained them courteously, and willingly harkned vnto the faith of Iesus Christ, which they preached, in such sort, that al the citty of Marsiles was conuerted, and another citty called Acques also. Saint Lazarus staied there, and was Bishop in Marsiles, and Maximinus who was one of the 72. disciples of Christ, was Bishop of Acques Saint Mary Magdalene withdrew her selfe into a caue, in a craggy, and vnpassable mountaine, where she remained 3. yeares, in continual praier and meditation, Saint Martha, with an handmaid of hers, called Marcella, builded a monastery in desert place, and with many other damsels, which voluntarily, did follow her life and institution, serued God therein many yeares. So that it seemeth, that Saint Martha was the first in the law of grace, (after the mother of God) that made the vow of virginity, and the first that assembled women together, to serue God in congregation, and monastery. It is said that Saint Martha killed a dragon, which did much harme in those countries.

Saint Lazarus (as I haue said was Bishop of Marsiles, and Maximinus Bishop of Acques. After S. Martha had liued a long time a recluse Nonne, her happy passage out of this life approached. She being certified frō heauen of the houre of her death, caused her selfe to be borne into place, where she might see the sky, and the Crosse to be laid before her. She caused also the passion of our Lord, written by S. Luke, which she had by her, to be read. Hereof came that laudable, and commandable custome among Christians, to haue the passion of our Sauiour to be read, when one is at the point of death. It is also said: that our Lord Iesus Christ appeared, & said vnto her: *Come my loue, and my hostesse, thou shalt be lodged in my Kingdom.* When the reader of the passion, came vnto the place

where our Sauiour ſaith: *Father, into thy hands I commend my ſpirit*, She rendred her ſoule vnto God.

Some authours affirme: that Frontonius (a very holy Bishop, and much denoted vnto Saint Martha) ſaying Maſſe in the citty of Pettagork, there appeared vnto him an Angel, who bad him to goe and buried S. Martha, and carying him to Tarraſcon, where she dyed, was there preſent, and did helpe the funeral office. The deacon that ſong the Ghoſpel, ſeing the Bishop to make a very long pauſe; ſtayed a while thinking he had been in a ſlumber, and at the laſt, he took him by the arme and awaked him. The holy Bishop ſaid vnto him: why hadeſt thou not a litle patience? I was burying S. Martha in Tarraſcon. Let ſome diſcreet perſon goe thither, and bring me the ring, and the gloues, which I could not take, for the haſte I had to returne ſo ſoone againe. Then they ſent one, who found that Bishop Frontonius words were true.

This holy ſaint, is a ſure and certaine aduocate, to help thoſe perſons, that recommend themſelues vnto her; that they may get our, and depart from their ſinnes, euen as she did help her ſiſter, S. Mary Magdalene. The Church doth ſolemnize the feſtiual day of S. Martha, on the day of her death which was on the 29. of Iuly. In the yeare of our Lord 84. In the time of the Emperour Domitian. The Spanish hath, and Galeſinus in the annotations of his martyrologe, that Marcella the hand maid of S. Martha wrot her life in Hebrew, and that Sinticus tranſlated it into Latine. S. Antoninus. part. 1. tit. 6. maketh mention of her; and ſo doth Vſuardus, Caniſius, and others.

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## *The liues of Saint Simplicius Saint Fauſtinus, and Saint Beatrix Martyrs.* *Iuly.* 26.

*WE read in the Book of Kings: that King Achab had a great deſire vnto a vineyard, which belonged to Naboth, a priuate vertuous man. The King ſpok vnto him: requeſting him to ſel his vineyard to him, or to exchange it. And becauſe Naboth would not depart from it, the King was very penſiue, and ſorrowful. When the Queen his wife called Iezabel vnderſtood thereof, she cauſed Naboth to be accuſed; that he had ſpoken blaſphemy againſt God, and alſo to the dishonour of the King, and for that, cauſed Naboth to be ſtoned to death. After thu, his goods and poſſeſſions were confiſcatel, and the vineyeard came vnto the King. But the falſe witnes, and the vniuſt death of Naboth, coſt them both deer, for the King dyed miſchieuouſly in the warre, and the Queen was caſt downe, out of a window, of her chamber, and the dogges did eate her body.*

*The ſame befel vnto a wicked man, a Romane Preſident, who deſirous to get away a vineyeard from S. Beatrix (wherwith she & her two brothers were maintayned) made the Lady, and owner, to be depriued of her life. But he hauing taken poſſeſſion thereof, dyed an euil death alſo, as it is reported. The life of this holy ſaint, with Simplicius and Fauſtinus his brother, collected out of the Romane, and other martyrologes, is in this manner.*

IN the time of the Emperour Diocleſianus, the Church of God endured a very ſore perſecution, and it endured a long time. There liued at that time in Rome

Rome two brothers called Simplicius and Fauſtinus, with their ſiſter Beatrix. They liued priuatly, maintaining themſelues, with a vineyard, which was their patrimony; yet for that it was knowne they were Chriſtians, they were apprehended. The Emperour thought to compel them to forſake their faith, but he ſeing them conſtant therein, after he had put them to ſundry torments, commanded that both their heads should be cut off; and that their bodies should be caſt into the riuer. Two holy Prieſts, the one called Criſpus, and the other Iohn (guided by S. Beatrix ſiſter vnto the Martyrs, who had a reuelation thereof) ſought their holy relikes, & hauing found them, buried them in the way called Portuenſis.

Not long after, Lucretius was preſident, and deputy for the Emperour, who had a vineyard, neare vnto the vineyard which had belonged vnto ſaint Simpliclus, and ſaint Fauſtinus, and now was come vnto the right of Beatrix their ſiſter. This Lucretius coueted to haue the vineyard, to ioyne vnto his; and the diuel deuiſed and shewed him the manner how he might haue it, which was to try Beatrix, if she would ſacrifice vnto his Gods: for though it was not certainly knowne that she was a Chriſtian, yet by likelyhood it might be preſumed that she might be one. The bleſſed damſel, being demanded to ſacrifice vnto the Gods: confeſſed freely, and boldly that she was a Chriſtian, and ſaid: that she would not ſacrifice to the diuels, for ſuch were the gods, that they adored. The deputy vpon theſe words, cauſed her to be put in priſon, and the next night to be ſtrangled, and in this ſort, the holy Virgin and Martyr, departed out of this life vnto the eternal ioyes. Her body was buried beſide her brettren, by Lucina, a noble Romane matron.

After Lucretius had taken poſſeſſion of the vineyeard, he went thither with ſome of his friends, to whom he made a ſolemne banquet. Whileſt they were at the banquet, Lucretius laughed exceedingly, and ſcoffed, and ieſted at the bleſſed martyrs. There was preſent at that time a woman that had in her armes a litle chil, to which she was nurſe, and gaue ſuck. The child lifted vp his voice, and ſaid diſtinctly, that al might heare: Lucretius, thou haſt put Beatrix to death, and her brethren alſo, and thou haſt wrongfully taken poſſeſſion of the vineyeard, therefore, I giue the to vnderſtand, that the diuel wil preſently take poſſeſſion of thee. At that very inſtant Lucretius began to rowle his eyes, and to make ſtrange countenances, like a poſſeſſed perſon, and for three houres ſpace, he was continually pulled, and tormented by the diuel, and then died miſerably. Though his death brought deſtruction to himſelf, yet it was beneficial to many that were preſent; who ſeeing this ſtrange accident, were conuerted vnto God, who reuengeth the wronges done to his ſeruants vpon earth, and giueth them ful poſſeſſion of his glory in heauen.

The Church ſolemnizeth the feaſt day of theſe ſaints, on the day of their martyrdome, which was the 29. of Iuly, about the yeare of our Lord. 300. in the time of Diocletianus and maximianus, Emperours of Rome. The bodies of theſe holy ſaints, be at this preſent in Rome, in the Church of ſaint Marya Maior.

On this day the Catholick Church celebrateth the feaſt of S. Felix the martyr. Vſuardus called him Pope, & Franſciſcus Maurolicus (taking it out of the Romane

Romane Martyrologe) ſaid: that he was the ſecond of that name. Damaſus writeth of him, that he was a Romane borne, ſonne of Anaſtaſius; that he was Pope, one yeare, three months, and 3. daies; and that he was put to death in the perſecution of the Arians, who by the fauour of the Emperour Cõſtantius, was put to death, and martyred al ſortes of Catholikes daily. He ſaid alſo: that the death of this holy ſaint was in Corone, or Corona, together with many other Prieſts, and ſecular men. Some alſo ſay: that this holy S. Felix, was another martyr, of whom Vſuardus writeth on the firſt day of Auguſt. The Roman Breuiary ſaith onely: that he was called Felix, and was a martyr.

## *The liues of S. Abdon, and S. Sennen, Martyrs. Iuly. 30.*

*THE holy Doctours doe higly praiſe, and commend the charity of the Patriarch Tobias, who being a captiue, and in bondage in the land of the infidels (with many other Hebrews) he had a care to bury al them of his nation which did notwithſtanding, in doing of this, he knew himſelf to be in danger of the law and to looſe al his goods. For the very like cauſe the charity of the holy martyrs S. Abdon, and ſaint Sennen is commendable, and praiſe worthy, who employed their time and themſelues alſo, in burying thoſe Chriſtians, that were put to death and martyred, for the profeſsion of Chriſt his name, and Catholick faith: and they for that good work, loſt not only their goods, but their liues alſo. The hiſtory, and manner thereof, (taken out of the life of S. Laurence) was in this ſort.*

AFter that the Emperour Decius had gotten a noble victory, againſt the Perſians, and taken ſome of their cities, he thought himſelf much obliged to his gods, believing that he had obtained the ſame by their fauour, and help. For this cauſe, he deſiring to gratify, & doe them ſeruice, perſecuted the Chriſtians that would not adore them. He martyred many of them in diuers contries, and being in Babilon he aprehended Parmenio, Elymas, & Criſotelus, Prieſts, and Luke, and Mutius, deacons. After he had tormented them in moſt cruel ſort, he cauſed them to be beheaded, and commanded vnder great paine, that none ſhould bury their bodies. There was in that citty two noble Lords, of great riches and power, who were Chriſtians. Theſe noble men, that were accuſtomed to bury the bodies of al thoſe that were put to death, for the profeſſion of the name and faith of Chriſt, gaue theſe holy martyrs burial alſo. The Emperour being certified hereof, was exceeding wroth, and commanded that thoſe men ſhould be apprehended and brought before him, which was preſently done.

Decius ſaid vnto them: why haue you been ſo bould, to break our Imperial command? I haue charged, that none be ſo hardy, as to bury the bodies of thoſe, that be put to death, for refuſing to adore our gods, and you haue done contrary, for you haue buried them, and haue ſhewed plainly, that you are of their opinion, making ſmal account of our gods, euen as theſe men did, and I feare you adore the God crucified, as theſe men did. S. Abdon and Saint Sennen, anſwering with free liberty, and Chriſtian modeſty ſaid: Truth it was that we bu-

ried

ried the Christians that were put to death, although we knew the same was forbidden by the Emperours decree; for we hould: that the commandements of superiours that are contrary to the Lawes of God, are not to be obeyed. And if thou think vs to be Christians, for that we did such deeds, in that thou thinkest the truth also.

Decius said vnto them: you know that your life is in my power, and if I be disposed, I can take it from you. The holy Saints answered: we know that our liues are in the hands of Iesus Christ. He can giue vs life, and he hath power to take it from vs. If thou shal take our life away, it is because he is pleased it should be so, otherwise, thou hast no power, nor canst not take from vs one haire of our head. Decius commanded they should be put in prison, with the others that he had taken in the warres of Persia, intending to enter Rome with them in triumph, for his greater glory, for that they were Lords, of great, and high dignity, and were apparailed in rich & costly raiment, conformable vnto their estate. Decius indeed entred the citty of Rome in manner of triumph, and led therein, these two holy saints prisoners, as if he had taken them in the battaile.

Afterward, Decius assembled the Senate, (Valerianus the gouernour being also present) and caused S. Abdon, and S. Sennen, being gorgeously apparailed, to be brought into the Senate house; but vpon their garments, they had chaines like prisoners. Then made he speach vnto the Senatours, in which he rehearsed the manner, and order of his victories, and lastly, he said: to shew himself thankful to his gods, he thought it conuenient, to persecute the Christians enemies vnto them; also for that these two men were persons of great account in Persia, and Christians, he had brought them vnto Rome, and his wil was, that they should offer sacrifice vnto the gods before the Senate, or els, to be put to death.

The Senatours and al other that were present, fixed their eyes on the holy Saints, the sight of whom did moue them to compassion (for such was the fauour of God toward them, that al that did behold them did pitty their estate) cõsidering withal, that persons of such great estimation should be loaden with fetters, & shackles, they contenance also shewing that they had euil inteatings, & much affliction in their long iourney. Al which mooued to more compassion.

Decius caused Claudius the high Priest of the Capitol to bring an Idol into that place; and hauing set it before them vpon an altar, he said vnto the holy saints: Doe sacrifice vnto these gods, and offer incense vnto them, & you shalbe fauoured by the Senat & people of Rome, and enioy your titles of princes, and great lords, withal your possessions and your riches. If you wil not, be assured that you shal suffer most grieuous torments. The glorious martyrs made answer: we haue offred sacrifices vnto Iesus Christ, of our bodies and soules, sacrifice thou vnto those false gods, if thou wilt. Decius said: Remember wel, that here in Rome be fierce lyons, and beares. Let there be what there wil (said the holy saints) nothing shal make vs, alter or change our purpose, and faith in Christ Iesus. Then Decius turning toward Valerian said: See that these men doe either sacrifice vnto the gods, or let them be put to the most cruel torments you can deuise.

Valerianus put them in priſon, and on the next day, cauſed them to be led vnto a place neer the Amphitheatre, whither the ſtatue of the Sunne being brought, he commanded his ſouldiers to make the holy ſaints kneele by force before the ſame. As they endeuoured to enforce them, they ſpitte vpon the ſtatue, and ſaid vnto Valerian: doe thou that which thou oughteſt, and doe not deſire to haue thy gods adored in this forcible manner. Yet Valerian commanded they ſhould be ſcourged, with certaine cordes, which had plumets of lead tyed to them, which weakened, and bloodied the bodies of the holy ſaints, though they ſupported this torment with great patience, and courage.

Then were they put into the Amphitheatre wounded as they were, and ſtarke naked, (but clothed with Ieſus Chriſt, and beautified with his heauenly grace) and two fierce lyons, and foure terrible beares, were let out vnto them; al which rushed forth with wonderful fury. But when they approached neer vnto the bleſſed martirs, they became lowely, and humble, and falling at their feet, shewed vnto them, a manner of reuerence. Valerian who was preſent at this ſpectacle, ſaid: In my opinion, theſe be magitians, or enchanters, but it shal doe them ſmal good. At theſe words came into the Theater, certaine ſword-plaiers (who were people that fought and killed one another) to kil the holy ſaints, who gaue them ſo many wounds, that their bodies were mangled, and bathed in their owne bloud, but their inocent ſoules, paſſed vp to heauen, to enioy God in his glory.

The Church celebrateth the feaſt of theſe ſaints, on the day that they were martyred, which was on the 30. of Iuly, in the yeare of our Lord. 253. (Baronius faith. 254.) in the time of Decius the Emperour. It is ſaid, that their bodies be in Italy, in the citty of Parma.



# FESTA AVGVSTI.




*Rochus pestifuga precibus vrgetur,*
*Et Laurentius è primis Martyribus,*
*Deinde venit Bartholomeus Apostolus,*
*Et Assumpta est ab Angelis Maria.*

# AVGVST.

## *The feast of S. Peter ad Vincula. Auguſt.* 1.

IT *is ſaid in the Booke of Geneſis, that almighty God beeing moued by the many teares the Abraham and Sara his wife shed, gaue them a ſonne. He thought in this, that God had turned his fauorable eies towards him, for that he was a ſonne truly giuen by God. But what did he after this. One night he called him ſaying: Abram, Abram? The holy old man knowing what it was that called him, ſaid: what is thy wil Lord? I am ready to doe thy commandment. God ſaid vnto him: take thy only begotten ſonne Iſaac whom thou louеſt ſo wel, and goe with him into a mountaine which I ſhal ſhew thee, and offer him there a ſacrifice, and burnt offring vnto me.*

*Origene pondereth and conſidereth of al theſe words, for that euery one of them augmented the griefe, and ſorrow of Abram. It is good old man might ſay: Lord, wilt thou haue me ſacrifice to thee? I am wel content, and willing ſo to doe. Wilt thou haue it of sheep or of bullocks? no ſaid God: It muſt be of mankind. Abram anſwered: Lord, if thou wilt haue any humane creature to be ſacrificed, ſhal it be ſome Idolater which is thine enemy? If ſo, I wil make lawful warre vpon them, and command my ſeruants to kil them, for my ſelfe wil not kil any man. God replyed: Thou muſt kil them, and it muſt not be mine enemy, but thy greateſt friend, euen thy owne ſonne. If it be thy wil (ô Lora) that it ſhalbe my ſonne. Let it be Iſmael, the ſonne of the bound woman, for thou knoweſt wel how deere Iſaac is vnto mee. God ſaid: I wil not haue it Iſmael, but Iſaac thy firſt begotten. Abram ſaid: if that be thy wil, ſo be it, but let him be killed forthwith, for the defferring of his death, ſhal euery moment encreaſe ſorrow in my ſoule. Nay, I wil not graunt that ſaid God, but my wil is: that thou trauel with him three dayes iourney, that thou maiſt at euery ſteppe feele the griefe of death. Abraham ſaid: if it be thy wil ſo (ô Lord) let it be done, but yet giue me leaue to tel Sara my wife thereof, leaſt otherwiſe ſhe complaine and afflicte her ſelf and me with griefe and diſconſorte. Nay, ſaid God, my wil is: that thou goe forthwith to performe this my commandment, and ſpeake not thereof to any perſon.*

*At this we may imagine good old Abram bowed his head, and taking his ſonne with him trauailed three daies, and then came to the mount. Vnto that place Abram had brought two ſeruants, with a beaſt loaden with wood, whom he commanded to ſtay there, and vnloading the Aſſe, laid the wood on the ſhoulders of Iſaac, who mildly demanded of his father*

ſaying: Father I cary the wood, and thou carieſt the fire, but where is the beaſt to be killed in ſacrifice? Abraham anſwered (we may thinke not without teares) God wil prouide an offring for vs my ſonne. We may certainly belieue, that although the old father wept abundantly, yet that he couered and diſſembled his teares, as much as he could, that his ſonne should not perceiue them.

Being both come to the toppe of the mountaine, and hauing made an Altar, and laid the wood thereon. Imagin that he took his ſonne Iſaac and bound his hands, ſaying to him: My ſonne, the wil of God is: that I ſacrifice thee to his maieſty in this place. Thou maiſt wel thinke what an exceeding griefe it is to mee, but I muſt needes doe Gods commandment. Now the afflicted father could diſſemble no longer, nor hide the teares, that fel apace from his eies. We may wel imagine that Iſaac weapt alſo, yet as a wiſe, and prudent child, he ſaid nothing to moone more compaſſion, becauſe he would not augment his fathers griefe. Onely let vs ſuppoſe he ſaid thus vnto him: my louing father, if this be the wil of God, I would not haue you to make ſtay, but execute his commandment, although it coſt me my life. This one thing only I deſire of you, to wit: that you wil hide mine eies, leaſt I ſeeing my father, lifte vp the knife to kil me, I might perhaps haue ſome indignation in my mind. Oh how theſe words pierced the hart of the afflicted father, yet he couered his eies, took his knife in his hand, but lifting vp his arme, and the blow comming downe, an Angel ſtaied him, and ſaid vnto him: That he had ſufficiently ſatisfied the commandment of God, that which he had done ſufficed, that God did remit him of this ſeruice, graunting vnto him, that of his ſtocke, his only begotten ſonne should take flesh, and should be made man in the wombe of a virgin and diſcend of his ſeede.

Out of this figure, we may ſee for our purpoſe, How God ſometimes permitteth afflictions, and troubles to endure, euen vntil the laſt pinch, and then ſendeth help; as it happened to S. Peter who remaining in priſon, and al the Church making praier vnto God for him, the night before the day he should haue been put to death, an Angel by the commandment of God tooke him out of priſon, and ſet him at liberty. How this came to paſſe, it is recounted in the acts of the Apoſtles, in this manner.

KING Herode Agrippa ſent a band of armed men, to perſecute ſome of the cheife Apoſtles, and diſciples of Ieſus, who preached the Ghoſpel in Ieruſalem, and the country adiacent. This was 11. yeares (litle more or leſſe after the Aſcenſion of our Lord into heauen. The Apoſtles were gone to preach in diuers countries, but they were al returned to Ieruſalem at a certaine time, and were aſſembled to conferre of that which euery one had done.

S. Iames the Apoſtle had been in Spaine, and there he had preached. Then returned he vnto Ieruſalem where he conuerted many. Yet God (becauſe very few in Spaine had receaued his doctrine) graunted vnto him after his death that which he denyed him in his life, to wit: the conuerſion of the Spanish nation. The Scribes & Phariſes had great indignation againſt him, agreing among thé ſelues, to hyre ſome of the Romane ſouldiers, which kept garriſon in Ieruſalé, to take him while he preached, and to deliuer him to Herode, who was lately returned from Rome, with the inueſture of his Kingdom. He ſeeing the great deſire the people had, to haue S. Iames put to death, without long ſtudy thereó like Adam, who to pleaſe Eue depriued vs al of original Iuſtice, or like Pilate, that to pleaſe the Iewes (although he knew he did vniuſtly condemne Ieſus Chriſt,

Chriſt, ſo condemned he S. Iames (to looſe his head. The Iewes thought good to gratifie him in the beſt manner, not only in words, but alſo with deeds, ſending vnto him goodly preſents out of the reuenewes, deſigned for the building, and reparing of the Temple (out of which they gaue the 30. pence to Iudas eſteeming it a thing lawful, to ſpend the reuenewes of the Temple, in ſuch worcks. Herode, to keep him ſelf ſtil in their fauour, and to binde them more vnto him, cauſed S. Peter the Apoſtle (who was then in Ieruſalem) to be apprehended, and to be put into priſon, loaden with fetters, and vnder a ſtrong guard. And for that Paſche was at hand, he put him not to death, but ſtaied, to haue that ſollemnity paſt. The Scripture ſaith plaintly: that the Apoſtle was tyed with two chaines, and lay between two ſouldiers, within three doores, and at euery doore was a guard of keepers.

Out of theſe things, we may take ſome conſiderations. One of them shal be: that Herodes hauing beheaded S. Iames, he took S. Peter alſo. One ſinne draweth on an other, ſo doth one vice and one miſchiefe draw on an other. In S. Iames ſlaine, and S. Peter taken, you are to vnderſtand, that S. Iames, which is by interpretation, a wreſtler, is a figure of the moral virtues, which helpe againſt temptations, & preſerue vs, againſt falling into mortal ſinne. Take theſe away and let theſe vertuous actions ceaſe, and then Peter (which ſignifieth faith) is forthwith apprehended, by the perſuaſion of the diuel, and is in danger of death, which sheweth plaintly to vs, that vice, is the authour of hereſies. When a man ceaſeth to doe good works, and committeth ſinnes, he is in the way to looſe his faith, and become an heretike. Neither doe I know what can be more dangerous in this reſpect, then for a man to commit a mortal ſinne, which is a diſpoſition to him that committeth it, to looſe his owne ſelfe.

S. Peter was head of the Church, and cheife of the Apoſtles: Herode taking him after the death of S. Iames rather then any other, repreſenteth vnto vs the vſage of the diuel (who mooued Herod to doe this wickednes) for he is alwaies moſt malicious againſt thoſe which are heads and guides of the reſte, for if the principal be taken away, al the reſt runne to confuſion. The hanke when she would pray, firſt aſſaulteth the guide of the other birds, that flock together, becauſe the guide being dead, she can pray vpon the other at her pleaſure.

S. Iohn Chriſoſtome ſaith in an homily vpon this ſolemnity, that Herode and the Iewes hauing ſeen that among the Apoſtles, S. Peter did the miracles, that he alwaies anſwered: he yealded reaſons of his doings, and that he was obeyed in his commandments by al the diſciples, they ſaid among themſelues: Let vs firſt take this man away, and al the building of theſe men wil fal to the ground. In that Herod did not kil S. Peter forthwith, we may note what the diuel doth ordinarily in ſuch a caſe. For when he hath put a man in priſon by mortal ſinne, though he deſire to carry him preſently to hel, yet (God not permitting him) then he endeauoureth to bind him with more chaines making him to commit diuers ſinnes, that he may become therby ſo chained, that he can not be freed, but with great difficulty.

The Euangeliſt ſaith alſo: that Herod deferred the death of the Apoſtle vntil their Paſche was paſt. Whēce cōmeth it, that Herod being a moſt wicked man, whichhad not regard of God, (for he was as proud a Lucifer, as appeared by

his death shortly after) was yet deuout, and had regard vnto the Pasche: This is also a deceiuing craft of the diuel, that wil sometimes shew signes of piety or truth, that he may be bettor credited when he lyeth. S. Iohn Chrisostome saith: that Saint Peter endured most grieuous afflictions, al the time that he remained in prison, for that, the souldiers that kept him, entreated him very euilly, not only in words, but telling him, that he had left his trade of fishing, because he could not abide to take paines, and that he went vp and downe the contry, to deceiue the people, with the new doctrine which he preached. They aduised him to be warned by his maisters, who was put to death for a malefactour, & hanged on a Crosse. They asked him also, how he became a preacher, hauing neuer studied, and whether he thought he should dye in his bed, or some shameful death in the sight of the world? Thus they vexed him with words, adding also euil vsage of blowes, and other reproaches, keeping him stil tyed with two iron chaines.

These things the Apostle endured patiently, in the time of his imprisonment. And in the meane space, the whole Church and the other Apostles & disciples being assembled in the Cenaculum, where Christ had celebrated his supper, the euening before his death (which was in the house of Iohn sonne to Mary, who after the opinion of diuers graue authours, was S. Marke the Euangelist) made praier vnto God, to deliuer his Apostle, out of the eminent peril and danger, wherein he was. God could wel haue deliuered him, without any intercession of other, and although he had determined to release and free him; yet would he doe it by meanes of the praiers of the Church. Also, God would haue vs to be vnited together, and that we should pray for the heads that rule, and goueme vs, especially, if they be in troubles, or affliction. And if we had that care, to pray for the cheife & principal persons of the Church, which we haue for our owne priuate good, as health, credid, and such like, doubtlesse, our affaires would goe better then they doe. The Church should not be restricted, not kept in one corner of the world, as now it is. The enemies hereof, should not be so potent, nor so able to disquiet it.

Saint Chrisostome saith: God would not deliuer his Apostle forth with, that the miracle might be more manifest, and that they might not callumniate it, which they could not wel doe, for that he was in the prison bound in chaines, & vnder a strong guard. God stayed a while in the deliuerance of S. Peter, as he did with Abram, when he was to sacrifice his sonne, for he suffered him to fetch his blow vnto the neck of Isaac, and in that instant he stayed his arme. So did he also with the children of Israel, when they fled out of Ægypt; for thus was their case: on their side, they had most high hilles, before them the red Sea, and at their back, Pharao with an army followed to kil them: but when they thought they had no remedy, then God deliuered them: causing the sea to deuide it self, through which they passed as on dry land. When Ioseph was in prison in Ægypt, and looked euery howre to dye, God sent him remedy vnexpected. So happened it also vnto S. Peter, God stayed vntil he was in extreeme necessity, & then euen in the night next before the appointed day of his death, he deliuered him in this manner, S. Peter sleeping, bound with his chaines, between two souldiers.

It is

It is not without a miſtery, that S. Peter ſlept being ſo nigh his death, ſo he ſlept when he was vpon mount Thabor, where Chriſt was transfigured: alſo, when he was in the company of Chriſt in the garden where the Iewes took him. This ſignifieth: that he that ſleepeth, and ſlumbreth in his life, ſhal alſo be drowſy in his death. In this alſo that there came an Angel (ſent by God) and touching him on the ſide, bad him ariſe, and gird himſelf: and that he ſhould take al his garments, leauing nothing in the hands of his enemies, but to follow him, we may note firſt the ſtriking of him lightly on the ſide, for by that is ſignified: that God ſometimes (to awake vs out of the ſleep of our ſinnes) ſtriketh vs but lightly. When Saul purſued Dauid, & pitched his tent at the foot of the mountaine, where Dauid lay bid, it happened: that Saul with al his company, were faſt a ſleep. Dauid deſcended from the mountaine with one ſouldier, and might haue killed him, but would not, only taking away a litle veſſel of water, and a iaueline, that ſtood at his beds head. Then calling him, he awaked; and Saul being much ashamed determined, not to purſue him any more, but asked him forgeuenes of that which was paſſed. God doth the ſame with ſinners ſleeping in their ſinnes; he cometh and taketh away their launces, to wit: their bodily ſtrength, & ſendeth them ſome infirmity. He taketh away alſo a veſſel of water, which ſignifieth: their temporal riches and goods, which runne away like water. Then he calleth them, and maketh them to awake, and in this manner to remember themſelues, to lament, and bewaile their ſinnes, and to craue pardon. This doing of his, is a ſoft touching, as the Angel touched S. Peter. Secondly he bad him alſo, take al his things with him, and to leaue nothing in his enemies hands for that God would not haue in vs any thing to remaine that might be vnto vs occaſion to returne to the ſeruice of the diuel. Thirdly & laſtly the Apoſtle was vnlooſed; it is conuenient that the rigour of a mans penance, be ſomewhat mitigated, when one is in tribulation & affliction, leaſt the great waight oppreſſe the whole body, and beare it to the ground.

S. Peter vnderſtanding what the Angel bad him doe, took vp his garments, and ſaw, that inſtantly, his chaines fel from him to the ground, and that the two ſouldiers which were beſide him, for feare of the Angel (if they ſaw him) or for that they were fallen into a deaſt heep, mooued not at al. The firſt gate opened of it ſelf, and gaue him free paſſage, and that was by the meanes of the Angel that guided him. The ſame did the other two gates alſo. The guarders are not ſpoken of, for that they were ſilent, & continewed the ſleep in which they were holden. Saint Peter departed out of the priſon in the company of the Angel, who hauing brought him a good diſtance from it, left him in a ſtreet, and vanished away, for God doth help vs in that we can not doe, and willeth vs to helpour ſelues in that we can doe. The Apoſtle ſeing himſelf alone, ful of ioye he ſaid. *Now am I aſſured, that God hath ſent his Angel, and hath deliuered me out of the hands of Herod, and of the Iewes*, who thought to haue made a feſtiual day at my death.

Then went he vnto the houſe of Iohn, whoſe ſurname was Marke, where he imagined the Apoſtles, and diſciples were aſſembled together. He knocked at the gate, and a maide called Rhode anſwered him, from the window. Rhode knowing S. Peter voices, ran vnto the place where the Apoſtles and diſciples were

were in prayer, (not opening the doore) and told them; that Peter was at the gate. They ſaid vnto her: why ſaieſt thou ſo? thou art foolish: yet she ſaid it was true; for she knew the Apoſtles voice very wel. Then the Apoſtles ſaid: that it was his Angel keeper, who had taken his shape, & voice on him. Al this while, S. Peter knocked ſtil at the gate; and at laſt, they opened the gate, and knew him; euery one being aſtonied, and amaſed, and he with them rendred thanks vnto God.

The Apoſtle departed fortwith from Ieruſalem, and took with him S. Torquatus and others, who had been diſciples of S. Iames, and had been in Spaine with him; fort that his other diſciples, which were Spaniards, had taken his body, aſſoone as he was behedded, and were departed, to returne into Spaine. Then S. Peter made S. Torquatus Bishop, and his followes alſo, and ſent them into Spaine, knowing, that they being men expert in that country, might help forward with ſo good a worke, as the conuerſion of the Spaniards, and ſo they did. Herod vnderſtanding, that S. Peter was gotten out of priſon, made diligent ſearch for him, and not finding him; diſcharged al his choller, and fury vpon the guard, (and as ſaint Luke ſeemeth to inſinuate, and ſaint Iohn Chriſoſtome affirmeth) he put them to death. This is the ſtory, of the empriſonment of ſaint Peter.

Concerning the feſtiual day of his chaines, you muſt vnderſtand, that S. Alexander the Pope, being priſoner in the houſe of Quirinus the gouernour, and hauing done ſome miracles, by curing diuers perſons of ſundry infirmities, Quirinus brought his daughter to him to healed, who had the Kings euil, promiſing, if he ſaw ſuch a thing done, to be made a Chriſtian. The damſel was led vnto the Pope, & she kneeled before him on her knees. Then he bad Quirinus take the chaines wherewith he was bound, & put them about the necke of the damſel. Quirinus did as he was commanded, and his daughter was preſently cured; and she for ioy kiſſed the chaines wherewith the Pope was tyed. But he ſaid to her: daughter, kiſſe not my chaines, but ſeeke for the chaines of ſaint Peter the Apoſtle, with which he was chained in this city, in the time of Nero, for thoſe deſerue to be reuerenced, and eſteemed more then mine. The damſel by her fathers meanes, cauſed them to be ſought for diligently, & at laſt found them, and not only shee, but other Chriſtians alſo of thoſe times, did highly regard & eſteeme of them, and laid them in an oratory, which afterward was a famous Church in Rome.

It happened, that in the time of the Emperour Theodoſius the ſecond, which was in the yeare of our Lord. 450. the Empreſſe Euxodia his wife, went to Ieruſalem, to performe a vow she had made. Many things were preſented vnto her, and among other, a chaine of iron, adorned with pearle, and gold, and as they ſaid: was one of them with which S. Peter was chained by Herods apointment. This Lady, brought it to Rome, & shewed it to Pope Sixtus the 3. who knowing that there was an other chaine in Rome, which was ſaid to be S. Peters, cauſed it to be brought thither, & hauing vewed them both together, they were found to be very like one vnto the other. Gods wil being that they should be ſo, for that the ſame Apoſtle, had been chained with either of them, for one, and the ſelf ſame cauſe, that is to ſay: for preaching of the Goſpel. And becauſe it should be ma-

be manifeſted, what honour God doth vnto his ſaints in heauen, he would: that the inſtruments of their torments should be honoured in earth. Euen as theſe chaines were, which from that time to this, are had in greater eſtimation by Chriſtians, then before, by reaſon of ſome miracles, which God wrought by their meanes.

Amongſt which ſurely, that which happened a long time after, to a great Lord (very priuate with the Emperour Otho) was very notable, and worthy to be kept in memory. He was poſſeſſed by a diuel, who made him often made and furious, ſo that he tore, and broke in pieces with his nailes, and with his teeth, al things, that he could come by or lay hold on. This wretched creature was led into the Church where the chaines of S. Peter were, which were put about his necke, and at the ſame inſtant, the diuel departed, and he was perfectly freed.

The day on which the Empreſſe Eudoxia brough the chaine to Rome, and matched it with that which was already there (and was found to be of the ſame greatnes and making) was the firſt day of Auguſt, on which day the Romaines made a feaſt, for a victory obteined by Auguſtus Cæſar, againſt Marcus Antonius, and Cleopatra. Pope Sixtus commanded that the feaſt should be kept, but ſo that it should de changed; and whereas before, it was kept in the honour of Auguſtus Cæſar, from thensforth it should be celebrated in the honour of the chaines of S. Peter, and of his empriſonment, which was not at this time, but in the month of March. For the Hebrewes celebrated their Paſch (to which Herod had regard, and would not put S. Peter to death) in that month. The fore ſaid Pope built a Church in Rome, in which he put the fore ſaid Chaines, and in that place is celebrated the feaſt, on the firſt of Auguſt.

S. Chriſoſtome in the homily he made on this ſolemnity, ſaith: (and Simeon Metaphraſtes recounteth it alſo) that in his time, one of theſe Chaines, were in Conſtantinople, and that there was alſo the ſword of S. Peter, wherewith he cut off the eare of Malchus. It may be that the Apoſtle being bound with two Chaines (as S. Luke ſaith in the deſtruction of Ieruſalem the Chriſtians departing thence, by aduiſe from heauen, caried them both away, and the citty being after reedified, it may be one chaine was carried backe againe, & that the other remained in Conſtantinople, where it was alſo at the time of S. Chriſoſtome, as he ſaith. Saint Chriſoſtome was in the time of Arcadius, who was father to Theodoſius, huſband to Eudoxia, who brought the other from Ieruſalem to Rome. Vpon this day in Rome is kept great triumphes, we therfore hauing city as chiefe among al other, becauſe not without the ſpecial motion of almighty God, the head of the Church hath there placed his ſeate, it is fit we alſo make triumph this day, eſpecially this feaſt being inſtituted for our ſpiritual good. Let vs therfore deſire of God by the merits of his holy Apoſtle, that as he deliuered him from the chaines of this body, ſo he wil deliuer vs from the chaines of vices which doe fetter, and shackle our ſoules, that with freedome we may enioy the triumphes of Heauen. Amen.

## The life and Martyrdome of the Machabees. Auguſt. 1.

AT ſuch time as the Hebrewes trauailed through the deſert towards the land of promiſe, the King of Moab, whoſe name was Balaac fearing to loſe his kingdome (by which the Hebrewes were to paſſe) deuiſed therfore al meanes he could to conſerue the ſame, and to doe al the annoyance, and miſchiefe he could to that people. And the better to performe the ſame, he tooke counſel herein with a Prophet called Balaam, a man of very euil diſpoſition, as may wel be gathered by the aduiſe that he gaue him, which was this: He told him: that as long as the Hebrewes were in the fauour of God, no nation had power to reſiſt them, and therefore he muſt vſe ſome meanes to make them fal into his diſpleaſure, and cauſe them to offend his maieſty; and then, they might not only be withſtood, but alſo, be very much damnified. The King ſaid: for what wil their God be wroth with them? the Prophet anſwered: If they worshipt any other God in his place.

The King of Moab being thus aduiſed, by this counſel of Balaam, ſought out the moſt beautiful women of his kingdome, and to them he gaue al things that might adorne them for enticements. He commaunded them that in iollity and lightnes, they should goe vnto the campe, and lodgings of the Hebrewes which was neere at hand, and if that any of them deſired to dally or ſport with them, that they should not by any meanes conſent except firſt they adored Belphegor the Idol which they adored. Theſe woman did euen thus, and by this meanes many of the Hebrewes committed Idolatry.

God was exceeding wroth with them, and whileſt he ſpoke with Moyſes, to chaſtice them by executing the principal offendors; an Hebrew in the ſight of Moyſes and of al the people, went vnto a woman Madianite, and holding her by the hand, tooke her with him to lie with her. Phinees the ſonne of Eleazar (grand child vnto Aaron being a couragious yong man, and alſo zealous of the honour of God) ſeeing it, tooke a launce in his hand, and going into the place, where the Hebrew and the womã were; thruſt them both trough at one ſtroke, and ſent their ſoules, vnto the pit of hel. This worthy acte did ſo much pleaſe God, for the circumſtances thereof, that he was appeaſed and mittigated in pardonning the people, and gaue vnto them a litle chaſtiſement, leſſe a great deale then they deſerued.

Although many deſirous to imitate Phinees, by doing ſuch things wherby they thinck to pleaſe God, yet they doe offend him, becauſe many circumſtances are required in ſuch a caſe, ſo as if one be lacking, the deed wil not be good, for that God hath commanded vs, not to kil, nor to offend our neighbour neither in deede, nor word. Yet Mattathias the Prieſt, father of the Machabees, did ſuch a like thing which pleaſed God much) as that of Phinees did, and it was in this manner.

King Antiochus (who ſucceded Alexander the great in Greece) hauing diſcomforted and vanquiſhed Ptolomy King of Ægipt, made warre vpon the Hebrewes and tooke the citty of Ieruſalem by force of armes, ranſaked the Temple, & made hauocke, and deſtruction in the countrie. This King being certified of that which the King of Moab had done, againſt the Hebrewes, in maintenance of his eſtate; he alſo, to keepe vnder his dominion, that which he had by force taken from them, laboured to make them commit, or at leaſt to violate, the law that God had giuen them, by doing that which was contrary to his commandement, one thing was: to eate ſwynes flesh. And the rather to enforce them to commit Idolatry,

or to

*or els in ſomething to doe contrary to the law of God, he vſed extreame cruelty, and put many of them vnto death.*

*Matathias the Prieſt ſeeing this, called to him his fiue ſonnes, which were valiant men, and with others of the people, that accompanied him, he retyred into the city of Modin, and there they iointly lamented and bewailed the affliction, and miſery of their country. Whereupon King Antiochus publiſhed certaine edicts, and withal ſent ſome perſons to perſuade thoſe people to adore the Idols, as others had done: promiſing them fauour and grace (on the Kings behalfe) if they did ſo. But Matathias with a reſolute mind anſwered: that he would not doe againſt the law of God, although he were to looſe his country, his goods, his children, and his life alſo. Whileſt they were thus talking, one of the Hebrews approached vnto An Altar, thereby (whereon ſtood an Idol) to doe ſacrifice thereon, in the ſight of them al.*

*This thing ſo diſpleaſed Matathias, that like vnto an other Phinees, he reſolutly ran vnto him and with valiante courage thruſting him through, with his ſword, killed him, and ſo did he the man likewiſe that had brought the meſſage from King Antiochus, perſuading him to adore the Idols. Yet not fully content herewith, he threw downe the Altar and brok the Idols in pieces. When he had done this: he badde thoſe that were zealous of the honour of God that they ſhould follow him, and ſo he departed from the city. His ſonnes, kinſfolk and friends with many other of the people, went vp vnto a hil and there fortified themſelues.*

*Then the affaires of Matathias and his ſonnes proſpered ſo wel, (and in eſpecial the deeds of one of them called Iudas Machabeus) that they recouered the city of Ieruſalem, and caſt the Gentils out of it, and reduced into the Temple the vſe of ſacrifices, as had been in former times. God alſo gaue them victory againſt their enemies, til at laſt, Iudas dyed in a battaile, and his brethren alſo dyed by diuers miſhaps, as we read in the two Books of Machabees, which be both Catholick Canonical, and approoued by al the Church, as S. Auguſtine affirmeth in the 17. Book and 33. chapter de Ciuit. Dei But becauſe vnto them that read thoſe Books, perhaps there may ariſe ſome difficulty, for that in the firſt Book is written the death of Iudas and ſome of his brethren, and in the ſecond Book he returneth to ſpeak of them as if they were aliue, and there they worthy acts, and deeds are eſpecially recited. It is neceſſary to be vnderſtood, that the ſecond Book is not a continuation of the firſt, for the authours of them were diuers.*

*Of the firſt Book an Hebrew was authour, whoſe name is not knowne, he wrote it in Hebrew, as S. Ierom affirmeth: in the preface to the Book of the kings, ſaying: that he hath ſeen, and read it in the Hebrew tongue. Of the ſecond Book the firſt chapter, and part of the ſecond doth containe ſome letters, ſent from the Senate of Ieruſalem: vnto the Hebrews which did dwel in Ægypt, and vnto Ariſtobulus, ſchoolmaiſter to the King of Ægypt. And from this clauſe of the ſecond chapter which beginneth: Of Iudas Machabeus, and his brethren, &c. a Greek writer, made an Epitome or recapitulation of fiue Books, which Iaſon Cyrenæus wrote. Saint Ierome ſaith: that he was called Ioſephus, and that he was the ſonne of Matathias, not of him that was father of the Machabees, but of an other, for the former had fiue ſonnes and none of them was called Ioſeph Honorius a Prieſts of Auguſtodonenſis, ſaith in his Book of Eccleſiaſtical writters: that Philo the Hebrew wrote this ſecond Book. I haue ſaid this: for that I hauing vſed to cite the authours which haue written the liues of the Saints of whom I write. I would not faile to doe the ſame in this of the Machabees, though it be not very important ſo to doe, for that the Books being canonical, the holy Ghoſt was authour of them.*

*You muſt alſo vnderſtand, that the cauſe why Iudas was ſurnamed Machabeus, and that they which followed him were called alſo Machabees, beſel, (as Iſac Benſeola an Hebrew authour ſaith:) for that Iudas to know his ſoulaiers from others, and that they should be knowne one from an other, gaue them a name, and ſigne of foure Hebrew words, which be as much to ſay:* Who is as thou ô Lord among the mighty? *This ſentence beginneth in the Hebrew thoung with this word Machabei. Moreouer, they had in their ſtanderds foure letters, to wit:* M. C. B. I. *And from hence receiued he the name of Machabeus. The time wherein Iudas and his brethren gouerned the people of the Hebrews, was about 170. yeares before the birth of Chriſt.*

*The feaſt which the Church celebrateth of the Machabees, is not of them al, though it be aſſureatly believed, that Matathias, Iudas, and his brethren, with many others of them are ſeated, for doing ſuch renowned feats of armes in the ſeruice of God, and were ſlaine for obſeruation of his law: This feaſt is only of nine perſons, to wit: one Scribe, and one mother with her ſeuen ſonnes, who ſuffered torments, becauſe they would not doe againſt the law of God. The Catholick Church doth celebrate the feaſt day of theſe ſaints, to the end, her children conſidering what torments theſe holy ſaints ſupported, rather then they would break the obſeruation of their law, they may thereby take heart and courage, to endure the like, and greater alſo rather then to offend God by breaking their Chriſtian law. The hiſtory of theſe holy ſaints in written in the 2. Book of the Machabees, and 7. chapter.*

AT ſuch time as the perfidious & ſacrilegious Antiochus entred into Ieruſalem, and prophaned the Temple, he was not content onely to rifle, and ranſacke the city, with the ſlaughter of people, but to be more famous to poſterity, he laboured al he could, to bring the Hebrews into the diſpleaſure of God, to the end he might abandon, and forſake them. To effect this, he caſt how he might bring them to Idolatry, or els to comit ſome act or other againſt their law, as was the eating of ſwines flesh.

Herevpon a ſcribe was apprehended, called Eleazarus, a man very old, and of good account. The officers bad him to eate ſwines flesh, for ſo the King cómanded, otherwiſe, he should be put to death. He anſwered: he had rather looſe his life then to doe contrary to the law. Eleazarus was a man of a venerable aſpect, which cauſed al that beheld him to loue him, & ſo did the very miniſters which were appointed to torment him. For they hauing taken ſome affection to him, (& alſo being entreated by ſome of his friends) ſaid vnto him wel Eleazarus, to the end thou shalt not dye, we wil doe this much for thee, we wil giue thee the flesh of a calfe, and thou shalt eate before, & in the ſight of ſome perſons, and we wil ſay: it was the flesh of an hogge: By this meanes thou shalt ſaue thy life, and yet shalt doe nothing contrary to thy law.

Eleazarus hauing conſidered thereon, after a litle pauſe, ſaid: God forbid I should do any ſuch thing. For by this meanes many without enkiring after the truth, wil ſay it was ſwines flesh, and would be ſcandalized that Eleazarus for feare of torments or death had done ſuch a deed, & peraduenture ſome taking example by me, would doe the ſame: therfore I wil not giue this occaſion. The miniſters and officers ſeeing that he would not doe as they counſelled him turned their fauour into fury, and put him to ſo great torments, that he ended his

his life in them. The bleſſed old man ſtil calling vpon God, and ſaying: that though the body endured sharp torméts, yet the ſoule reioyced to ſuffer them, for the loue of God his creatour. Eleazarus being dead, there was brought before the King a conſtant and reſolute woman, and her ſeuen ſonnes with her. They were al commanded to eate ſwines flesh, or if they did not, they should ſuffer moſt cruel torment.

The eldeſt of them ſpake firſt, and ſaid: Stay not, nor looſe not time in threatning vs, for we be prepared rather to dye with torments, then to break the law of our God, which he hath giuen vs. The King being wroth hereat, cauſed certaine pannes, and cauldrons of braſſe, to be made hot, which they vſed in tormenting them. And vnto the firſt, (becauſe he had ſpoken with ſuch boldnes) he cauſed his toung to be cut out, and then to shaue his head, and to pul al the skinne of it. Not content herewith, he commanded his hands and feet should be cut alſo. His mother with her ſonnes were preſent, who animated them to endure the like torments, and they iointly deſired God to help them, that they might endure them with patience. The firſt brother being thus vſed, the King cauſed him to be put into the cauldron without water, and there to be ſcorched vnto death.

Then they took the ſecond, and hauing pulled the skinne of from his head, as they had done vnto the former, they asked if he would eate that which the King commanded, before they gaue him the other torments his brother had ſuffered. He anſwered: that he would not; and ſo he was put to death, as the former was. When he was euen yealding vp the Ghoſt, he ſaid vnto the King: Thou wretched and curſed man, thou doeſt take our liues from vs, but the King of heauen wil raiſe vs vp againe vnto eternal life, becauſe we dye, for that we wil not violat his law.

The ſecond being dead, they came vnto the third, and bad him hold out his toung that it might be cut of. He redily put it out, & then ſpred his armes that they might be cut of alſo, ſaying: I haue receaued theſe limnes of God, & now I reioyce, to offer them vnto him for the obſeruation of his law, and I am aſſured, that farre better limnes ſhal be reſtored to me againe in eternal glory. The King was amaſed to ſee ſuch courage, in this yong man, who endured patiently ſo sharp tormenss, without any ſigne or token of grief or paine.

The third being dead, they took the fourth, who ſupporting the like torments, with the ſame conſtancy ſaid vnto the King: we haue hop to be raiſed againe to liue eternally, in al happines, but ſo ſhalt not thou; for thou ſhalt be raiſed againe to remaine euerlanſtingly in hel.

Then was the fifte put vnto the torments, who ſaid vnto the King: Thou haſt power and authority to torment our bodies, but doe not think that we be forgotten of God, as thou art, for the time ſhal come, that thy houſe ſhal be tormented more cruelly, then thou tormenteſt our bodies at this time.

When they began to vexe, and torment the ſixt, he ſaid vnto the tyrant: we haue deſerued theſe paines for our ſinnes, but be aſſured, that thou art alſo to make a ſtrickt account, of the ſinnes thou doeſt commit, by inflicting theſe paines, and punishments vpon vs, and that chaſticement ſhal be greater, then this which now thou giueſt vnto vs,

The holy mother, (whorthy of eternal memory) al the time that he a ſonnes were thus tormented vnto death, (ouercoming motherly affection, with the hope she had in God) did admonish and comfort euery one of them with prudent, and diſcreet ſpeaches, ſaying: reioyce with me my children, for he which created you of nothing, wil giue you another new life, becauſe you contemne, and deſpiſe this life, rather then to forſake him, or break his commandements.

The ſix brethren being now dead, the King vſed many faire & gloſing words vnto the ſeuenth, promiſing him with anothe, to make him a rich and mighty man, if he would forſake the law of his forefathers. The King ſent alſo for the mother, to Counſel & aduiſe her ſonne, not to dye wilfully as his brethren had done. She made anſwere: that she would Councel her ſonne, to that which was conuenient. So she aproaching to her ſonne, ſaid to him: my ſonne, haue compaſſion on me that haue borne thee nine moneths in my womb and haue three yeares fed thee with the milke of my breaſts, and haue brought thee vp, and maintained thee vnto this preſent. I deſire thee to behold the heauen, the earth, and al that is therein, & conſider, that God created al things of nothing. He alſo created thee, to the end, the inferiour creatures should ſerue thee; & that thē thou shouldeſt enioy the Kingdom of heauen. Doe not thou in a moment looſe al thy hops. Endeauour to beare the torments this tyrant threatneth to giue thee; with a noble and reſolute mind, as thy brethren haue done, that thou and I may enioy and poſſeſſe the glory of God with them for euer. Be not in doubt of me anſwered the conſtant yong man, for I am reſolued, not to obey the cōmandment of the King, but the precept of the law giuen by God vnto Moyſes, and by him vnto vs. Then looking on the King he ſaid vnto him: Thou inuentour of al wickednes, and cruelty gainſt the Hebrews, be aſſured, thou shalt not eſcape the hāds of God. We ſuffer theſe afflictions iuſtly for our ſinnes; but our Lord, though he be at this time wroth with vs, wil shortly show the fatherly loue and affection he beareth vs, but it shal not ſo befal thee, for to thy ſorrow and paine, he wil make thee confeſſe in hel, that he is the true God creatour of heauen and earth. The King was mooued with more indignation againſt this, then he was againſt al the reſt, and put him to greater torments, which he ſupported with great patience, putting his truſt and affiance in God.

The ſeuen brethren being put thus vnto death, the King cauſed the holy & conſtant mother to be ſlaine alſo, who was whorthy of eternal memory, not only, for that she had been mother vnto ſuch ſonnes, but alſo, for that she ſeeing them dye in cruel ſort, yet alwaies exhorted and animated them to ſuffer theſe torments.

Many holy Doctours giue vnto her incredible praiſe, namely: S. Gregory Nazianzen, S. Iohn Chriſtom, S. Ambroſe, S. Bernard, Euſebius Emiſſenus, and many other, ſpeaking al to the high commendations, both of the mother, and the ſonnes. Therefore I returne & ſay, with great reaſon the Catholik Church celebrateth their feaſt, for they ſuffring ſuch torments for the obſeruances and ceremonies of the old law, would ſurely haue endured the like, or more, for obſeruing of the law of grace, if it had been in their time. S. Antonius in Florence ſaith: the martirdom of theſe ſeuen brethren, was in Antioch where the King remained at that time.

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## *The life of S. Stephen, Pope and Martyrs. Auguſt. 2.*

*THE Prophet Elizeus going on a time vnto the citty of Bethel, being neer the ſame, certaine boyes of lewde behauiour, and euil education, cried aloud behind him in reproach: Come vp, come vp, thou old bald head. He curſed them on the behalfe of God, and forthwith iſſued out of the wood two beares which ſlew 42. of them. And though curſing or reuenge by our owne authority, is not lawful but rather ſinne; yet this which Helizeus did was not ſinne, but rather a holy, and meritorious worke, he hauing a particular inſtruction from God ſo to doe. Alſo, he was a Prophet, and a perſon dedicated to God, whoſe wil is: that ſuch perſons be reuerenced, and honoured.*

*God would alſo haue it as a warning to med of more yeares, that they ſeeing the punishment ſent by God vpon thoſe children for opprobrious words vſed to Helizeus might the more feare, and refraine, to vſe any mis beſeeming words or otherwiſe, towards Prieſts, and religious perſons. For God ſpeaking of them ſaith by the mouth of the Prophet Zacharie:* He that toucheth you in the veſture, toucheth me in the eies. *Againe he ſaith by the Prophet Dauid: Touch not my Chriſts, to wit, anointed: by which he meaneth the Prieſts. Haue reſpect vnto them. Let none be ſo bold as to wrong them. He that ſhal doe them any agrieuance, let ſuch an one know, he doth it to me. Saul alſo would perſecute the Apoſtles, and the other Chriſtians, he went thereto wel furniſhed, with letters patents, and commiſsions, but God met him in the high way, ſtruck him to the ground, and if he had not humbled himſelf, it had gone much worſe with him.*

*This was conſidered by the holy Pope Stephen, who commanded by decree: that the Prieſtly veſtures ſhould be kept, with al due reuerence; as if he would ſay: It is not only reaſon, that honour and reuerence be borne vnto Prieſts (for the office they haue, and for that they be of ſo great authority, that God deſcendeth into their hands, as when they abſolue from ſinnes and adminiſter the Sacraments) but we muſt alſo make eſtimation of their veſtures to wit: the ornaments, with the which according to their degrees, they ſerue in the Church. The life of this holy Pope was written by Damaſus, but more copiouſly by Simeon Metaphraſtes, and others. They ſay that.*

IN the time that Valerianus and Galienus raigned in Rome, the perſecution againſt the Church was ſo sharp, that many fearful Chriſtians, fel vnto Paganiſme, for feare of the torments. Thoſe that were conſtant in the faith, hid themſelues in denns, & caues, vnder the earth, and ſome in the ſepulchres of dead men; finding by their company ſome refuge and defence, from the warre the liuing made againſt them. The tirants hauing knowledge hereof, made a proclamation, publishing thereby: that whoſoeuer could giue notice of any Chriſtian, (that he might be taken and put to death) ſhould haue and poſſeſſe al his goods.

This proclamation came vnto the eares of Pope Stephen, who with many Prieſts end others lay hid in the ſepulchres of the martirs, for which cauſe he ſpoke vnto them and ſaid: You haue vnderſtood (ô you ſouldiers of Chriſt and my friends) the wicked and cruel edict lately published againſt vs, to wit: he that giueth notice of vs, shal be put in poſſeſſion of our goods. I admonish you

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al therefore, rather to make ſmale account of earthly riches, rather then by the loue of them to looſe eternal and heauenly treaſures. Feare not the prince of this world, but rather the King of heauen & earth Ieſus Chriſt true God. Feare him, adore him, haue recourſe vnto him, and he wil deliuer you from al paine and tribulation whatſoeuer. A Prieſt called Bonus anſwered: O bleſſed father we be al determined, and ready, not only to looſe our goods, but our lines alſo, for the profeſſion of the name of Chriſt Ieſus.

Then came ſome Prieſts vnto the holy Pope, and told him: that certaine Gentils deſired to be Baptiſed, and therfore requeſted to know of him, to what place he should bring them. The Pope appointed it in the caue called Nepotiana, wherin were aſſembled 108. perſons, men and women, whom the Pope Baptiſed? Then ſaid he Maſſe, and gaue them the bleſſed Sacrament. He alſo preached in the ſaid caue and expounded vnto them many high myſteries of the Kingdom of heauen. Many Grætians went to heare his Sermons, and diuers of them were conuerted.

Thither went alſo a tribune called Nemeſius who had one only daughter, who was borne blind, and at his arriual there, he fel at the feet of the Pope and ſaid: Father, I beſeech thee baptiſe me and my daughter, that she may recouer her ſight, & our ſoules be deliuered from eternal torments. The Pope ſaid vnto him: if thou belieue faithfully in Ieſus Chriſt, thou shalt obtaine al that thou deſireſt. I belieue (ſaid Nemeſius) that he which opened the eies of the man borne blind, which was Ieſus Chriſt, is the true God. I come not to be Baptiſed by any humane perſuaſion, but called by him. The holy Pope vnderſtanding this, inſtructed him in the faith, and cauſed both of them to faſt vntil the euening. Then in a place called *Titulis Paſtoris*, where the font ſtone was, he Baptiſed them, beginning at Nemeſius. Aſſoone as he was Baptiſed, his daughter ſaid with a lowde voice: I ſee a man which hath touched mine eies, who enuironed with great brightnes. Then the Pope Baptiſed the young woman, who was called Lucilla: (and had recouered her perfect ſight) with 62. perſons, men and women, that were then Baptiſed alſo.

The holy Pope remained with thoſe people, now in one place, now in an other, preaching and giuing vnto them the bleſſed Sacrament. Nemeſius the father of Lucilla, gaue good proofe of his ſincerity in the Chriſtian faith, and ſeruice of God, wherfore the Pope shortly after made him Deacon, and by his meanes the tribune Olimpius, and Exuperia his wife, were Baptiſed. This was procured by Sempronius the ſeruant of Nemeſius, who was a faithful Chriſtian, & valiant ſouldiour of Ieſus Chriſt. Pope Stephen, Baptiſed Olimpius & his wife, and alſo a ſonne of theirs called Deodatus, & not long after they were al martyred, for being Chriſtians. Sempronius was moſt cruelly tormented, for the Emperours took greater indignation againſt him, then againſt the other. The laſt torment was: they cauſed a fornace to be heated, and caſt them into it, and therin they loſt their liues, but it did not burne one heare of there head.

The Emperours had notice of Pope Stephen, and cauſed him to be ſeached for. The ſergants which were appointed to take him, found 12. Prieſts, whoſe names were, Fauſtus, Maurus, Primitiuus, Colonius, Ioannes, Exuperius, Cyrillus, Honoratus, Theodotus, Baſilius, Caſtulus, and Donatus, al theſe being taken

taken for the confeſſion of the faith of Chriſt, were put to death. Their bodies were buried by Tertullinus, who had been ſeruant to Olimpius the tribune. Vpon the occaſion of this charitable deed, done by Tertullinus, Pope Stephen hauing fully vnderſtood therof, he preached the faith vnto him, and conuerted him, for before he was a Gentile. He was Baptiſed, and shortly after was taken, as wel for that he profeſſed himſelf publikely to be a Chriſtian, as alſo that he ſhould declare and vtter, where the treaſure of Olimpius his maiſter was, for they verily preſumed, that he knew. For this cauſe they put him to many torments, as burning him with lighted torches ſet to his ſides, breaking his teeth with ſtones, laying him on a wheele, which as it turned pulled out of their places, al the ioints of his body, and finally, he was beheaded.

The holy Pope could not endure to lye hid any longer, and the Emperours ſending a ſquadron of ſouldiers to take him, they found him accõpanied with Prieſts, Deacons, and others of the cleargy, which were al taken. As they were led away many Chriſtians followed them, lamenting and weeping, ſeing their ſhepheard vſed ſo baſely. When he came before Valerianus, he ſaid vnto the Pope: art thou Stephen that lewd man that maketh trouble and diſturbances in the common wealth? and with ſlye deceipt and perſuaſions, ſeekeſt to take away the honour & religion of the immortal Gods? The Pope anſwered: I make no diſturbance in the realme, much leſſe doe I deceaue the people, but admonish and councel euery one, to leaue to honour the diuels, whom you adore in the Idols. They ſhould better adore and honour the God that created heauen and earth. Then ſaid Valerianus: thou haſt ſpoken that which deſerueth death, and thou ſhalt haue it, that other may take example by thy punishment.

Then he commanded the ſouldiers, to lead him to the Temple of Mars, which was neare vnto the port Appia without the wals, to the end that he ſhould either ſacrifice, or els receaue iudgement of death. When the holy Pope was in the Temple, he lifted vp his eyes to heauen, and ſaid. O Lord God, father of our Lord Ieſus Chriſt, who dideſt deſtroy the works, of the towre of confuſion the tower of Babylon, I beſeech thee, ruinate and deſtroy this place, where the diuel is adored, by the vaine ſuperſtition of Idols. This ſaid the holy Pope; and on a ſuddany they heard a great thunder clappe, after which fel a thunder boult, that beate downe a great part of the Temple. Herewith the ſouldiers and Gentils were ſo frighted, that they fled in great haſt, and left the Pope alone, with ſome Chriſtians that followed him.

The Pope ſeing himſelfe free went with thoſe Chriſtians, vnto the Churchyard of Lucina, & there he comforted & exhorted them, to ſuffer patiently for the loue of Ieſus Chriſt, & not to feare the menaces of the tyrants. Then he celebrated Maſſe, and communicated al them that were preſent. Hauing ended it, whiles yet he ſat in his Pontifical weed, he ſaw many armed men, which the Emperour ſent (for hauing vnderſtood what had befallen in the Tẽple of Mars, and alſo that the Pope was in the Churchyard of Lucina) they ſent theſe men to kil him. The bleſſed Pope ſhewed no ſigne of feare in his countenance, but ſtood with his accuſtomed grauity. The miniſters of Iuſtice (or rather of the diuel) cut off his head: his ſeat and habit, being bathed in his blood. His body was buried by his Prieſts, in the Churchyard of Calixtus, on the 2. of Auguſt.

The Church celebrateth his martyrdome, on the ſame day, which was in the yeare of our Lord 258. ( Baronius ſaith 259. ) In the time of the before named Valerianus and Gallienus. This Pope made decree (as is before ſaid) in which he commanded that the holy veſtures, with the which ſacrifice is offered vnto God, ſhould be decently kept, and hallowed, and that none ſhould be ſo bloud as to be apparailed with them, or touch them, but ſacred perſons, and in a hallowed place, leaſt it befel vnto them, as it did vnto King Baltaſar, who for touching the veſſels of the Temple, and vſing them ſo profanely, was Chaſtiſed by God from heauen. He alſo ordained: that no infamous perſon ſhould be admitted vnto Eccleſiaſtical dignities. It was the iuſt iudgement of God that the Emperour Valerianus (who was he that cauſed Pope Stephen to be put to death, & many other Chriſtians alſo ( fighting in battaile with Sapores King of Perſia, ſhould be ouer come and taken priſoner, and that Gallienus his ſonne, ſhould be ſo weake, & baſe minded, that he neuer ranſomed him, nor euer endeauoured to doe it. So that Sapores kept him priſoner while he liued. And always when he would ride, he ſet his foot vpon his ſhouldiers, in ſtead of ſtirropes. But let vs returne to Pope Stephen.

He was Pope 7. yeares 5. moneths and 2. days. ( Baronius ſaith. 3. yeares 3. moneths, and 22. days. ) He gaue holy orders twiſe, in the moneth of December, and ordered 9. Biſhops. 6. Prieſts and 5. Deacons. Before he was elected Pope he was arch Deacon of Rome where he was borne, and was commanded by euery one for his vertuous life. Now he liueth in heauen, where he is a citiſen, (with the title of Pope and martyr) in the company of the bleſſed ſaints, with whom he enioyet the viſion of God, which he of his mercy graunt vs alſo to enioy. Amen.

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## *The Inuention of S. Stephen, the firſt Martyr. Auguſt. 3.*

Ing Dauid ſaith in one of his Pſalmes; that God wil not vtterly forget the poore in their death and at their end. *He ſaith not thus of the rich, but of the poore whom God doth remember in their death, ſince it ſeemeth they were forgotten of him in their life. The contrary happeneth vnto the rich man. Of him, God is forgetful in his death, for that it ſeemeth he did remember him in his life. In the Goſpel that is read at Maſſe, vpon the day of the Inuention of S. Stephen. Ieſus Chriſt is likened vnto a Hen, ſaying: that as she gathereth her chickens vnder her wings, and there giueth them warmeth, and conforteth them. Euen ſo he ſpred his wings, when he ſtretched out his armes vpon the Croſſe, to gather vnder them his faithfull belieuers, there to comforte and cherish them. He would haue the poore, who be alſo his children, to be likened vnto the Hen (though in an other reſpect) for how ſoeuer her life be prolonged for a time with picking and ſcraping (becauſe she is always hungry) yet commonly at the laſt she dyeth a violent death, but what then inſueth after when she is dead: she is ſet vpon her Lords table.*

*So happeneth it to the poore. In his life he paſſeth with neceſsity and hunger like as the Hen, he is diſpiſed of the mighty of this world, and if be ſpeake but any thing which doth diſcontent their humour, ſtreight he is out faced and oppreſſed. In this man-*

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ner it befel vnto S. Stephen, who becauſe he ſpoak in the behalfe of Chriſt and his Ghoſpel. Diuers times alſo the poore man dyeth not naturally but is put to death, euen this alſo befel vnto S. Stephen and other martyrs. Yet becauſe God doth remember them at their end, he ordaineth them for his owne table, and honoureth them with great triumphes in heauen.

The contrary of this happeneth to the rich man, who is reſembled vnto the Faulcon, or hawke; for as ſhe in her liſe is carried on the fiſt of great Lords, and fed and nourriſhed with the beſt flesh, yet when ſhe is dead, ſhe is throwne on the dunghil, and no reconing is made of her: ſo many of the rich goe vnto the dunghil of hel, and as Ieremias ſaith of rich Ioachim, it befalleth vnto the rich man as vnto the Aſſe after his death, whoſe skinne is taken of and applied to other vſes, his flesh he leaueth for doggs and wermine, and his bones on the dunghil. So the couetous rich man taketh not with him his skinne, that is his goods and riches wherein he was delighted, but of thoſe which he abuſed, others reape the fruite and commodity. He leaueth his flesh to wit: his body, to the wormes, his bones, to wit: his ſoule, on the dunghil of hel.

Al this we ſee exemplified in the couetous rich man, of whom ſaint Luke ſaith: that he dyed, and was buried in hel. But much better is the lot of the poore, who as Lazarus was: is carried by Angels, no more into the beſome of Abraham, but to heauen, which now is opened. We ſee now, that verified which Dauid ſaid. God remembreth the poore at his death. And to the end, we may more plainly ſee that it is ſo, his wil is: that ſome times their bodies: that haue been forgotten and hidden many yeares, ſhould be found and knowne, that they might be reuerenced, and honoured of men, in ſigne and token, that their ſoules be cheriſched by God.

*This happened to the glorious Protomartyr S. Stephen, who hauing been forgotten and hidden a long time, his body was found with the bodies of other holy men, that were buried with him, to the end, al of them (eſpecially his) ſhould be honoured, and reuerenced by the Chriſtians. The manner of this Inuention, and how his body was found by Lucianus a Prieſt (to whom was reuealed the place where they were) he relateth in a letter which he ſent into diuers parties of Chriſtendome, in this manner.*

LVcianus (the leaſt of the ſeruants, of God, by his mercy Prieſt in the Church of the village called Cafarmagala, in the dioceſſe of Ieruſalem,) wisheth health in our Lord to al the Chriſtians in the world, that be ſouldiers vnder the ſtãderd of Ieſus Chriſt. It ſeemeth vnto me, a thing very fit and neceſſary, to recount vnto al, a viſion or reuelation which it pleaſed God to shew me, concerning the reliks of the glorious S. Stephen Deacon, and Protomartyr of Ieſus Chriſt, and of Nicodemus, of whom mention is made in the Ghoſpel, and of Gamaliel, who is ſpoken of, in the acts of the Apoſtles: and eſpecially for that this charge is impoſed on me, by Auitus the Prieſt, and ſeruant of God, who may command me, as a father may his ſonne.

It happened, on a friday, being the 3. of December, in the ſixt yeare of Theodoſius Emperour of Rome, I ſleeping in the night in the Baptiſtery, (as I was accuſtomed) for the better guard of my Church, & alſo, for that I would be ready and prepared with diligence, for any accident that might happen, vnto my faithful parishioners, on a ſodeny: in the third houre of the night, which is in the firſt watch, being in a traunce or extaſy, and halfe awak, I ſaw a venera-

ble ancient man, who had the habite of a Prieſt with gray heares, and a long beard, he had on him a ſtole, and was couered, with a white garmental adorned with pretious ſtones which were ſet in gold, and in euery one of them was a Croſſe, he had in his hand, a rod, or wand of gold, and comming cloſe to my right ſide, he touched me lightly with the wand, & calling me three times ſaid: ô Lucianus, Lucianus, heare me Lucianus: then ſaid he in the greek tong: goe vnto the city Elia, which is: Ieruſalem, and ſay to the holy Bishop thereof called Iohn: how long shal we remaine cloſed vp? why doth not he open our ſepulchres? Say to him: it is Gods wil, that in the time of his Bishoprik, that which is heare shalbe found. Tel him: that the ſepulchre where our bodies be, muſt be opened ſpeedily, that by our praiers: the father eternal, with his ſonne Ieſus Chriſt, and the holy Ghoſt, may open the breſt of his clemency, and take pity vpon the world, which is in danger of vtter deſtructiō, by the many euils, which daily, and hourely doe happen, and be comitted in the ſame. I care not ſo much for mine owne body, as for them that be buried with it, and be worthy of al honour and reuerence.

I anſwered, and ſaid vnto him: who art thou Lord? and who be the other that be with thee? He ſaid: I am Gamaliel, who was inſtructour, and bringer vp of the Apoſtle S. Paul at Ieruſalem. He that is with me in the monument on the eaſt ſide, is the B. Protomartyr S. Stephen, who was ſtoned to death by the Hebrews, and princes of the Prieſts in Ieruſalem, without the gate which is on the North part of the city, and goeth to Cedar. His bleſſed body remained there, a whole day, and a night without burial; for ſo had the wicked princes of the Sinagogue commanded, that it might be eaten by wild beaſts. But none touching it, (as it was Gods pleaſure) I Gamaliel hauing compaſſion on Chriſt his ſeruant, and deſiring to obtaine the reward of our Lord, gathered ſome Chriſtians together, and perſwaded them to goe by night, & to take vp his body and carry it to my village, called: Cafarmagala, which is as much to ſay: as the willage of Gamaliel. It being 20. miles from Ieruſalem, and is the ſame, where thou now art, I prouided al things neceſſary for that entent, and ſo they caried the body, and I, together with them, buried it in a new ſepulchre of mine at the eaſt ſide. The Chriſtians remained with me 70. daies, bewailing, & lamenting him continually; and I gaue them entertainment al that time.

In an other ſepulchre thereby, is Nicodemus, that came to Ieſus by night, when he ſaid vnto him: that he that is not borne againe of water, and the holy Ghoſt, cannot enter into the Kingdom of heauen. He was Baptiſed by the diſciples of Chriſt, for which cauſe when the Iewes had depriued him of his principallity, and al offices, excommunicating him, and caſting him out of the city, I Gamaliel vnderſtanding this, (as one that had endured alſo, like troubles, & afflictions, for the loue of Ieſus Chriſt) had pity on him, and brought him to my village, and gaue him his dyet, and clothing til he died: and then I buried him honourably, neare vnto the body of S. Stephen.

The ſame happened to Abidon my deare ſonne, who iointly with myſelf was Baptiſed by the diſciples of Chriſt, being 20. yeares old. He dyed before me, and I buried him in that ſepulchre, which is higher then the other, in which I appointed my owne body should be buried after my death. My wife Ethna, and

Sedemias

Sedemias my eldeſt ſonne, were buried in an other village called: Cafarſemelia, becauſe they would not be Chriſtians. Hauing heard al this related, then did I Lucianus (the vnworthy Prieſt) demand of him: where shal we find the place where your holy bodies be laid? He replyed: in the middeſt of the field, which is neare to the village, that is called: Delagabri, that is: of the ſeruants of God.

I then being fully awaked, deſired of God with al humility, that if this viſion was ſent from him; that he would let me ſee it the ſecond and third time. I faſted al that week, vntil the other friday and that night the ſame Gamaliel, in the ſame figure and habite that he appeared to me before, appeared againe, and ſaid vnto mee: why art thou negligent, and goeſt not vnto the Bishop Iohn, to tel him that which I appointed thee? I anſwered: Lord, I was fearful to goe the firſt time, leaſt he should make a ſcoffe of me, and deride me as foole, I beſought God, that if thou cameſt to me from him, that thou mighteſt appeare to me the ſecond, and third time. Doe (ſaid he) as I appoint thee, and be aſſured, that my words be true. When he had ſaid thus, he vanished away; and I aroſe, and tendred thanks vnto God, beſeeching him: that the viſion might appeare vnto me the third time.

I continued ſtil my faſting, and on the third friday, I ſaw the bleſſed old man to come on the other ſide; and ſeeming to be angry, and to threaten me he ſaid: for what cauſe haſt thou delaied vntil this time, and art not gone to tel the Bishop Iohn that which I ſaid vnto thee? what excuſe canſt thou make vnto God in this caſe? how thinckeſt thou to obtaine pardon of him at the day of Iudgement, hauing thus deſpyſed him? In deſpyſing me, thou haſt deſpyſed him, knowing, that which I did, I did at his commandement. Doeſt thou not ſee what negligence and coldnes is amongſt many, and what other afflictions and tribulations diuers haue in the world, which haue great need of our prayers for their help? why art thou ſo ſlack and negligent in their loſſe and hurt? Doeſt thou not conſider, that in the deſert, be many better men then thy ſelf, yet we haue left them, and choſen thee, to declare this miſtery? This was the cauſe, that it was ordained in heauen, that thou ſhouldeſt come from an other village, to be Prieſt and curate of this, that by thy meanes, our bodies might be found, and made knowne vnto the world. Ariſe, and goe vnto the Bishop, and wil him, to diſcouer our bodies, and prouide vs a Church, wherein prayers may be made, and that ſo God, by our interceſſions, may haue compaſſion on his people. I ſeing him angry, al trembling with feare ſaid: my Lord, I was not negligent, but ſtayed to be certified the third time. Now wil I goe, to doe thy commandement. And ſo the viſion vanished away.

I being awaked, and day being come, went to the bleſſed Bishop Iohn, and told him al that, which I had ſeen and heard. When he vnderſtood my words, he shed teares for ioy, and ſaid: Bleſſed be Ieſus Chriſt, ſonne of the liuing God. If it be as thou ſaieſt, it shal be fit to bring into this citty, the body of the glorious Protomartyr S. Stephen, who shewed himſelf vnto the Iewes, to be a true ſouldier of Ieſus Chriſt. Goe my ſonne and digge in the field thou ſpeakeſt of, and ſee in what place theſe bleſſed bodies bee, and let me know when thou haſt found them.

I took leaue of him, and retourned vnto my Church, and gaue publik charge to al the parish, that euery one should rise early the next morning, to digge in that field, for that pretious threasor. The next day being come, and we hauing song the accustomed himnes in the morning, we went and digged vnder an heap of stones in the field that was shewed mee. But then one called Negutius came vnto me (the vnworthy Lucianus) and told me, how the last night, the same Gamaliel had appeared vnto him, and had bidden him to aduise me, that their bodies were not vnder that heap of stones (for that was made by the Christians, in memory of that plaint, wherwith they bewailed S. Septhen 70. daies) but that he should digge a litle further of, in a place called in the Syrian tong Dabathalia, which is: the place of strong men, and there the bodies were to be found.

I rendred thanks vnto God, that an other had the same reuelation, yet we digged vnder the heap of stones but in vaine, for there was noting found. Then went we to the place the brother had named and digging, we found three sepulchres, couered with three stones, on which were engraued three names to wit: Celiel, which is: the seruant of God. And: Appan, Dardan, which is: Nicodemus, and Gamaliel. I would not suffer the holy relikes to be vncouered, vntil the Bishop Iohn (who celebrated a Sinode in Lidda, which is Diospolis) was certified of that which happened.

When he had notice hereof, he came to the place, accompanied with Eleutherius Bishop of Sebaste, and of Eleutherius Bishop of Iericho. When the stone of the sepulchre of S. Stephen was taken vp, there was felt such a fragant, and swet odour, that neuer liuing creature did feel the like, the place resembling terrestrial Paradise. Among many people that were present, there were diuers sick persons also, who feeling this most sweet smal, were cured to the number of 73.

Then the other two sepulchres were opened, and in the one was Nicodemus, and in the other, which was much greater (for it was deuided into two parts) were the bodies of Gamaliel and Abidon his sonne. The body of the father and the sonne being to be knowne a sunder apparantly. The bodies of these holy men, were caried into places more conuenient, the body of S. Stepen being placed in the Church of Syon. I (saith Lucianus) took some litle bones, of the ioints of his hands. The bones indeed were very litle, but the Relick was great, and vhorty estimation. I took likewise of the dust, into which his blessed body was conuerted, and I sent it to the holy Priest Auitus, that he might also possesse some of that treasore which we enioied, and might pray vnto God for vs, that we may be worthy to appeare in the presence of Christ our Lord. These Relicks were found in the yeare. 400. of our Redemption, on the 26. of December, when the Church doth celebrate the feast of S. Stephen. It had not rained in that country of a long time, but assoone as the blessed bodies were vncouered, the raine fel in aboundance, to the great ioy of the faith, who praising God, rendred him thankes, holding for certaine, that his diuine maiesty, had shewed this mercy, at the interceſſion of these holy saints. This is the letter, and relation, of the holy Priest Lucianus.

He said: that the body of S. Stephen was caried to Ierusalem, and laid in the Church

Church of Syon, and from thence, by the meanes of the Emperour Theodosius the yonger, which shortly after was Emperour of the East, it was translated to Constantinople. After this in the time of Pope Pelagius, and in the yeare of our Lord, 560. the blessed body was caried from Constantinople vnto Rome, on the 3. day of August; on which day, his inuention is celebrated. This blessed body was brought into the Campus Veranius, & laid in the same tombe, where was the body of S. Laurence, the martyr, and it is said by tradition, that when the sepulchre was opened, to put it in; the body of S. Laurence of it selfe gaue place, with drawing vnto the left side, leauing on the right side roome for S. Stephen. From that day forward, many (by this occasion) called S. Laurence, The courteous Spaniard. Saint Augustine in the 22. Book *De ciuitate Dei*, writeth some miracles which were done in sundry places, when the body of S. Stephen was discouered: And in al Christendome, Churches were built to his honour.

On a certaine time, a Bishop passed (with some reliks of S. Stephen) by a place called Aquæ Tibillitanæ, and a blind woman drawing neare to doe them reuerence, recouered her perfect sight. An other Bishop called Lucillus, touching the same reliks, was healed of an old incurable disease and a sore, which had put him to extreame paine. Eucarius, a Priest, and a Spaniard, who was sick of the goute, was cured, and deliuered, by meanes of this saint. The same Priest being past hope of life by an other infirmity, and the reliks of saint Stephen being put about him, he recouered his health forthwith. In a place called, Audurum, a cart went ouer a child and killed him. The mother brought him to the Church of saint Stephen, weeping, and praying: at last, recommending him vnto the help of the holy saint, the child arose aliue, and safe without harme. Two children, to wit the brother and the sister, were curst by their mother, and they fel into an extreame shaking palsey. They hauing sought for remedy farre and neare, could find none. But at last, they were cured & healed in a Church of S. Stephen, in the sight of S. Augustine, who recounteth this miracle, as being and eye witnesse thereof. This holy saint is vndoutely in the high fauour of God. Vouchsaffe, (ô S. Stephen) to obtaine for vs al, by thy intercession, the eternal glory. Amen.

## *The life of Saint Dominick. August. 4.*

*Among many other the memorable and famous acts that Sampson did for the seruice of God, against his enemies the Philistins, one was: he took many foxes aliue, and to the taile of each of them he tyed a firebrand, then let them goe amongst the corne of the Philistins, that was now ripe, and ready to be reaped, so that he burned al their harnest of that yeare. He was wel pleased to doe this seruice to almighty God (by whose instinct he did it) and for that his enemies were endamaged, and defeated.*

*In this figure, Sampson was aliuely patterne of the glorious S. Dominick, who being as valiant, and strong as he, and noleſſe desirous to please and serue God, made continual warre against his enemies, as wel heretiks, as euil Christians, and to endamage them,*

them, he gathered together many foxes, which burnt vp their deuillish deuises, and this signified, the blessed order of preachers, which he instituted, and ordeined. The foxe is astute and politike, so a preacher must be wise and politike, to know what he should say, and when he should speake. He must also carry the firebrand, to wit: the fire of the loue of God, fire of the loue of his neighbour, fire of rigour, wherewith to reprehend vices, and to burne the euil herbes, and the wicked seeds, which heretikes sow by their false, and cursed doctrine, and the euil Christians, with they law de life, and bad examples. Al these must the preachers burne and consume, with the fire of the loue of God; euen as the fathers doe of the order S. Dominick, whose principal professions is to preach.

This comparison doth also fitly agree to his holy Patriarch, for he being yet in his mothers womb she dreamed, that she was deliuered of a whelp, with a firebrand in his mouth, with, which he set the whole world on fire. Moreouer as the preachers be likened vnto the foxe in being wise and politike, so must they also be like a whelp in boldnes, and barking. The preachers which faile in this, are called by Esaias in reproach: Dumbe dogs that cannot bark. The firebrand they are to haue in their mouths, is the fire of the loue of God, which as we said before, the preacher must haue. Further more, he must endeauour, that his life be as the light, and shine in the world, that with his clearnes, he may pul and draw sinners out of their darknes, as did the holy father S. Dominicke, and for that cause, his mother had that reuelation.

The life of this glorious saint, is written by diuers authours, but the most especial, and whom I intend to follow, is: Ioannes Gerzonius, an orator of Bologna, and frier Theoderic de Apoldia, religious man, of the same order of S. Dominick. I doe not entend to say al that which they say, but only to recount some special parts thereof, and to giue a taste, of his most holy life, and admirable deeds.

To declare al things worthily of this saint, (which without doubt are very admirable) and according to my desire, I wish saint Ierom would lend me his learning, saint Augustine his sharpnes of witte, saint Iohn Chrisostome his eloquence, saint Ambrose his grauity, saint Iohn Damascene his Theology, and the sweet stile of S. Bernard, that I might giue better satisfaction to the readers, and giue worthy commendations of S. Dominick, somewhat answerable to his due deserts, as also, that those that be deuout vnto him, might not haue cause to complaine of me, as being two sparing in declaring his prayses. The history of his life is in this manner.

AT the time when Alexander the third was Pope, and Frederik the third of that name Emperour of Almaine, and Don Alonso the 9. raigned in Castile (who gaue the great ouerthrow and discomfiture to Miramolinus, in the place called Nauas in Tolosæ) in the yeare of our Lord 1170. There dwelt in a city Spaine called Calaruega, in the Bishoprik of Osma, an honorable citizen, called: Don Felice de Duzman, who had to vife a noble lady, named Donna Giouanna Deza. They were both of great parentage, and the faithful seruants of God. Don felice surpassed in vertue: the most vertuous, and Donna Giouenna his wife, excelled the most admired women of her time. These two liued thes together, or to say better, they liued, & were ioyned vnto God, and were equal in al holy and vertuous things.

They had three sonnes, two of which were good and holy Priests. One of them liued in an hospital where was a great company of poore, helping and curing

curing their diseases, both of body and soule. And in these workes of mercy both spiritual, and temporal he continually exercised himselfe. His holy life was such, that after his death God wrought many miracles by his meanes. The other brother entred into religion, wholly consecrating himself to prayer, and meditation, and therein he persecuted to death.

The third was the blessed father S. Dominick, of whom (as is said before) when his mother was with child she dreamed, that a dogge hauing a firebrand in his mouth, gaue light therewith to al the world. It was afterward euident, that this was a reuelation; since that by his doctrine, and the friers of his order, al the world was illuminated, and receaued light. Likewise, another lady that was his second mother in respect of Baptisme, saw a starre vpon the head of S. Dominick (being but very yong) the light whereof, shined ouer the world. And that it might more euidently appeare, what a holy man he should be, the same befel to him, which happened to S. Ambrose, vnto whom lying in his cradle, came a swarme of bees, which setling on his face, entred, and came out of his mouth againe, signifying: his sweet doctrine, and pleasant speech; the same I say, befel to S. Dominick. His name also shewed that he should be wholly our Lords. From the day of his birth, he was alwaies his, neuer committing any mortal sinne.

When he had the vse of reason, about the age of sixe or seuen yeares, he would come his bed, (wherein his mother had laid him softe, and easily) and lie on the bare ground, thus beginning his austere life, & vsing rigorous pennance, which he entended to performe, at his perfect age. When he came to more discretion, his diligent parents instilled into his mind, the loue, feare, and glory of God, with their continual counsel to persеuer in vertue. The holy yong man receiued their good aduise very gladly, so that he being but yong in yeares, seemed already an old man. And by his graue & considerate carriage he had gray haires in discretion, which yet he had not on his head.

He was temperate in his diet, he auoided al those pleasures and delights, which youth so greedily follow. Then his father sent him to Placentia, where at that time florished, the study of al sciences, but were after tranſlated to Salamanca by King Ferdinando the second. There he studied the liberal arts, and in short time, not only surpassed his other schoole followes, but some of his maisters, and teachers also; notwithstanding for the following of his study, he did not omit his ordinary exercises of deuotion. He prayed often, he was very merciful, and had great compassion on the affliction of his neighbour, and when of himselfe, he could not relieue nor helpe them, he by his prayer obtained helpe from God. His exceeding charity, was euidently declared, in a great dearth, which was ouer al Spaine, at such time as he studied; for when he had no other thing to relieue the poore with al which resorted to him, (hauing distributed that which his father sent him to liue on) he sold al his books, and gaue the mony arising thereof to the poore. This his example, caused many to doe the like.

One time saint Dominick saw a woman that wept bitterly, for that the Moores had taken her brother, and made him a slaue. He being mooued to compassion, persuaded, & besought the woman as much as he could to sel him

for a ſlaue, and to redeeme her brother. And if the woman would haue done ſo, he would gladly haue accorded thereunto. Hauing ſtudied Logike, and Philoſophy foure yeares, he paſſed to Diuinity, which he followed ſo diligently, that by the sharpnes of his wit, and quicke vnderſtanding (the grace of God aſſiſting him) he profitted wonderfully, in short time, ſo that both for his ſtudies, and other admirable ſanctity he was much knowne, not only for a man of holy life, but alſo, for his great learning.

At that time Don Diego a holy man was Bishop of Oſma, who was very careful in his charge, concerning his Bishoprike, both for the aduancement of the ſeruice, and glory of God, and for the good of his flocke. His eſpecial care was, to haue in his Church and company, men of knowen learning, and holines of life, both which he himſelf, was endued withal. This Bishop, though his great zeale, and by authority from the Pope, ſo reformed the Chapter of his Church, that of Chanons ſecular he made them Chanons regular. The report of ſaint Dominick comming to his eare, he ſent for him, and placed him in his Church amongſt the Chanons, who obſerued the rule of S. Auguſtine. S. Dominick made profeſſion of that rule, to the great good liking of al the Chanons, who hauing now knowledge by experience of his learning and vertuous life, were glad they had him in their company, he being to al, a mirrour of true religion. He vſed to pray much, and very diligent and deuout he was in al diuine offices. In brotherly loue he exceeded others, and ſurpaſſed al in tender compaſſion ouer the afflicted. God gaue vnto him the particular guift of teares, of which he shed aboundance, for al wants, or neceſſities of his neighbours, as wel corporal, as ſpiritual. The vertue of humility, did shine moſt clearly in him, for he humbled himſelf, not only to his betters, but to his equals, yea, and his inferious alſo.

For the attainement of his vertues he was much furthered by a book which Iohn Caſſianus wrote, intituled: Collations of the fathers. Wherin were contained certaine conferences of the ancient monks, which dwelt in the deſerts, to wit: as concerning the purity of the hart, of the victory and ouer coming of vices, of the attainement of vertue, of the exerciſe of contẽplation of mans life, of the ſteps to perfection. Out of theſe, the holy man took aduiſes, and examples, whereby he increaſed ſtil in al theſe vertues, and ſtroue with deſire to ariue, to the higheſt top, of the moſt perfect men. It fel out, that for the great vertues the Chanons knew to be in him, and fort the great prudence he showed, in their rules, and other their affaires, they accorded to elect him for their cheife Prelate, and to place him ſuperiour ouer them. He (with lowlines) accepted the place, and exerciſed it very diligently a certaine time, vntil our Lord called him to a more worthy office, and came to paſſe in this manner.

Alonſo King of Caſtile, ſent on an Embaſſage into France, Don Diego Biſhop of Oſma, and vnto him committed, the moſt important buſines of the affaires of the Church, and of religion. The Bishop, who knew the holines, and had a taſte of the learning and other vertues of S. Dominick (whoſe counſel he had vſed in his principal affaires, & in whoſe ſweet conuerſation he had great delight) took him in his company, ſuch being the ordinance of God, to bring that to paſſe which after happened.) For as he paſſed by Toloſa in France, there

there was an hereſy diſcouered at that time, which was: Albigenſium, who held ſome errours, and eſpecially one, about the reaſonable ſoule, which the very Philoſophers that had not the light of faith, held for a folly and madneſſe. S. Dominick being at that time lodged in a houſe, vnderſtood, that the maiſter thereof, was infected with that hereſy. He praied to God for him, and alleadged to him ſuch pregnant and manifeſt profes and reaſons, that the reduced him to the true Catholick faith. This man was the firſt, that is knowne, to haue been conuerted by S. Dominick.

The Bishop diſpatched his buſines, which he had vndertaken for the King of Caſtile, and went himſelf to Rome (with his holy companion) where at that time Innocentius the 3. was Pope, ſucceſſour to Alexander. The Bishop requeſted the Pope to take from him his Bishopricke, that he might labour to conuert thoſe heretiks which he found in his laſt iourney. But the Pope would not conſent there to. They returned by Fraunce, and viſited a monaſtery of Carthuſians, vnto which order, the Bishop was much affected, and ſtaying with them certaine daies he took the habite, and bore it alwaies with him. In this iourney S. Dominick got great acquaintance, and many friends, whom he took with him, in the company of the Bishop, to labour in the conuerſion of theſe heretiks, which they hartely deſired, knowing that it would be moſt acceptable ſeruice to almighty God.

At Mountpellier they found a legate of the Popes, with certaine Bishops, & twelue Abbots, of the order of S. Benedicte, who comming alſo purpoſely, for the conuerſion of theſe heretiks euen as they did, they went together in one company. By the counſel of S. Dominick they left their horſes, and ſeruants, & began to preach in pouerty and humility, after the manner of the Apoſtles. It were too long to recount al that which happened to euery one, (or particularly to S. Dominick) in their preachings and diſputations, with the heretiks, only, we wil touch, ſome eſpecial and moſt principal heads.

On a time they accorded with the heretiks (in a certaine country where they came) that they ſhould write downe their oppinions in one Book and the reaſons they alleadged to confirme them, and they ſo doing; S. Dominick wrote in an other Book, the Catholick doctrine, that the vniuerſal Church holdeth and confeſſeth about the ſame matter, and he confuted al that the heretiks ſaid, by inuincible arguments, and ſound reaſons. Theſe two Books were throwne into a great fire in the ſight of many people; and the Book of the heretiks, was forthwith burned and conſumed to ashes, but the Book S. Dominick had written in defence of the Catholick faith remained without hurt, and leaped three times out of the fire, hauing been ſo many times caſt into it. Although this ſufficed, and brought ſome to the truth, yet others remained obſtinate in their errours, and conceiued ſuch indignation againſt S. Dominick, that they intended his death, and ſought a fitte time and place to performe it.

Once they lay in waite for him, in the way that he was to paſſe, and took him and drew him violently out of ſight, that they might ſafely performe their wicked intent, hauing him in their hands they ſaid to him: thou ſeeſt Dominick thou art in our hands, if we wil we can kil thee, for what canſt thou doe? The bleſſed man changed not his countenance, but anſwered: I pray you diſpatch

me not at one blow, but by litle, and litle. Cut of my hands firſt, then my feete, and shew me them cut of in that manner. Then pul out mine eies, and let my body rolle, and tumble in mine owne blood, laſtly with many wounds make an end of my life. This is al that I requeſt at your hands. So shal I ſuffer ſome what for my Lord Ieſus Chriſt. They hearing the words ſpoken with a courage and reſolution, (God ſtriking alſo terrour into their harts) departed, & left S. Dominick to goe at his pleaſure without hurt.

Yet they ceaſed not to perſecute him with their venemous tongues, (whom they had not harts to hurt with their hãds) either ſpeaking of him opprobrious words, or els ſlaundring him among the people. He bore al this with great patience, and the people knew wel that they falſly belyed him, ſo that by this meanes, his credit and fame encreaſed the more. The heretiks accuſed him to be a glutton, and that he pampered his body too exceedingly. Wherefore, he to manifeſt their ſlaunder, took a roome one lent, in the houſe of certaine noble women, which were tained with the hereſy of that country.

The life that he and his company led, was this: They faſted daily only with bread and water, they ſlept on the ground, wore haire cloth, & preached daily, whereby appeared, that they were not ſo much addicted to eaſe, and pleaſure, the heretiks made report, yea the ladies of the houſe were herewith reduced to the Catholick faith. Other matrones alſo hearing a ſermon of his (being conuerted from their errours) came to him in the Church & ſaid: ô thou holy ſeruant of God, this day in thy ſermon thou haſt called them heretiks, whom we reputed to be deuout, and good men, we thought their doctrine had been Catholick, & hitherto we haue followed the ſame. By what meanes may we now know that which thou ſaieſt to be true, for if we knew it to be truth, we would yeald and follow it. S. Dominick hearing their words fel to praier: then ariſing he ſaid: now God wil shew you whome you haue followed til now, forthwith they ſaw a great ougly catte, whoſe gaſtly eies, ſparckled like fire, and she had an odious ſmel. She comming among them, went to theſe women ſeuerally and they being fearful, fled, and ran from it. Laſtly, it tooke hold of a belrope, and climbing vp by the ſame, vanished away. This ſtrange accident, drew theſe matrons from their errours, and reduced them to the Catholick faith.

The Bishop of Oſma returned to viſite his Bishoprik, entending to ſet things in ſuch order, that he might labour to conuert theſe heretiks to the Catholick faith: but aſſoone as he came home, he dyed of ſicknes, many Prieſts and religious men, that held him for their father, were left deſtitute, and without help. For many of thoſe, that employed themſelues againſt thoſe heretiks, were furnished and prouided of things neceſſary by this good Bishop. This ſtay, and reliefe failing them, they ioyne themſelues vnto S. Dominick, and took him for their father and ſuperiour, he appointing to each one their duty and office, in their exerciſes, which was cheifly to preach, and diſpute againſt the heretiks. And ſeeing many came, and were ioined to him daily, he began by degrees to found a religious order, which are called: of the preachers.

Theſe men had great ſuccours and aide, from the Bishop of Toloſa, & Simon de Mountfort, who raiſed powers againſt the heretiks, to deſtroy them by force of armes, the Pope hauing graunted the Cruciata, to thoſe that made ſuch warre

warre againſt them, many Catholiks came, to be partakers of thoſe Indulgences. S. Dominick by the helpe of thoſe two Lords founded a Conuent, vnto which he brought al thoſe that were imployed againſt theſe heretikes. They al held S. Dominick for their prelate and head, and were obedient to him. He hauing knowledge, that many Catholicks (conſtrained through pouerty) ſet their daughters, to the ſeruice of heretiks, who by that meanes were infected with their hereſy, cauſed a monaſtery to be founded, to receiue al ſuch poore maides; where they had maintenance giuen them, helping forward themſelues alſo with their owne labour. By this meanes, they were freed from that danger of hereſy, and ſerued God vnder the name of religious women, S. Antonius of Florence ſaith: that in the time while S. Dominick ſtayd in that country, by the endeauours of him and other preachers, there were reduced to the Catholik faith aboue a 100000. perſons.

The good father ſeeing this great fruit, determined to goe to Rome, and to certify the Pope thereof, the rather to moue his holines to allow, and approoue, this his order of life, whereby it might be of more authority, and they might freely endeauour to gaine more ſoules. At that very time, was a counceld in S. Iohn Laterene, which was in the yeare of our Lord. 1215. Thither was to goe, the Biſhop of Toloſa, called Fulco, who was the protectour of S. Dominick, & others that were with him (as is ſaid before) and had giuen them a Church in the ſame citty of Toloſa, and a houſe, neer vnto it wherin they might dwel, and he aſſigned to them the tithes of the tenth part of his Biſhoprick whereon they might liue. S. Dominick accompanied the Biſhop vnto Rome, and by his meanes, obtained a fit time to ſpeak with the Pope, which was then Innocentius the third.

He told him what great need Chriſtians had of inſtruction, and teaching, as wel for the reprehenſion of their vices, as for the conuiction of hereſies which were of late riſen and diſcouered, & that therefore it was needful to inſtitute a new order of preachers, who ſhould haue no other care but that onely. Alſo, that him ſelf, with other holy Chanons were aſſembled and vnited in Toloſa, and had offred themſelues to this ſeruice of God, for the ſaluation of ſoules; and that already, they had done much good, and conuerted many. Moreouer, he ſaid, that if it ſhould goe forward, it was neceſſary to haue approbation, and confirmation, of the ſea Apoſtolick, head of the vniuerſal Church of Chriſt. Therfore, he humbly beſought his holines, that it would pleaſe him by his authority, to confirme the order, and manner of life, that he and his followes had begunne, for they intended to preach the Ghoſpel of Chriſt, if he would fauour, and helpe forward their good intent.

The Pope ſhewed himſelf ſome what ſtraunge at this requeſt, ſaying: that in the Church were many orders already, who ſerued God deuoutly and wel, and that it was more fit, to helpe and aide them, then to found more new orders. The Pope enquired of the Biſhop of Toloſa what man that ſhould be, in ſuch meane apparel, that was of ſuch a graue, and venerable aſpect, and had ſpoken to him with ſuch diſcretion, and with ſo high and bold a ſpirit? The Biſhop told the Pope what he thought of S. Dominick, giuing him great commendations, and aſſuring him what great good, he & they had done in Toloſe, yet the

Pope would not yeeld, nor graunt S. Dominick his requeſt, vntil he ſaw a viſion, which he often recounted, and was in this manner.

The Pope thought he ſaw in his ſleep, the Church of S. Iohn Laterane to totter, and ready to fal, and that S. Dominick (whom he knew by his habite, and contenance) ſupported, and held it vp with his shoulders, ſignifying: that the bleſſed father, with thoſe of horder, should doe great good vnto the Catholick faith. The next day, the Pope cauſed S. Dominick to be called, and ſaid vnto him: that he allowed of his intent for good, approouing his holy purpoſe and hoping, as God had reuealed vnto him, that it should be very profitable for the Chriſtian Catholick faith. He commanded that S. Dominick, aſſoone as he could, should returne vnto Toloſa, where his companions were, and among them, that they should chooſe out ſome of the ancient rules, approoued by the Church, to whoſe cenſure, they should ſubmit themſelues, and this being done, they should returne vnto Rome, at which time, he would graunt as much as he requeſted.

This anſwere pleaſed S. Dominick very wel. Such was his humility and diſcretion herein, that he intended to vſe ſome rule of life, already approoued in former times, which should carry credit alſo, as wel for the holines and wiſedom of him that ordained it, as alſo, for that the Catholick Church had allowed it. And this determination pleaſed them better, then to deuiſe a new manner of liuing, with this reſolution. Saint Dominick determined to returne to Toloſa to his brethren, which were 16. in al, aſſembling them together, and praying for the aide and aſſiſtance of the holy Ghoſt; the good father, with his deare and louing ſonnes, reſolued to make choiſe, of the rule of S. Auguſtine; altring ſome things therein to a ſtraighter courſe of life. Being thus determined, Saint Dominick returned to Rome, where he found Pope Innocentius dead, and Honorius the thir choſen in his place. This was in the yeare of our Lord, 1216.

S. Dominick hauing audience of the Pope, declared vnto him the ordinance of his predeceſſour and how he had obeyed the ſame. He told him alſo, the reſolution they had made, wherefore he humbly prayed his holines to hiue them the approbation of their rule, whereto the Pope willingly graunted. And ſo, in the firſt yeare of the papacy of Honorius, foure daies before Chriſtmas, in the Church of S. Peter, the order of the frier preachers was cõfirmed, with the good liking of the Pope and Cardinalles, to the great comfort of al Chriſtendom, and of S. Dominick alſo, who ſeing now his deſire fulfilled, yealded infinite thanks to almighty God, for this high fauour graunted vnto him.

On a time S. Dominick being at his praiers, was in an extaſy, and ſaw Ieſus Chriſt, who had three ſpeares in his hand, threatning, as if with them he would deſtroy the world, for three vices that raigned therein, to wit: pride, couetouſnes, and carnallity. Then ſaw he our bleſſed lady, his mother, who fel at his feet, lamenting for the world, and to mooue him to compaſſion, ſaid to him: that she hoped of great good and amendment in the world, by meanes of his two faithful ſeruãts, pointing to them with her finger. The owne was S. Dominick, and the other Saint Francis. By meanes of this viſion, the firſt time theſe two ſaints ſaw on an other, they were knowne each to other, and talked with great

great familiarity, & between them two, was euer deare, and priuate friendship. They also commanded, that among, and between the religious men of their orders, there should be mutual, and brotherly loue for euer.

S. Dominick was euer deuout vnto our blessed lady the mother of God, but after this vision he became more deuout vnto her, but especially, after another reuelation, that frier Reginal, a famous man of his order) had, in the life time of saint Dominick, when she gaue to them the visite scapular, and the forme of the habite, they now weare, whereas before, they wore their coates, or vpper garments, as the Chanon regulers vse, which they alwaies wore vntil that time. Moreouer, our blessed lady shewed many graces, to this sacred order, and to the religious men thereof, calling them her sonnes, appearing visibly in some of their conuents, speaking to some of the religious men, as she also spake many times vnto S. Dominick, to whom she shewed many fauours; for which cause, he and they also, did hold, and doe stil hold her, for their particuler patroneſſe, and aduocate.

Before S. Dominick departed from Rome, he founded there, two conuents, one of men, the other of women, & as it is read, in the bul of his canonization: ouer and beside he cured many sicke men of their infirmities, and many which were possessed of deuils he deliuered from their cruel tyranny. Beside many with the great force of his praiers, were conuerted to God, from their wicked life, & took the habite of his order, which neuer had a thought theron before (for that he made particular praier vnto God for them) shewing thereby his holines, and how much he was in Gods fauour.

It was also prooued by credible testimonies, that he had raised three dead men to life. One was the sonne of a matrone of Rome, who frequented his sermons much: & once comming from the sermon home, she found her son dead. She hauing a great good opinion in the holy saint, took the dead body of her sonne, (accompanied with many of her houshold) and went to the Church of S. Sistus, where S. Dominick had his conuent, and with great lamentation & teares, she laid her sonne, at his feet. The blessed father, mooued with compassion toward her, fel to praier, and rising vp againe, made the signe of the Crosse vpon the child, and taking him by the hand, he forthwith stood vpon his feet, aliue, and in perfect health.

The same befel to carpenter, which wrought in his conuent, who being in a pit, which the labourers had digged, the ground fel vpon him. S. Dominick, and al the religious men, being sorry for this mishappe. The holy saint commanded them to take his body from vnder the earth, and it was found crushed al to pieces. Then prayed he for him and he was reuiued, and no hurt appeared.

The third dead man that S. Dominick raised, was nephew to the Cardinal Stephen called Neapolion, S. Dominick was with that Cardinal, & two others in the Church of S. Sistus, where, by the apointment of the Pope, they thought to haue assembled al the Nonnes, of the monasteries in Rome, for that the charge thereof was giuen to the foure aboue named, which were then together, talking of their affaires. On a sodeine was heard great lamẽtation, among the seruants of Cardinal Stephen, and demanding the cause, they vnderstood, that the Cardinalles Nephew, was cast from a horse, and killed. The vncle hearing of

his

his nephewes miſchance, was very much afflicted. The dead body was brought thither, and euery one turned to S. Dominick, deſiring him to reſuſcitate, and raiſe him, for that they heard, he had raiſed others before. The ſaint prayed three times, and at the third time he roſe vp, and laid his limnes hand ſomely, which were bruiſed, and out of ioint. Then he tooke him by the hand, and ſaid with a loud voice: yong Neapolion, ariſe in the name of Ieſus Chriſt, and forth with the yong man ſtood vp on his feet, aliue and ſound of al his wonds. So great was the authority and credit, S. Dominick gained by this miracle, that when he went through the ſtreets of Rome, people ſnatched at his habite; euery one deſirous, to haue a piece thereof for a relike. Some that were in his company, would not ſuffer them ſo to doe, but he ſaid: let them alone, let them doe it. and ſatisfy themſelues, this he ſaid, for that his care was ſmal, what reproaches he ſuffred, for going in meane and ragged clothes.

The affaires in Toloſa againſt the heretikes were brought to good paſſe; as wel by the preaching of S. Dominick (who was returned backe thither) and of his friers, as alſo by the victories, of the Catholick armies. At the laſt died a King that fauoured the hereſy, and then they fel to vtter ruine, and the hereſy was quite extinguished.

S. Dominick ſent men into diuers parts, to found and build conuents, and eſpecially in Spaine, whether (as it is ſaid) he went in priſon, and made ſome, as wel for men, as for women. His holy order multiplied exceedingly in al the world, as wel by the report of the life, doctrine, and miracles of the glorious ſaint, as of his diſciples, which were eſteemed and honoured, in euery place where they went. In ſome places the people met them in proceſſion with the Croſſe, as if they had been the Apoſtles of Ieſus Chriſt, whom indeed they imitated in life, works, and miracles. S. Dominick ſtayed and continued ſeuen yeares in Fraunce, to conuert thoſe heretiks. The moſt part of this time, he reſided in Toloſa, or els in Carcaſona, but more in Carcaſona, then in Toloſa, and for that he alleadged this reaſon, ſaying: that in Toloſa he was honoured, and in Carcaſona he was perſecuted.

The ſeuen yeares being ended, with the time alſo, that he remained in Rome, al the remnant of his life, he ſpent in trauailling from one place to an other, in al which his trauel, he ſaid his houres and office, as duly, as if he had been in the conuent. He ſaid maſſe daily, if he could haue a Church conueniently to ſay it in. He obſerued ſilence at certaine determinate houres. Sometimes he went from dore to dore crauing almes, not ſo much for need, as to humble himſelf, and to inure him to beare with patience, the rough, and churliſh, anſweres that many would giue vn to him. Sometimes he went barefoot, and alwaies with his eyes on the ground. He was very abſtinent, he eate no flesh, and ordinarily, he ſlept on the ground, and in his clothes, yet were they not noyſome, or of any euil ſmel. After his death was found an iron chaine, wherwith he had alwaies girded himſelf next to his skinne. Euery night he vſed to diſcipline, or whippe himſelf three times, once, for himſelf, the ſecond for his neighbour, and the third, for the ſoules in purgatory. His praiers were long, and he hath been ſeen borne from the earth, and lifted vp in the aire. Sometimes were heard a good diſtance off, the ſighes he gaue, when he vſed diſcipline.

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One night he was in prayer in the conuent, and he ſaw the diuel in shape of a man, ſearching vp and downe in euery corner, not ſtaying in any place. The holy ſaint knowing him, ſaid: what doeſt thou there thou cruel beaſt? he anſwered: I am ſearching to make ſome purchaſe, and though it be but ſmal, yet, for that it is of thy friers, I hold me therewith wel contented. The ſaint who was neer the place where they ſlept, asked him: what gaineſt thou in this place by the friers; the diuel anſwered: that they ſleepe more or leſſe then need is, & that they riſe not to mattins, if they doe, it is with an euil wil, and if they giue any occaſion, I incite them to diſhoneſt dreames, wherein if they take any delight and commit ſinne, be it neues ſo litle, I content me therewith. Then the ſaint led him to the quire and ſaid: what doeſt thou here? The fiend anſwered: I procure them to come late to their office, and to depart quickly, and while they be there, to be diſtracted, and to thinke on wordly affaires. Of the refectory he ſaid: that there he tempted them to eate more then need was. When he asked him of the Parlatory, he laughed, and ſaid: that place is wholy mine, for their wanteth neither murmurings, nor grudgings, nor idle words. He led him then to the Chapter houſe, but the diuel fled away ſaying: al that I gained in the other places, I looſe in this; for here the friers be admonished and reprehended of their faultes, here they confeſſe them and are pardoned.

Many other things are written of the glorious ſaint, which I omitte, for that I would not be too tedious. This only I wil ſay, to finish, and make an end; To thoſe that ſearch but into the order which he founded, and to the holy and famous learned men of the ſame, which be fruits of that tree, it wil eaſily appeare how good the fruit is, and how excellent the tree: the fruit wil be found to be holy, and the tree more holy,

The time of his departure out of this life being at hand, he knew it long before, (being then at Bologna) and he fore told it alſo to ſome of his friends. He fel into a sharpe feuer, which inforced him to keep his bed, where was giuen vnto him al the Sacraments conuenient. He called his brethren together, and exhorted them to the obſeruance of vertue, charity, humility, chaſtity, and pouerty, which he bequieted vnto them as an heritage, and for their patrimony, and then he gaue them whole ſome admonitions. The fries harkened vnto him with attention, but perceiuing that he lay ſtil, & was giuing vp the ghoſt, they began to ſing the reſponſory, ordained by the Church for that time, which beginneth thus: *ſuccurite ſancti Dei occurrite Angeli.* And thus he paſſed out of this life. In the yeare of our Lord. 1223. on the fifth day of Auguſt. Being 53. yeares old. In the time of the Emperour Frederik the 2,

The Church celebrateth his feaſt one day before his death, leauing that day for the feaſt of our lady ad Niues. His body was buried in poore ſort, in his conuent in Bologna where he dyed, for ſo he had commanded; but ten yeares after it was tranſlated into a ſepulchre of marble. It is verily a memorable thing, that when the coffin of wood was opened in which the bleſſed body lay, there was felt ſuch a ſweet, and fragant odour, that it ſeemed vndoubtedly to be celeſtial. A few dayes after, Pope Gregory the 9. canonized him and put him in the catalogue of Saints; whereunto he was mooued, not only for the deuotion al Chriſtendome had to him, and miracles which he did in his life, but alſo, for

the many miracles done after his death to thoſe that were in neceſſity, and cra-ued and deſired his helpe.

## *The feaſt of our Lady ad Niues. Auguſt. 5.*

IT *is written in the third Book of kings; that Salomon after he had taken poſeſſion of the kingdome of Iſrael, ſitting on his royal throne, in his pallace, al his principal Lordes enuironning him; yet ſeeing his mother Berſabee come towards him, forthwith he aroſe from his ſeate, and went to meete her, and receiue her with affection. Although he was king, and ſhe a priuate woman, of no great noble bloud, yet becauſe ſhe was his mother, he honoured her, and made her to ſit vpon a Royal throne which he had cauſed to be ſet at his right hand. She being thus ſet, requeſted a certaine maiden called Abiſag, for one of the brothers of the ſame Salomon, which maide being pleaſing vnto the yong man, he deſired to haue her to wife.*

*Salomon is a figure of Ieſus Chriſt, who was a king as he was, though his kingdom be not of this world, but in heauen. He tooke poſeſſion, when he aſcended into heauen with victory, in bodie and ſoule, in the ſight of his Apoſtles, and other people. Being then peaceable poſſeſſed of his kingdome, ſitting vpon his Royal throne, enuironed with Angels, and other celeſtial powers; he ſawe the moſt bleſſed virgin, figured in Berſabee come; and though he was true God, and ſhe but a poore damſel, yet he diſdained not to honour her, but rather he was well pleaſed to account her for his mother, and to make her ſit vpon a ſeat of great maieſtie, placed neere vnto him ſelfe.*

*There the moſt bleſſed virgin asketh fauour for Chriſtian people, and the ſonne graunteth her more, then Salomon graunted vnto his mother. The ſonne of God would not that his bleſſed mother ſhould haue a ſeat onlie in heauen, that ſhe might there praie for ſinners; but his wil was alſo, that ſhe ſhould haue a place in the Churches, dedicated to her name; whereal faithful beleeuers much reſort, to honour her, and to obtaine her helpe in al neceſſities and troubles, that may befal them. The manner howe a particular Church was firſt founded vnto the moſt bleſſed virgin in Rome, the Church doth celebrate for a wonderful miracle which happened; and is read in the leſſons of the Romane Breuiarie in this manner.*

IN the time of Liberius the Pope, there was in Rome a noble gentleman called Iohn, who was very riche, and a man highly reſpected. He had a wife, but he had no children by her, to whom he might leaue his goods. He liued a vertuous life, and was very deuout vnto the mother of God, and his wife was alſo like vnto him, in al theſe holy exerciſes. Theſe two talking and conferring together, to whom they ſhould leaue their goods, at laſt they reſolued to make the mother of God their heire, & thereof they made a vow. Then they beſought the moſt bleſſed virgin, that ſhe would vouchſaffe to show vnto them, in what vertuous worke they might beſt beſtow their goods to her ſeruice. The glorious virgin heard their pious, and deuout prayers, as appeared by a miracle which happened, and was this.

In the night next before the fifth day of Auguſt, (at which time is moſt feruent, and exceſſiue heat in Rome) there fel great ſtore of ſnow vpon one part of

of the mount Eſquiline. The ſame night, the bleſſed Virgin ſpok ſeuerally to each of thoſe her deuout ſeruants, and willed them: that in that place where they found the ground (on the next morrow) to be couered with ſnow, they ſhould build a Church, in which the Chriſtians might honour & reuerence her and in this their ſo doing, ſhe would account her ſelf to be made their heire.

The huſband and the wife (on the morrow) told the one to the other the reuelation they had, and they thought fit to ſpeak thereof vnto the Pope. When they came vnto him, they vnderſtood; that the ſame night he had the ſame reuelation alſo. Wherefore, he cauſed the Prieſts and clergy, with others to be aſſembled, and going together deuoutly in proceſſion vnto the mount Eſquiline, where they found ſnow, that couered ſuch a portion of the hil as beſt fitted for the building of a Church. The place was marked out, and the work begun, and finiſhed with the goods of Iohannes Patricius and his wife, who were both very deuout ſeruants vnto the moſt glorious Virgin, mother of God.

This was the firſt Church that was built in Rome, vnder the name of S. Mary; which Pope Sixtus the third reedified afterward. This Church had diuers names ſundry times. It was called; the Church of Liberius. Then it was called S. Maria de preſepio; for that the ſame maunger, wherein Ieſus Chriſt was laid when he was borne in the cottage of Bethleem, was brought thither for a relik. When other Churches afterwards, were builded in Rome to the honour of our B. lady, this Church for difference, and for the excellency aboue the reſt, was called: S. Maria Maior.

The Catholick Church celebrateth the building of this Church, & the miracle alſo, on the ſame day it happened, which was: on the fifth of Auguſt, in the yeare of our Lord. 362. In this we may ſee the deſire, that our B. lady hath of our good, ſince ſhe ſhewed a place, where a Church might be founded to her name; that we might reſort thither, and craue ayde and help of her, in al our neceſſities and troubles. Let vs demand of her that which which we haue need of, to wit; that ſhe wil obtaine of her ſonne for vs, pardon for our ſinnes, on earth, and the reward of our good works in heauen. *Amen.*

## *The Transfiguration of our Lord. Auguſt. 6.*

*Almighty God being deſirous to giue knowledge to the people of Iſrael, of the abundant fertility of the land of promiſe, vnto which he guided them through the wildernesse, to the end, that being aſcertained thereof, they might haue a longing deſire to come thereunto. for this purpoſe, he commanded Moyſes (as we read in the Book of Numbers) to ſent before, certaine men to ſeeke the land, and that they ſhould be valiant men, that they might goe, and ſeek the land through, and hauing viewed it, they might come and make relation to the people, what they had ſeen. Thus Moyſes appointed, and it was done accordingly.*

*The men went through the land of promiſe, and came to certaine vines, where they found a cluſter of grapes very great, and the grape was pleaſant. They had a deſire to carry it vnto the people, with other fruits that they had gathered, that when they ſhould*

*ſee theſe fruits they might perceiue thereby, how pleaſant and fruitful the country was. They took the cluſter of grapes, and hung it vpon a pole, then two of them caried it on their ſhouldiers, and brought it to the people. When they came in preſence of al they ſaid: we haue gone to view the country whether you ſent vs, and we haue ſeen, that it is indeed a country, that bringeth forth milke and honny. The land is fertile and abundant, as you may perceiue by theſe fruits, which we bring from thence.*

*This figure ſerueth fitly, for the Transfiguration of our Lord. For when the eternal father would giue notice vnto Chriſtian people, of the abundant fertility of the land of promiſe, which is heauen: vnto which he guideth vs by the deſert of this world, that our deſire of comming thether might encreaſe, he ſent before, certaine diſcouerers and ſerchers, who ſhould ſee and proue part of that which is found therein. Theſe were the Apoſtles, to wit, ſaint Peter, ſaint Iames, and S. Iohn. Saint Peter ſpeaketh of this voyage in one of his Epiſtles, in theſe words:* We doe not recount vnto you fables, founded vpon ornaments of words, as the Poets doe; but we lay open vnto you the ſtrength, and viſedome of Chriſt, we being beholders of his greatnes, and glory.

*Theſe men came vnto a place, which is the hil Caluary, where they found a cluſter of grapes, which was the moſt delicate that euer was in the world, and this was Ieſus Chriſt, who like vnto a grape was laid vnder the preſſe, of his paſſion, and there was crushed and bruiſed by the cruel officers, with blowes, and diuers wounds, til he diſtilled al the diuine liquor, of his moſt pretious blood. This cluſter of grapes, was put vpon a pole or ſtaffe, and was laid on the shouldiers of two valiant and ſtrong men, Moyſes, and Elias, who appeared by the ſide of Ieſus Chriſt, when he was Transfigured, and shewed part of his diuine beauty. The pole or ſtaffe, was his holy Croſſe, for that S. Luke ſaieth: they two talked of his death and paſſion.*

*With this cluſter of grapes at this day come vnto the Chriſtians the ſpies, to wit. S. Peter S. Iames, and S. Iohn, and ſayd vnto them, wee went vpon an high hil, to ſee the land of promiſe, that is heauen, toward which wee al trauaile. This is a bleſſed land, which floweth with milke and hony, it hath in it al good things, but we cannot poſsibly expreſſe them al. We bring vnto you the cluſter of grapes, to wit: Ieſus Chriſt Transfigured, who is the celeſtial fruite, and the very beſt that is there, if the land be ſuch, let vs al courageouſly endeauour to goe thither, willingly ſupporting al vexations and troubles in the iourney. How this miſtery appeared, three Euangeliſts, to wit: S. Mathew, S. Luke, and S. Marke, declare in this manner.*

IEſus Chriſt hauing preached vnto his Apoſtles & Diciples & perſwading them, & others, to take vp his Croſſe and follow him, and to ſuporte paticntly and willingly, the troubles & paines which might happen vnto them. In reward of this, he promiſed them his glory in the Kingdom of heauen. And becauſe they should not think it to be onely words, and that heauen should not be ſuch as he promiſed vnto them, he added further, and ſaid: I tel you verily, that there be ſome amongſt you, which shal not taſt of death, vntil they ſee the ſonne of man in his Kingdom, that is, except they shal ſee me glorious, as I shal bee in heauen, S. Mathew ſaith: ſix dayes after this, Ieſus Chriſt choſe out three of his Diſciples from the reſt, and led them vp vnto the top of an hil, & there showed himſelf Transfigured before them, obſeruing herein the promiſe

miſe he had made, that ſome of them ſhould ſee him glorious before his death.

It was a matter of miſtery, that ſixe daies paſſed, before our Sauiour shewed himſelf glorious vnto his Apoſtles. The miſtery is this: that God at the beginning of the world, wrought (if one may ſay ſoe) ſix dayes, and on the ſeauenth he reſted. The Churchs deſire is: that her children the faithful belieuers, should doe the ſame. They labour ſixe daies in the week, and exerciſe themſelues in al corporal affaires: but whem ſunday commeth they reſt, and keep the feaſt.

Theſe ſix dayes of work, is a figure of al the time that the life of man endureth. The ſonday ſignifieth the other life. They that doe not worke theſe ſix dayes on earth, shal not merite to reſt on ſonday in the other life in heauē. God caſt Adam out of Paradiſe, and therfore it is not fit that man should make his Paradiſe in this world, but his life muſt be heereful of trauail and penance, then shal the ſix dayes paſſe away, and the ſonday wil come, that is to ſay: this life shal end, & he shal come to the feaſt of heauen. This S. Mathew would ſignify, in ſaying: that after ſixe daies, Chriſt shewed himſelf transfigured vnto his Apoſtles. He did not shew himſelf vnto al; but vnto ſome of them which were three, for al things are not conuenient for al men. One kind of meate agreeth not with al ſtomacks, that which helpeth one, may hurt an other. If you giue ſtrong meate to one in health, and that hath a good ſtomack, it wil nourish, and doe him good; but if you giue it to one that hath a weak, ſtomack, and is ſick, it wil hurt and oppreſſe him, for much heate is requiſite, to diſgeſt ſtrong meate.

This S. Paul intended writing to the Corinthians: *vntil this time, I haue giuen you the meate of children, which is milke, and not meat fit for a man of perfect age.* The Apoſtle ſpeaketh of his doctrine, which is the true food of the ſoule, and he meaneth: that he hath giuen them vntil that time, ſome documents, conuenient for nouices in the faith, but thence foward, he would giue them other precepts, as the people more exerciſed in the ſeruice of God. And though the faith of al Chriſtians be one, and the Ghoſpel be alſo one, yet be not therefore al the documents of the Ghoſpel, for euery perſon, and for euery time. The Ghoſpel appointeth the ſuperiour to command, and the inferiour to obey, the rich man to giue almes, and the poore man to haue patience. The Eccleſiaſtical perſon, to ſay his office, and to pray, the labourer to work. Al theſe things doe not fit euery perſon.

This was the cauſe, that Ieſus Chriſt choſe three of his diſciples, and would not haue the other to ſee him trāsfigured. The reaſon wherefore he elected theſe three out of al the reſt (not withſtāding that theſe he moſt fauoured, S. Iames and S. Iohn being his conſens, and neer his owne age, & naturel condition, and S. Peter for that he was to make him head of his Church) was this: the aſcending vpon the mountaine, ſignifieth: the entring into heauen, for to enter there, may be likened vnto theſe three Apoſtles. Dauid demandeth in one of his Pſalmes and ſaith: *Who shal aſcend vnto the mount of our Lord?* to wit: vnto his neauenly Kingdom. He anſwereth preſently. The innocent of hand, the cleane of hart, and he which hath not receiued his ſoule in vaine. Theſe be the three vertues that muſt accompany thoſe that are to enter into heauen, being contrary vnto three vices that replenish hel, that is: pride, couetouſnes and carnallity.

The vertues be humility, chaſtity, and liberallity toward the poore and needy.

Theſe three vertues be figured in theſe three Apoſtles. Humility in S. Peter, which is that which Dauid calleth innocent of hand, for the humble man is he that wrongeth not his neighbour, neither in word, deed, nor thought, for he taking care, and watch ouer himſelf, iudgeth himſelf the worſt of al other, and looking vpon other, iudgeth al other better then himſelf. The humility of S. Peter may be ſeen, in that he refuſed to haue Chriſt to wash his feet, and when he bad him depart from him for he was a ſinful man.

Chaſtity is figured in S. Iohn the Euangeliſt who was a Virgin, & is that vertue, which Dauid calleth cleane of hart, for the mā that is truly chaſte, muſt be ſuch in word, work, and thought alſo. S. Iames ſignifieth: liberality, and charity toward the needy, being that which Dauid ſaith: that he taketh not his ſoule in vaine, for many mē be in the world, that liue in vaine, & ſerue for nothing but for a shadow & to make vp an number, though they ſometimes ſeeme to attend to one thing or other. But if you marke wel what they doe, and what they follow, al is not worth a ſtraw, for their mindes be euer running to get temporal goods, and they neuer think of the eternal Kingdom. Thus we ſee, thoſe that be couetous, receiue their ſoules in vaine. S. Iames was of a contrary diſpoſition to theſe mē, for hauing preached the Ghoſpel not only in Paleſtine vnto the Hebrewes, but alſo in Spaine vnto the Gentils, being returned vnto Ieruſalem, was the firſt of al the Apoſtles, that dyed for the profeſſion of the faith of Chriſt, and he that giueth his very life, can giue no more. This is the miſtery, and reaſon, why our Lord and Sauiour led theſe three Apoſtles to the top of the hil, and none of the others.

When he was with them on the top of the hil, he fel vnto praier, and becauſe it was long, the Apoſtles fel a ſleep. It is the property of a good father, that whileſt his children ſleep, he ariſeth from his bed, and caſteth al meanes to gaine, both to find them victual, and to leaue them ſubſtance to liue on after him. So did alſo Ieſus Chriſt, whileſt his children the bleſſed Apoſtles ſlept, he procured from the eternal father, meanes, to leaue them rich in ſpiritual goods, for that was his deſire alwaies whē he was in praier. As he praied, on a ſodeine, his face became cleare and reſplendant, as the ſunne, and his garments became white as the ſnow.

You muſt cōſider, that the bleſſed whoſe ſoules be at this preſent in heauen, and after the general iudgement shab in ſoule & in body there alſo, haue foure guifts in the ſoule, and foure they shal haue alſo in the body. The guifts of the ſoule be theſe. The firſt is perfect knowledge of God in the vnderſtanding. The ſecond is perfect rectitude of the wil, for the bleſſed man hath al that he can deſire and he cannot deſire any thing that is euil. The third is great ſecurity in the memory, to wit: neuer to looſe that beatitude which he poſſeſſed. The fourth is great ioy and content of hart, in ſo much that no toung can expreſſe it. Theſe guifts Ieſus Chriſt had in effect, euen from the inſtant of his conception, for as concerning the ſoule he was happy. The other foure guifts which the bleſſed man hath in his body, be (as S. Paul ſaith to the Corinthians) impaſſibility, ſubtillity, agillity, and clarity, and theſe guifts Ieſus Chriſt had in *Potentia*, for

for when it pleased him, he made vse of them and showed them guift of impassibility, he shewed in his last supper, when he gaue himselfe for meat, to his Apostles. He gaue them his body vnder the forme of bread, yet for al that was he not wounded nor torne with their teeth, but remained impassible. He shewed subtility, in being borne of the virgin Mary without breaking the seale of her virginity. The guift of agillity, he shewed when he walked vpon the water without sinking. And the guift of clarity he shewed in his Transfiguration. Our Lord would, that this should happen while he prayed, that the great valew of prayer might be knowne, and what is gotten thereby.

Iosephus saith of Moyses, that when he was Ægipt, before he went to the desert to be a sheapheard, he was so gratious and beautiful of fauour, that as he walked through the streets, the artificers left their worke to behold him, and were astonied at his beauty. After he ascended on the hil, and remained there. 40. daies in prayer, such was the shining beauty that came from his face, that it could not be beholden. At the first, he had humane beauty, but after by the meanes of prayer, it seemed diuine. The like beauty, the soule also getteth by prayer; and they that wil not vse it, are found to be counterfaite and deformed.

You must also vnderstand, that Iesus Christ being blessed (as I haue already said) concerning his soule, this beauty was also, to redound from it into the body, but it was kept close by miracle, and this was, to the end, the body might suffer. Iesus Christ did miracles, that he might suffer, and doth miracles to the end that men that be his seruants should not suffer. When he held the fire that it should not borne and consume the three yong men in the fornace of Babylon, when he deliuered the martyrs from fire, from wild beasts, and from diuers other torments, which the cruel tyrants imposed vpon them; al these were miracles that he did, to the end, his seruants should not suffer. But that he himself might suffer, he did a miracle, in with holding the glory of his soule, that it should not redound into his body, though at this time he gaue it leaue. The glory of the soule is spred, and washeth the body, and it becometh cleare, and resplendant as the sunne, his very garments were partakers of this his glory, in as much as was possible, be comming as white as the snow.

Our Sauiour was beautiful and gratious, that from al parts people might come to see him, and so they did. For Moyses came from Limbus, and his soule (taking a body formed of thickned ayre, as Angels doe, when they appeare vnto men) stood beside our Sauiour. There came also Helias (from the place where God keepeth him in safty, that he may preach against Anthechrift) and stood on the other side of our Lord. Helias was aliue, Moyses was dead, and Christ was in the middest, whereby it was to be knowne manifestly, that he was to be Iudge, both of quick and dead. He also was set in the middest of those two saints, because Helias was sterne, austere, and terrible, and Moyses was most milde and peaceable, but Christ was placed between them both. For though these two extreames were not faulty, or blame worthy in these two holy men, yet the meane is of more vertue, and therefore was it the place of Christ.

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We may alſo ſay: that Ieſus is ſet betwixt Moyſes and Helias, for in them be figured the two eſtates of perſons, Eccleſiaſtical and ſecular. The Eccleſiaſtical perſons are ment by Moyſes, and the ſecular by Helias. Moyſes and Helias faſted, ſo muſt the Eccleſiaſtical and ſecular, faſte, and doe pennance. But in this is a difference; Moyſes went in the deſert 40. yeares, as it were doing continual penance; and Helias remained in the deſert in penance 40. dayes. The meaning hereof is: that penance ought to be greater in the Eccleſiaſtical, then in the ſecular. Moyſes was dead, and Helias was aliue, meaning hereby; that Eccleſiaſtical people, are to be as dead perſons touchings thing of the world, as in gathering too great aboundance of temporal goods; in which ſecular men may be aliue, but yet they muſt procure them without any offence to God or their neighbour, and without the damage of a third perſon. Both theſe holy ſaints looked with their eyes vpon Chriſt, becauſe men, both in the one and the other eſtate, may be ſaued.

Let vs alſo conſider, that when our Sauiour would die a ſhameful death. For this purpoſe, he choſe a hil neere vnto the city of Ieruſalem, and for the time it was neere the ſolemnity of the Paſche. Vnto this feaſt many people reſorted, and his wil was that it ſhould be ſeen of many. But at the time, when he would be Transfigured, he choſe the mount Thabor, which was farre from the city, and from people. Thither alſo he brought a dead man which was Moyſes, and an other which lay as it were hid, & that was Elias, and three Apoſtles which did nothing but ſleep. The reaſon hereof is: that to die in ſuch ſorte was ſhame, and to be Transfigured was an honour. The wil of Chriſt therfore was: to haue his glory and honour ſeen in the world by few, but his reproach & ſhame, to be ſeen and knowne of many. He would haue vs alſo, to imitate him herein, that we ſhould not be ſo great friends vnto the honours of this world, nor ſuch great enemies to the reproaches in the ſame.

Moyſes and Elias were with Chriſt, talking together (as S. Luke ſaith) of the exceſſe of thoſe things that Chriſt was to ſuffer in Ieruſalem. The paſſion of Ieſus Chriſt is called exceſſe, as wel for the exceſſiue loue with which he ſuffred, as for the exceſſiue dolours that he endured. It was exceſſe, becauſe he with one ſigh had power to redeeme a thouſand worlds, yet to redeeme one world, he would giue a thouſand ſiges, and his life alſo. It was exceſſe, for that the ſhedding of one drop of his blood, had been ſufficient to haue redeemed the world, yet he to redeeme it would ſhed al the blood that was in his vaines. It had ſuffiſed, if he had died a mild and eaſy death, ſince he determined to dye, and yet he would dye a moſt paineful, and a moſt cruel death, and this was the exceſſe they talked of.

It is a thing much to be noted, that in the 30. yeares that Chriſt liued in the world, he had not one houre of reſte, but only at this time in his transfiguration. And to the end, none ſhould be deceiued, thinking to haue perfect content in this life, he ordeined: that in the ſhort time of his repoſe, Moyſes and Elias ſhould come and talke with him of his death, and paſſion. Eſay calleth him a man of dolours, in deed his life was ful of dolour, hauing alwaies in his memory, the paines and torments which at the end of his life he was to endure. This apprehenſion was ſo ſtrong in the garden of Gethſamany, that without

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any blow, it made him ſweat water and blood in great aboundance, ſo that it ran to the ground. And therefore Eſay calleth him: a man of dolours.

S. Luke ſaith: that Moyſes and Elias were ready to depart when the Apoſtles awacked. They opening their eyes, and ſeing Ieſus Chriſt transfigured ſo beautiful and reſplendant, with ſuch glory and maieſty, they were amaſed, but filled with great ioy & content. The knew Moyſes and Elias, though they had neuer ſeen them before, for this was a paterne of heauen, in which the ſaints know them whom they neuer ſaw on the earth. They alſo in part vnderſtood that which they ſpoke of, wherefore S. Peter who neuer before had prooued the like content it was not maruaile if he ſaid, what is this O Lord? Art thou ſo rich in glory, in ſuch content and repoſe, and haſt thou let vs ſleep that we ſhould not be partakers of ſo great good, but haſt called hither ſtrangers to enioy it? yet Lord ſince I am now awaked, & feel ſuch content in ſeeing thee as I now doe, let me requeſt this one thing of thee; the remaining heere being ſo good, let vs (if it pleaſe thee) make heere three tabernacles, one for thee, an other for Moyſes, and another for Elias, and let vs ſtay alwayes here with thee, for ſo I had rather doe, then to be Lord of the whole world.

The intention of Ieſus Chriſt in his transfiguration was: to make men haue a loue, and affection vnto heauen in giuing thereof a litle taſte, doing herein as is done to a litle child, to whom is giuen a plumme, or apple, when we would draw him on to doe any thing more willingly. Or elſe as one that would ſel a quantity of graine, who sheweth a handful only thereof for a paterne, and ſample. So did Chriſt with S. Peter, he showed him only a handful of his glory, taken out of the granary of heauen, that ſeing the paterne, he might more willingly endeauour to buy the whole.

This cauſed many to be ſo deſirous thereof; as Abraham, for this left and forſooke his country and kinsfolkes, and was a pilgrime in the world, and endured much paine & trouble. S. Paul, ſaith: that Moyſes would not be great in the houſe of King Pharao, for the deſire he had, to be among his people. The Apoſtles left their goods, the martyrs their liues. Many of thoſe that liue now in our daies leaue father and mother, kinsfolkes, riches, and great honours, and enter into religion. They that in this world faſte, and doe mortify, & reſiſt their appetites, haue ſome notice, and ſome taſte of heauen; for in doing theſe things, it is a ſigne they be deſirous to attaine it. Let not worldly men thinke, that God keepeth his ſeruants vtterly depriued of al neceſſaries for their life, neither let them thinke, that they onely enioy delight and comforte in this world; for God doth ſometimes giue ſome few teares vnto a ſeruant of his, which doth more truly and inwardly delight and content him, then al the vices can giue pleaſure and recreation vnto worldly men. S. Auguſtine is a good witneſſe hereof, to whom theſe teares were ſo pleaſant that he ſaid to God: Lord, how ſwet wil the enioy be in heauen, ſince lamentings (for thy ſake) on eart be ſo pleaſing? Theſe teares, this tendernes of hart with which God viſiteth his ſeruants, be crumes which fal from the table of heauen. They be the very ſame which S. Peter ſaw, and ſeing them (as S. Remigius ſaith) be forgot Perpetua his wife, Petronilla his daughter, and al other temporal things, and hath a deſire to continew in that place. And though he were neither carpenter nor ma-

ſon, yet he proffered to make three tabernacles, in which they might remaine al the night, intending in the day time, to doe nothing but behold and looke vpon Ieſus Chriſt.

Saint Luke ſaith: that Peter knew not what he ſaid. And ſaint Auguſtine declareth it, talking with the ſame Apoſtle in this māner: what ſaiſt thou o Peter? Thou ſeeſt multitudes of people diſperſed, ſeeking their redemption, and wilt thou hinder it? Thou ſeeſt the world ful of darkenes, and wilt thou hide away the light? Why wouldeſt thou enioy the price before the combat? wouldeſt thou haue heauen, before Chriſt died on the Croſſe, or thy ſelfe haue obtained martyrdome? S. Peter conſidered not any theſe things, and therefore he knew not what he ſaid.

It is no maruaile though Peter erred herein, for whenſoeuer any heauenly taſte is felt, forthwith worldly things are forgotten, and therefore he was not reprooued preſently, as he was when he would haue diſſuaded Ieſus Chriſt to dy, although indeed, the not anſwering him, was a manner of reprehenſion. Then came ouer them a cleare, & reſplendant cloud, and from it came a voice which ſaid: *This is my beloued ſonne, in whom I am wel pleaſed, heare him*, and obey him. As if he would haue ſaid: Moyſes is not my ſonne, nor Elias, but Ieſus Chriſt is my natural and only ſonne, which alwayes pleaſeth mee, giue more eare to him then to Elias, loue him more then Moyſes; for he is the end of the law, and the Prophets. In this miſtery was showed the bleſſed Trinity. The father in the voice, the ſonne in the flesh, and the Holy Ghoſt in the cloud. This voice was not terrible and dreadful, but amiable and ſweet, yet ſaint Peter and the other Apoſtles fel like dead men to the ground. What shal then become of vs, when that terrible and dreadful trompet shal ſound, and Ieſus Chriſt shal ſay vnto the damned, goe ye curſed into euerlaſting fire?

While the Apoſtles were in a traunce, our Sauiour commanded them to ſtand on their feet, and not to feare. They ariſing, and opening their eyes, ſaw none but Ieſus Chriſt in his ordinary shape and apparel, he vſed to weare. Then comming downe from the hil, Chriſt charged them, not to ſpeake of this viſion, vntil he were riſen from death. They kept it ſecret, vntil the prefixed time, and vpon that very day, they told the Apoſtles, and diſciples thereof. But let vs come to the inſtitution of this feaſt becauſe it fel out, that the Chriſtians had a famous victory againſt the Turkes in Hungry, Pope Calixtus the 3. a Spaniard, borne in Talentia Delcid ordained: that the feaſt should be kept on the 6. of Auguſt, which was the day, on which the victory was gotten, in the yeare of our Lord. 1456. The ſame Pope graunted; that thoſe that were preſent at Maſſe and at the canonical houres that day, should get and obtaine the ſame Indulgences and pardons, that many Popes haue graunted for the feaſt of Corpus Chriſti. To the end we may obtaine them, let vs pray vnto our Lord Ieſus Chriſt, to aſſiſt vs with his heauenly grace. Amen.

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## *The life of S. Xiſtus Pope, and of S. Feliciſſimus and Agapitus, Martyrs. Auguſt. 6.*

*THE Prophet Eſay, hauing written of the comming, and the adoration of the three Kings vnto Ieſus Chriſt in the name of the Gentils; he ſaith forthwith:* theſe be they which fly as the clouds, and as the doues vnto their windowes. *Although it agree fitly vnto al the martyrs, to be called clouds which fly, and doues which be at the holes of their neſtes, yet in eſpecial this agreeth, vnto the glorious ſaint Sixtus, Pope and martyr, and the other that ſuffred martyrdom with him. The clouds are framed in the midle region with the vapoures which the ſonne draweth vp from the earth. The heat and fire of the holy Ghoſt, who was Patrone of theſe holy ſaints (though they were framed of an earthly body) liſted them vp from earth, and made their conuerſation to be in heauen, as ſaith S. Paul of al other the holy ſaints.*

*The clouds be of diuers collours, they be ſometimes white, ſometimes blacke, and ſometime of the collour of roſes. The martyrs alſo, were of diuers collours, ſometimes they were blacke, that is: when they were tormented, other while they were white, if you conſider their innocenty, and purity, and ſometimes of a damaſke collour, when they ſhed their bloud for the faith of Chriſt. The clouds be reſolued into water which bathetb the earth, and maketh it fertile; The martyrs alſo, were reſolued into water as clouds, when the heauenly liquor with which they were furniſhed, cauſed the harts of the Gentils, which were as vnfertile earth, as dry, and barraine ground, to bring forth, moſt aboundant fruits of good works, and this was done by the martyrs. The clouds goe ſwiftly, from one part to an other, and the martyrs took a moſt ſwift flight, from earth vnto heauen. Al this is fitting vnto S. Xiſtus, and the other martyrs, as may be ſeen in their liues. But eſpecially, they were doues that remained at the entry of their neſts: for they being innocent, and wild without gaule as doues, remained hidden in the canes, flying from the perſecution of the tyrants, & they remained as it were at the dore, to receaue thoſe louingly, and charitably, that came to be made Chriſtians. The liues of theſe holy ſaints, hath been taken out of the life of ſaint Laurence, in this manner.*

THE Emperour Decius being deceiued by the Prieſts of the Idols (who made him belieue, that the victories which he obtained againſt the Perſians, and other enemies of Rome, were al gotten, by fauour and helpe of the Idols) he, to ſhew himſelf thankful vnto them, raiſed a great perſecution againſt the Chriſtians: holding them for enemies vnto their Gods, as indeed they were, and this perſecution laſted til Galienus was Emperour. Decius hauing notice where Pope Xiſtus lay hide, apprehended him, and al the clergy that were with him, and committed them to a comon iayle. Vnto this priſon came many Chriſtians, to whom he gaue the B. Sacrament, encouraging them to be prepared, in reſpect of the perſecution, which threatened them ſtil with death, & amonſt other he baptiſed alſo ſome children.

S. Xiſtus was borne in Athens, and firſt he was a Philoſopher, and then a diſciple of Ieſus Chriſt: when he vnderſtood that Valerinus, a iudge in Rome had

ſent for him, and thoſe that were with him, he ſpoke vnto them in this manner: My friends, and companions, you already know, what great torments, the holy martyrs haue endured: who at this preſent enioy the glory of God in heauen. Alſo, our Lord and maiſter Ieſus Chriſt would ſuffer for vs, giuing vs an example, that we ſhould follow his ſteps. If we wil ſerue him, that is ſo worthy to be ſerued, and enioy that which he hath promiſed, let vs abandon and caſt, al feare from vs. Be now couragious ô you ſouldiers of Chriſt, the time approacheth, we be called out to the conflict. He that fighteth valiantly, is ſure to be crowned, not with laurel, or oke, as the Romanes vſed in old time to thoſe that fought valiantly, but with eternal, and vnſpeakeable glory. The conflict shal endure but a ſmale time, but the reward shalbe euelaſting. Saint Feliciſſimus and Agapitus anſwered: we be ready and prepared (ô holy father to follow thee, and to dye in thy company, for the loue and profeſſion of Chriſt.

Theſe holy ſaints were led before Valerianus, who ſaid vnto the Pope; knoweſt thou the cauſe, why thou art apprehended, and brought before me, The Pope ſaid: yea, I know it wel. The iudge replied: if thou doe, then doe that, which euery one knoweth to be beſt, ſo maiſt thou ſaue thy life, and encreaſe thy Prieſts. S. Xiſtus ſaid: truly, I haue alwaies endeauoured, and doe ſtil labour to haue my cleargy to encreaſe. Valerianus ſaid: Sacrifice vnto the immortal Gods; and thou shalt be made chiefe of al the Prieſts. S. Xiſtus anſwered: I haue alwaies ſacrificed, and doe ſacrifice, vnto God the father omnipotent, and to Ieſus Chriſt his ſonne, and to the Holy Ghoſt, a true, & imaculate ſacrifice without ſpotte. Valerianus ſaid: conſider that I haue regard to thine old age, and that I giue thee good counſel, receaue thou this counſel for thy ſelf, and giue it alſo vnto thy Prieſts. S. Xiſtus anſwered: I haue alwaies counſelled my Prieſts, and myſelf alſo, to shunne the doing of theſe things, that deſerue eternal death. Then ſaid Valerianus to the officers: lead him vnto the temple of Mars, and if he wil not ſacrifice, put him into the priſon Mamertinus, that he may receaue iudgement of death.

The Pope was led vnto the temple of Mars; and the officers counſelled him to ſacrifice; but he ſaid vnto them: you might doe better, to leaue the adoration of your falſe, and dumbe gods, and to be conuerted vnto Ieſus Chriſt, and doe penance for your ſinnes, that you may eſcape the eternal torments in hel. The ſouldiers ſeeing this was not the way to make him yeald, put him into the priſon Mamertinus, and S. Feliciſſimus, and Agapitus the Deacons with him.

When S. Laurence (the Popes Archdeacon) vnderſtood, that he was led vnto priſon, to be ſentenced vnto death, he followed him, ſaying: whither goeſt thou (ô holy Prieſt) without thy deacon? goeſt thou (peraduenture) to offer thy ſelf in ſacrifice vnto God? when dideſt thou euer vſe to ſacrifice without thy miniſter? I haue hitherto ſerued thee in this office, what is it that diſpleaſeth thee in me, that now thou refuſeſt mee? Thou gaueſt me the charge, to diſtribute the B. Sacrament, of the bloud of Chriſt, to the faithful in thy company, why wilt thou now shed, thy bloud without me? Thou haſt choſen me for a great and worthy office, and doeſt thou deny me in this matter of importance? Take heed thou be not praiſed as a couragious perſon, and reproued,

as

as inconſiderate herein, for the want of the diſciple, is a loſſe vnto the maiſter. Many worthy perſonages obtained the ſurname of victorious, becauſe their diſciples, and followers ouercame. Many captaines triumphed, becauſe their ſouldiers fought valiantly. Abraham would not ſacrifice himſelf, but his ſonne: S. Stephen went vnto martyrdom before S. Peter, ô holy father) doe thou ſo alſo. Ouercome thou in me with my death. Let me dye, and remaine thou aliue. It is ſmale loſſe for me to dy, and great good for thee to liue.

S. Xiſtus anſwered: my ſonne; I doe not forſake thee, much leſſe reiect thee, as baſe or weak minded, but giue thee to vnderſtand for certaine, that greater torments are reſerued for thee. My martyrdom ſhalbe short, for that I am old, and weak, but thou ſhalt triumph moreouer the tyrãt, becauſe thou art ſtrong, and yong Nay lament not, for thou ſhalt follow me shortly. Three daies only, ſhal the Prieſt goe before his Deacons. Wherefore deſireſt thou to haue a companion in thy death? ſince al the glory muſt be attributed to thy trials, and martyrdom? for what cauſe wouldeſt thou haue me with thee? Helias left Heliſeus, and yet therfore did not he want power to doe wonderful things. The ſame ſhal befal vnto thee without mee. This thing only I command thee: to diſtribute and beſtow vpon the poore, the threaſors of the Church, whereof thou haſt the charge.

On the next day S. Xiſtus was brough before thy tyrant, to receaue ſentence of death, the iudge ſaying vnto him: ſee what compaſſion I haue of thine old age, yeald yet at laſt, and be not ſtil obſtinate, but ſacrifice vnto the Gods. Saint Xiſtus anſwered: thou ſhouldeſt doe better to belieue me, to haue compaſſion on thy ſelf, and therfore ſhouldeſt doe penance for thy ſinnes, and for the great aboundance of Chriſtian bloud that thou haſt shed.

S. Feliciſſimus and Agapitus ſaid: O Valerianus, if thou doe accept and receiue, the aduiſe of this our holy father, how happy shalt thou bee? and what terrible torments shalt thou eſcape, which be ready prepared in hel for thee, if thou perſeuer in this thy obſtinacy, and blindnes? Valerianus ſaid: Why should theſe wretches liue any longer, that threaten me with eternal torments? this therfore is the ſentence. Let them be led againe vnto the temple of Mars, and if they wil not ſacrifice, let them be put preſently to death. When Saint Xiſtus was at the gate of the temple, he ſaid vnto the Idol: Chriſt the ſonne of the liuing God deſtroy thee: and al the Chriſtians that were preſent, ſaid with a loud voice: Amen. Forthwith the Idol fel downe, to the great hurt of the temple. The ſouldiers more incredulous, led the holy ſaints out of the citty, to be beheaded; S. Laurence following the Pope and ſaying: Father, forſake me not, for I haue already diſtributed the threaſors as thou dideſt wil me. It is not meet that I liue any longer, hauing now accomplished thy commandement. When the officers heard ſaint Laurence ſpeake of Threaſors, they laid hold on him and put him in priſon. Saint Xiſtus, ſaint Feliciſſimus, and Agapitus, were beheaded; and with them foure deacons called: Ianuarius, Magnus, Innocentius, and Stephen.

S. Xiſtus was buried in the Churchyard of Calliſtus, and the deacons in the Churchyard of Protextatus. Pope Xiſtus held the ſeat of S. Peter two yeares, 10. months, and twenty daies. (Baronius ſaith: 11. months, and 20. daies.) He

gaue orders once, in the month of December, and ordered. 4. Prieſts. 7. Deacons, and 2. Bishops. The Church maketh commemoration of theſe holy ſaints, the ſame day, on which they were martyred, which was: on the 6. of Auguſt, in the yeare of our Lord, 258. ( Baronius ſaith: 261. ) Galienus ( he ſonne of Valerianus which was then priſoner in Perſia, being Emperour of Rome.

## *The life of S. Donatus Bishop and Martyr. Auguſt. 7.*

*SAint Paul ſpeaking of thoſe that ſuffer afflictions for the loue of Ieſus Chriſt, and eſpecially of the martyrs, ſaith in his Epiſtle to the Philippians: Ieſus Chriſt hath giuen you this honour, not only to beleeue in him, but alſo to ſuffer for his ſake. It is to be conſidered, that S. Paul calleth the reward that God giueth to the iuſt men, for their great paines, the crowne of Iuſtice, whereby it ſeemeth he giueth to vnderſtand (as ſome Doctours be of opinion) that God is in ſome ſort bound to giue the reward of Iuſtice, ſince he obliged himſelf vnto it, hauing made this accord, and agreement with a Chriſtian, ſaying vnto him: ſerue me, and I wil giue thee heauen. It is alſo worthy of conſideration, that he calleth the ſuffrings for his ſake, by the name of guift, and grace. So that for the ſeruices that a Chriſtian doth vnto God, he arriueth not to be a martyr, but that which he obteineth is by guift, and pure grace, that God pleaſeth to beſtow vpon him.*

*Thus may be euidently ſeen by experience in S. Dominick, and S. Francis, who deſired martyrdom exceedingly, and though they were ſuch holy ſaints, yet they neuer obtained that grace. This agreeth fitly with S. Donatus the glorious martyr, whoſe name fitted him very well; God beſtowing that vpon him which S. Paul ſaid: that he ſhould not only beleeue in him, but alſo that he ſhould dye for his ſake. His life collected out of venerable Bede, and other authours of martyrologes, was in this ſort.*

AT ſuch time a Iulianus the Apoſtata ruled the Empire, Donatus Bishop of Arrezzo was martyred. This holy ſaint was borne of a noble family, and was brought vp in his childhood in the cõpany of the ſame Iulian who was afterwards Emperour. Pigmonius, a holy and learned Bishop was his inſtructour in the citty of Rome, who perceiuing alſo that Iulian had a very good wit, and found that he profited much in diuers ſciences in a short time, made him Deacon, and gaue vnto Donatus, the inferiour orders. After this Iulian denying the faith became an Idolater, and put many Chriſtians to death in the moſt priuate & couert manner he could, though he perſecuted them al publikly. Among others, the father of S. Donatus was one, wheupon he flying, departed Rome, and lodged in Arrezzo in Tuſcane and kept company with Hillaryanus, a monke of holy life, by whoſe meanes, God wrought many miracles. S. Donatus ſtaying with this holy ſaint, a pagan woman called Syrana who was blind, went to craue the help of Hillarianus, and he ſent her vnto Satyrus Bishop of the ſame citty, that he might baptiſe her. The Bishop baptiſing her, forthwith she receaued her ſight. The gouernour of the citty called

led Apronianus, came to seeke out S. Donatus and Hillarianus, and brought to them his sonne, which was possessed of the diuel. The holy saints deliuered him, and when the diuel departed out of his body, he cryed with a loud voice: Donatus casteth me out of my house.

There was also an officer of the Emperours in Tuscane, called Eustasius, who was receiuer of al the reuenewes in that prouince, for the emperial eschequier. He hauing occasion to make a iourney, left in his wiues hand and gouernement al that he had receiued, which were sommes of great valew. Shee, for feare of robbing, made a hole, in a corner of the house, and buried in the earth, al the mony that her husband left. It fel so out that this woman died sodeinly, hauing no time to declare, where she had hidden the mony. Her husband comming home, was much afflicted, both for the losse of his wife, and of his mony. The wretched man thought himself in danger of emprisonement and death, fearing some torments would be inflicted vpon him by the cruel Emperour, who would perhaps imagine, that this was but some cunning craft, to robbe, & deceiue him of his threasor. Eustasius not knowing what to doe in this case, resorted vnto S. Donatus, & told him, what misfortune had befalne him. The holy saint taking compassion on him, went with him vnto the graue of his wife Euphrosina. S. Donatus made his prayer vnto our Lord, and then in the hearing of many people, he said with a loude voice: Euphrosina, let vs know where thou hast put the mony. She answered in the graue, and told the place plainly, where it was hid. The company going thither, digged in the place appointed, and found al there accordingly. This thing caused the fame of S. Donatus to encrease, so that the Bishop Satyrus made him Priest, & after his death he succeeded him the Bishopricke, being elected by al the people of the city for their Prelate, and Bishop.

S. Donatus one day said Masse, and gaue the B. Sacrament vnto the people. The chalice wherein he did consecrate was of glasse, and certaine pagans comming thither brake it. This ryotous disorder, and breaking of the chalice, did trouble and grieue S. Donatus, and al the Christians that were present. The holy saint caused al the pieces thereof to be gathered together, and hauing laid them on the altar, and praying, the pieces were againe conioyned, and the chalice became whole and entire as it was at the first. S. Gregory reciteth this miracle in the first book of his dialogues, and this marueilous work caused many gentils to be conuerted to the faith of Christ. Al these things befel in a litle space, for Iulian his raigne was but short.

After this Quadratus his lieuetenant apprehended S. Donatus & Hillarianus, vnto Hillarianus he caused so many blowes to be giuen, that they depriued him of his life. Then the lieuetenant turned back vnto S. Donatus, and exhorted him to adore the Idoles, but seing he would not, he commanded he should be beaten vpon the mouth with a stone, and after tormenting him in diuers manners, iudged him finally to be beheaded. The bodies of both these holy saints, were buried neer vnto the citty, and their soules went to heauen, to enioy in that place the glory of God.

Sozomenus in the tripartite history, maketh mention of an other Donatus,

Bishop

Bishop and martyr, and saith of him: that he slew a terrible dragon with the signe of the Crosse, and spitting into his mouth. He saith: this was done Euria, a citty of Epyrus. It is said of him: that he trauailling with other persons, they were al like to die of thirst, such was their want and penury of water. The holy saint prayed vnto our Lord, and he caused a cleare, and pure fountaine of water to rise, and spring in a dry field, which had no shew, nor kind of moisture in it. Of the first Donatus the Church celebrateth the feast on the 7. of August, which was the day of his martyrdome, in the yeare of our Lord. 363. Iulianus the Apostata being Emperour.

## *The liues of S. Cyriacus, S. Largus, and Smaragdus. August. 8.*

*DAuid that mighty King and Prophet, complained vnto God, that he hauing done much good vnto many persons: as Saul, Absolon, Cemei, and others, they rendred vnto him euil for good. The recompence (saith he) for the good that I haue done them is: to doe me mischiefe, to persecute me, and desire to kil me. The same words, might the glorious martyr S. Cyriacus say, who deliuered one of the daughters of Diocletianus from a diuel wherewith she was possessed, and set her free. In requital of this benefite, he was depriued of his life, by Maximianus, follow and companion with Diocletianus in the empire. The life of this holy saint, and of others that were martyred with him, taken out of the liue of S. Marcellus the Pope, which was written by the Romane notaries or registers, was in this manner.*

MAximianus comming out of Africa vnto Rome, and being desirous to doe some worke that might be grateful to Diocletianus, who had made him his companion in the Empire, caused a most sumptuous edifice to be builded, which he called the Thermæ of Diocletian, & he commanded al the Christians which would not sacrifice vnto the Idols, to labour and worke in building vp that edifice.

There was in Rome at that time a Christian called Traso, who was very rich. This man sent sustenance vnto the Christians, that wrought on that work, and this he did by the meanes of foure vertuous Christiãs which were his seruants, and their names were Sisinnius, Ciriacus, Largus, and Smaragdus. S. Marcellus the Pope at that time, lying hid in some close and secret places of Rome, vnderstood hereof, sent for Sisinnius, and Ciriacus, who informed him what they had done, which he allowed, and commanded. And to giue some comfort and encouragement to them, that had serued in this good and holy function, hauing taken aduise therein of his Priests, he ordered Sisinnius and Ciriacus Deacons of the Church of Rome.

It fel out not long after, that as they caried the victaules (which Traso sent) vnto the Christians, the souldiers descrying them, put them in prison, and after deliuered them into the hands of Spurius the Tribune, who committed them to the common iayle, & three daies after he gaue notice of thẽ vnto Maximianus, who commanded, that they should be set to work among the other Christians and

and that they haue a watch ouer them. The worke of the holy ſaints was: to beare ſtones and ſand on their ſhoulders, which they did very patiently. There was among the Chriſtians, a venerable old man called Saturnius, who being aged and feeble, could not carry the load appointed vnto him. Siſinninus and Cyriacus ſeeing this, did help and eaſe him; each of them taking part of his burden. The ouerſeers of the worke certified Spurius the Tribune hereof, who admired much the charity of the two deacons. Spurius made relation hereof vnto the Emperour, and ſaid to him moreouer, that when they caried the burdens on their ſhouldiers, as they went, they ſong Hymnes, and Pſalmes to the praiſe of Chriſt their God.

Maximianus called Siſinnius before him, & ſaid vnto him: what is thy name? The deacon anſwered: I am a ſinner, the ſeruant of ſeruants, & of Ieſus Chriſt, my name is Siſinnius. Then ſaid Maximianus; what verſes be thoſe that you ſing when you worke in the building of the Thermæ? Siſinnius anſwered: If thou ſhouldeſt know this, thou ſhouldeſt know alſo who is thy Creatour. Who is my Creatour (ſaid Maximianus) but the moſt potent, and mighty Hercules? Siſinnius ſaid. The eares of vs Chriſtians can not abide to heare that which thou ſpeakeſt. Thou ſhalt ſee then what we wil doe ſaid the Emperour. Aduiſe thee and reſolue to doe one of theſe two: either to offer ſacrifice to Hercules, or to be conſumed with fire. Siſinnius made anſwere: I haue a long time deſired to ſuffer for Chriſt his ſake, therefore I dread not thy fire.

Maximianus committed him to priſon, in which he remained ſeuen dayes, and there he Baptiſed Apronianus the ordinary iudge, who was conuerted to the Chriſtian faith by hearing a voice from heauen which ſaid: *Come vnto me, you that be weary and laden with affliction, and I wil refreshe you.* The Emperour being certified hereof, reproued him very ſharply, but ſeing him to be conſtant in the profeſſion of the faith he had receaued, he commanded he ſhould be beheaded. So were Siſinnius and Saturninus, for after they had been tormented in diuers manners, they were beheaded in the way Numentana, two miles from Rome. Traſo who had been maiſter vnto Siſinnius, took a Prieſt with him called Iohn, and buried their bodies in one of his farme houſes, in the way called Salaria.

Then came Diocleſian vnto Rome, and hauing notice of that Maximianus had done againſt the Chriſtians, he praiſed and commended him wonderfully for the ſame, himſelfe being to them a moſt deadly enemy. But to the end he ſhould ſee, that though he was Emperour, yet he had need of the Chriſtians; God permitted the diuel to enter into the body of his daughter who was called Artemia, and tormented her grieuouſly; which thing made Diocleſian very heauy, and ſorrowful. Saint Cyriacus remained in priſon euer ſince the time that Maximianus committed him and Siſinnius, for helping to beare the burdens of the old man Saturninus working at the Thermæ. Some ſick perſons had ſought out ſaint Cyriacus at the priſon, and he by his prayers vnto God had healed them.

On a time Diocleſianus viſited his daughter, and the diuel then tormenting her, cryed out aloud and ſaid: I wil ſtil torment her, and wil not depart, if Cyriacus come not. The Emperour vnderſtanding wel who Cyriacus was, cauſed

him to be brought. His other two compagnions Largus and Smaragdus, were taken out of priſon, & brought alſo before the Emperour, who led them to the place where his daughter was, & he beſought Cyriacus very earneſtly, to cure and heale her. The holy ſaint approched neer vnto the damſel, and ſaid vnto the diuel: I command thee in the name of my Lord Ieſus Chriſt, to auoid, the depart from this creature. The diuel made anſwere by the mouth of the damſel: If thou wilt haue me to depart, giue me then another lodging, where into I may enter. Cyriacus ſaid: Enter into me if thou canſt. The diuel anſwered: I cannot enter into thee, becauſe thou art a veſſel ſealed, and cloſed vp on euery ſide. Cyriacus ſaid: I command thee againe on the behalfe of my Lord Ieſus Chriſt, to depart out of this damſel, that she may be an elect veſſel of God: ô Cyriacus (ſaid he againe) if thou inforce me to goe out from hence, I wil cauſe thee to goe into Perſia. Then ſaid the holy ſaint with a forcible, and loud voice: depart out of her, thou accurſed diuel in the name of Chriſt Ieſus I charge thee. Forth with the diuel departed, and the damſel being freed, fel on her knees before the holy ſaint, and ſaid vnto him: ô Cyriacus ſeruant of God, I beſeech the to Baptiſe me, for I deſire to be a Chriſtian.

S. Largus and S. Smaragdus lifted her vp, and ſet her on her feet, and her father ſeing his daughter perfectly recouered, reioiced exceedingly. There was great triumphes made in Rome for the recouery of her health, and on the day following the yong damſel was Baptiſed, with the conſent of Serena her mother who was a Chriſtian. Diocleſianus ſent rich and coſtly preſents vnto Cyriacus, and honored him exceedingly, appointing vnto him a houſe, and ſeruants, with a conuenient reuenew.

Not long after, there came a meſſenger from the King of Perſia, vnto Diocleſianus, earneſtly beſeeching him: to ſend Cyriacus the deacō to heale his daughter, who was poſſed with a diuel, and the diuel ſaid: none was able to expel him or make him depart, but Cyriacus only. The Emperour conferred of this matter with Serena his wife; who entreated Cyriacus to vndertake that iourney, for the glory of God, and good of the people of Rome, vnto whom the King of Perſia should be much obliged and bound, for receiuing ſuch a benefit from the Emperour. Cyriacus anſwered: that with the help of Ieſus he would performe that voyage, and going to shippe, the Empreſſe prouided for him al neceſſaries, Largus and Smaragdus bearing him company.

When they came to the preſence of the King of Perſia, he asked: which is Cyriacus, and being told, he gaue him kind entertainement, and brought him where his daughter Iobia was. Preſently the diuel ſpake by the mouth of the damſel and ſaid: How now Cyriacus, how doeſt thou; art thou not weary, haue I not done as I told thee? haue I not made thee come into Perſia? behold, thou art now come, what is thy wil? Cyriacus ſaid: I command thee in the name of Ieſus Chriſt, to depart out of this damſel, and neuer to returne into her againe. The diuel ſaid: giue me then ſome other body, where into I may goe. Cyriacus ſaid: my Lord Ieſus Chriſt, who is the true God commandeth thee, to leaue this his creature free forthwith without any moleſtation. The diuel departed; and howling horribly in the aire ſaid: O terrible & dreadful name, that hath ſuch power ouer me, that it enforceth me ſtil to depart from my habitatiō.

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The damsel remaining thus perfectly freed and whole, Cyriacus said vnto her: daughter, believe in Iesus Christ, and thou shalt be wel for euer. The damsel answered: I believe that Iesus Christ whom thou preachest is the true God. Cyriacus made her a Catecumen and then he Baptised her, with many other persons, to the number of 420. The King proffered honourable rewardes vnto Cyriacus, but he would take none, nor of any thing more then sufficed for the sustenance of himself, and Largus, and Smaragdus, that accompanied him.

After they had stayed a few daies in Persia teaching the new Baptised Christians the faith, they returned vnto Rome, bringing with them letters from the King vnto Diocletianus; in which he yealded him thanks for sending Cyriacus, who had healed, and cured his daughter, and recommended Cyriacus vnto the Emperour. Afterward Diocletianus departed from Rome, and went into Dalmatia, where he remained a long time.

In his absence Maximianus his companion persecuted the Christians seeing that Diocletianus did the same in al places where he went. Many Christians were martyred in Rome, by his appointment, and notice was giue of Cyriacus, Largus, and Smaragdus his compagnions. Although he knew that Diocletian wished him wel, for the benefit that his daughter, had receiued at his hands, yet as an vnthankeful person, without any regard hereto, much lesse to the Empresse Serena, or her daughter, who fauoured the Christians, he put them in prison, thinking, if he dispatched these three out of the way first, many other would recant, and fal from the Christian faith. The time being come, that in Rome were to be kept certaine festiual dales, with great preparation, and the Emperour ordinarilly being therein, he commanded that Cyriacus should be led before his chariot, stark naked, and loaden with fetters; which he did, to terrify the Christians, when they should see the fauourite of the Emperour to be vsed with such reproach.

Then he comitted the hearing of his cause vnto Carpasius te Lieutenant, who caused Cyriacus, and Smaragdus to be brought vnto the iudgment seat, and demanded of them, for what cause they resisted, and opposed themselues, against the commandements, and decrees of the Emperours, in that they denied to adore the imortal gods? They answered: that they would adore Iesus Christ, for he only deserued to be adored. Then Carpasius turned to Cyriacus and said to him: Behold Cyriacus, thou art aged, and gray headed, I wil make thee to grow yong, and turne thy gray heares into blacke. It is requisite therefore, for this benefit which I doe vnto thee, that thou doe condiscend to that which I command thee. This said the iudge scoffing at Cyriacus, and meaning by his words, that he was aged, but behaued himself like a yong man. For he reputed it a great folly, that he would adore one God only, and for his sake, suffer himself to be tormented and depriued of his life. Though his words were scoffing, his deeds prooued them true, for he caused them to melt pieth, & to powre it vpon his head, by which meanes, his white haires became blacke. S. Cyriacus said: Glory be to the ô Lord, for that thou makest me to suffer for thy names sake.

After this, the tyrant caused an other holy saint called Crescentianus, to be

put vpon the torture, in the ſight of S. Cyriacus, & of the other martyrs, and then burning torches to be ſet to his ſides. In this torment, he yealded vp his ſpirit vnto God. The iudge thought by this fearful ſight, to make the others that beheld this ſpectacle, to alter, and change their minds, but he failed of his purpoſe. Then he cauſed them to be put againe into priſon, and after foure daies to be brought once more before his iudgment ſeate, and ſaid vnto Cyriacus: why wilt thou bring theſe laſt daies of thine old age, with torments vnto hel? The holy ſaint anſwered: I haue alwaies deſired to dye for the loue of Chriſt my Lord. Carpaſius ſad: ſacrifice vnto the immortal Gods, & thou ſhalt liue, Cyriacus anſwered: Let thoſe doe ſacrifice vnto them, that acknowledge not Ieſus Chriſt to be their Creatour.

The tyrant commanded he ſhould be put vnto the torment Cataſtat, (or racke) where with great ropes and cordes, they drew al his limnes & parts out of ioynt. The holy ſaint called on the name of Ieſus to helpe him in that torment, (and to haue mercy vpon him) for it was an vnſpeakable paine to endure. God did ſo helpe him, that he died not in that torment, wherefore, the tyrant, hauing information hereof, commanded his head ſhould be cut of, together with ſaint Largus, and Smaragdus, and others, which were in al 30. perſons, men and women.

This ſentence was executed without the wals of Rome, in the way Salaria, neere vnto the gardens of Saluſtius, and their bodies were buried in the ſame place, by a Prieſt called Iohn, on the 26. of March, which was the day of their glorious death. After this Pope Marcellus with a holy matrone called Lucina, tranſlated them vnto a farme houſe she had, in the way called Oſtenſis. On this day the Church celebrateth their feaſt, becauſe the day of their death ordinarily commeth in paſſion weeke, when this feaſt cannot be conueniently ſolemniſed. Their martyrdome was in the yeare of our Lord 307, (Baronius ſaith: 298.) in the time, of the aforenamed Emperours.

## *The life of S. Romanus Martyr. Auguſt. 9.*

KING Dauid ſaith: The wicked waxeth proud, and the poore man is enkindeled. *The Prophet meaneth: That by one, and the ſame occaſion, the wicked become peruerſe and proud, and the good and humble man is enkindled more in the feare of God, and becometh better. This ſentence fitteth rightly ſaint Romanus the martyr. The tyrant cauſed the glorious martyr S. Laurence to be tormented, but ſeeing his conſtancy, and couragious mind wherewith he ſupported the torments, he fretted, and chafed exceedingly, growing more cruel againſt the holy ſaint, and shewing himſelf alwaies more fierce, and terrible. On the contrary parte by the ſame occaſion that he became more wicked and was damned, S. Romanus a ſouldier was conuerted vnto God, and offred himſelf to death for his ſake. His life hath been taken out of the life of S. Laurence, in this ſort.*

SAint Laurence being on the racke, or torment called Cataſta, on which they pulled al his iointes aſunder, drawing them backewards, with great cordes

cordes and rops, and after when they rent his flesh with ſcorpions of Iron, he lifted vp his voice vnto God, and gaue him thanks for the mercy he had shewed him, in making him worthy to endure ſuch torments for his name ſake. The tyrant who cauſed him to be thus tormẽted, ſeing him to ſuffer theſe extreeme paines with ſuch a valiant courage, bitte his flesh for anger, & fretting with indignation, deuiſed new meanes and waies to torment him with more cruelty.

There was preſent at that time, a ſouldier called Romanus, who by that very occaſion (whereby the iudge was enraged) was mooued with tendernes of hart vnto compaſſion, and finally, reſolued to be a Chriſtian. He approched vnto the holy ſaint in the manner he could, and ſaid vnto him: Laurence, I ſee a moſt beautiful yong man, who with a napkin, doth wip off from thee, the ſweat which droppeth from thy face, enforced by thoſe terrible torments. I believe it is an Angel, whom God hath ſent from heauen vnto thee, to giue the refreshing in the afflictions wherein thou art, and to help thee to ſuſtaine them. Seing God doth in ſuch time remember thee, it is a ſigne thou art his ſeruant, and that thou art beloued, and deer vnto him. And for the ſame reaſon I ſay: in that thou wilt not adore the Gods which the Emperours adore, but Ieſus Chriſt, whō the Chriſtians adore as true God, it followeth: that Ieſus Chriſt is God, and not the Gods of the Pagans. Therefore from this time, I profeſſe my deſire to be a Chriſtian, and requeſte thee, to pray vnto God for mee. S. Laurence reioyſed exceedingly at the words of Romanus, and though he was not able to anſwere, yet he looked toward him affectionatly, and with a louing countenance.

The tyrant commanded ſaint Laurence should be taken downe from that torment, and deliuered to one Hippolitus, who was in ſecret a Chriſtian. Romanus ſeing now that he had oportunity to be Baptiſed, took a veſſel of water, and making meanes to come vnto S. Laurence, fel on his knees before him, and requeſted him with teares to Baptiſe him. So ſaint Laurence bleſſing the water, Baptiſed him.

A while after, the tyrant vnderſtanding hereof, ſent for Romanus before him. He not attending til the iudge ſpoke, began firſt, and ſaid: Sir, what would you with mee? I giue you to vnderſtand, and heer I profeſſe my ſelfe openly to be a Chriſtian. That is the thing (ſaid the iudge) I would haue demanded of thee. Thy iudgement therefore is: to haue thy head cur off. Euen ſo it was preſently performed, without the wals at the gate Salaria. Iuſtinus a Prieſt, took the body of ſaint Romanus by night, and buried it in a caue, in the field called Veranius.

S. Romanus laboured but aſmal time in Gods vineyard, for he came into it at the ſetting of the ſunne, neuertheleſſe, he wanted not his reward, or wages, which was, that his ſoule went vnto heauen, to poſſeſſe the viſion of God in his glory. Of which, God of his infinite mercy make vs partakers, Amen. The Church maketh a cōmemoration of S. Romanus, on the day of his martirdom, which was on the 9. of Auguſt, in the yeare of our Lord. 259. (Baronius ſaith: 261.) in the raigne of the Emperour Galienus, ſonne vnto Valerianus.

## *The life of the glorious Martyr S. Laurence. Auguſt.* 10.

*OF Adam our firſt father, the holy ſcriptures ſaith: that he gaue names, to al creatures, and he gaue a fitte name, to al, for that he knew wel their natures. His ſonnes and poſterity had not this knowledge, and therefore they gaue names not fitting. To haue this knowledge, it behoueth that God conuerte, and that the name be impoſed by meanes of ſome Angel, or by particular inſpiration, and then the name is certaine, and agreeth with the thing nominated.*

*So we may beleue, that the father and the mother of Saint Laurence (mooued by the Holy Ghoſt) gaue him ſuch a name, intending to giue a ſigne from that houre, what the child ſhould be in his life, and at his death. The name of Laurence is taken frem the tree which is called the Laurel, which was accounted the ſigne of victory and triumph. Agreable to this, the name of Laurence fitted him wel, who ouercame the world, the torments, and the tyrants who not being ſatisfied to torture him in the day, watched al night alſo to torment him. This name alſo agreeth wel vnto Saint Laurence, becauſe the Laurel reſiſteth the fire, and Pliny, and many others authours ſay: that the thunderbolts which fal neer vnto the place where it groweth. So al the fury of the fire, with which the tyrants tormented S. Laurence, could doe him no harme, as his enemies entended. His life was as followeth.*

AS the manner of impriſonment, and martirdom of this glorious ſaint, is moſt certaine, being wiriten, by the notaries of Rome, and accepted of many ſaints that doe recount it: as S. Ambroſe S. Leo the Pope, ſaint Auguſtine, S. Iſidore, Prudentius, and others: ſo is it a thing vncertaine, who was the tyrant that martyred him. It is moſt commonly ſaid, that it was Decius. But if you compare the liues of the Emperours and Popes together, you ſhal plainly ſee, that Decius was dead ſome certaine yeares before Pope Xiſtus the 2. was martyred, which was but three daies before the martyrdom of ſaint Laurence.

Lucidus a moſt diligent man in computation of yeares ſaith: that Galienus raigned, at that time whoſe father Valerianus was then priſoner to the King of Perſia, who had taken him in a battail, and kept him in a cage of Iron, & when he mounted on horsbach, he ſet his feet on his ſhouldiers. Valerianus ſupported this diſgrace a certaine time, but ſeing the negligence, and litle care his ſonne had, to deliuer and ſet him free, he died with grief and melancholy. The Emperour Decius was dead before, in a battaile, which he fought againſt the Gothes, in which, ſeing himſelf diſcomfited and doubting to be made priſoner, went into a marishe ground with his armour, where he ended his life, and ſo was murderer of himſelf. Such was the end of theſe two Emperours, becauſe they had vſed moſt inhumane cruelty againſt the Chriſtians.

Iohn Lucidus ſaith, that Galienus gouerned the Empire, when S. Laurence was martyred, and he ſaith alſo, that Decius that put S. Laurence to death, was not Decius the Emperour, but the ſonne of Galienus, who was called Cæſar, & aſſiſted his father in the gouuernment of the Empire. Threbellius Pollio, ſaith:

that

that this Decius was consul of Rome at that time. Iohn Lucidus saith also: that Valerianus, who furthered the martyrdome of S. Laurence, was gouernour of Rome, and sonne to Valerianus that was prisoner, and was brother to Galienus the Emperour. The Emperour Valerianus being then prisoner in Persia, and Galienus his sonne (who then was Emperour) being absent from Rome, the persecution of Decius stil induring, and being continewed vnto the time of Valerianus; (for which cause, some authours calle it but one persecution) though Saint Augustine, Paulus Orosius, and others, diuide it into two. Viz: one of Decius, which was the seuenth, and the other of Valerian which was the eight. Decius Cæsar, who by some is called Emperour, caused Pope Sixtus the 2. to be apprehended, vnto whom saint Laurence was Archdeacon, that is: principal and head, of al the other deacons.

Saint Laurence was a Spaniard, of the citty of Osca, which is in the Kingdom of Arragon. His father and mother were holy people. His father was called Orientius and his mother Patientia, and in the Church of Osca, they keep a feast of them both. Of al the remnant of the life of S. Laurence, vntil the beginning of his martyrdome, there is nothing knowne, and therefore nothing can be written. He went vnto Rome, being very yong, as he saith of himself vnto the tyrant that martyred him, and as it is receiued in his life And not that Pope Sixtus brought him out of Spaine: for although some affirme, that Pope Xistus went into Spaine, it hath no foundation of truth, for the short time he liued in the papacy (as Damasius affirmeth) as also for the great affaires he had in Rome, because of the heritickes, and tyrants that persecuted the Church.

We may wel think, that S. Laurence liued a holy life in Rome, and gaue good example, seeing Pope Sixtus made him Archdeacon, and put into his custody, the threasors of the Church, which (as S. Ambrose saith) were sommes of mony, which were bestowed for the maintenance of the Church officers, and to giue in almose, vnto poore Christians. There were also some vessels of gold, & of siluer, and rich vestments, for the seruice of the Altar, which had been giuen vnto the Church, by welthy deuout people, as were the two Philippes Emperours, Iulianus Mamea mother vnto Alexander Seuerus the Emperour, Flauia Domitilla, and other persons that were Christians, and gaue great presents vnto the Church.

Pope Sixtus being prisoner, & the officiers leading him from one prison to an other, where he should be sentenced vnto death, if he would not adore the Idoles. S. Laurence who had alwaies kept him company in his life, desire to be a martyr iointly with him (for so he though it fitte to be) wherefore he came neer to him, & said Father, whither doest thou goe without thy sonne? whither walkest thou in such hast, ô holy Priest without thy minister? Thou neuer vsest to offer the sacrifice of the Altar without thy Deacon, & now thou goest to offer thy blood, wilt thou not haue me in thy company? Tel me my father, what doth dislike thee in mee for which thou leauest me so? thou hast perhaps seen some vnworthy facte in me, for which I merit not to be thine, perhaps thou art afeard that I cannot follow thee? make tryal, & thou shalt see what a one I am. Thou hast giuen vnto me the charge to distribute vnto the faithful the blood of

Iesus

Iesus Christ in the holy communion, and denyest me to be partaker of thy blood, and to keep thee company in thy death, and to mingle thy blood with mine? Abram would haue sacrificed, not himselfe but his sonne vnto God. Saint Peter suffred saint Stephen his deacon, to die first. Do thou the same also, send me before, or else be pleased, that I goe in thy company. These, and the like words, said the valiant and couragious S. Laurence to saint Zistus his maister, and father, shedding many teares; hauing greater desire to die, then others haue to liue.

The holy old man answered him: I leaue thee not my sonne, neyther doe I abandon thee, but assure thee for certaine, that thy battaile and conflicte shalbe more sharpe and cruel. I, as a man old and feeble, shal soone ende my course, but thou, as a lusty yong man, shal gaine a greater triumph against the tyrant, because thy torments shalbe more terrible. Be not discõforted, in thinking thou shalt stay or linger long behind me, for at the ende of three dayes, I shal see thee in the estate in which I am now, and Laurence the Leuite, shal follow Sixtus the Priest. It were not conuenient that thou shouldest die in my compagny, for then it would seeme, that thou like a base & faint harted souldier, hadst neede of a maister to teach thee to dye, & so then shouldest not obtaine such honour, as thou shalt when thou diest alone. Helias left Heliseus, and Heliseus without Helias, had vertue to doe greater miracles then euer he did. So shal it befal vnto thee without mee. Thou shalt haue the vertue and strength to suffer, and to die a glorious death, in which thou shalt purchase so much the more fame then, I as much as thy torments shalbe greater then mine. One thing I command thee to doe: that thou goe forthwith and distribute the threasors of the Church vnto the poore, for they be in dãger to fal into the hands of the tyrant.

S. Laurence went fort with to doe that which the Pope commanded him. He got together al the threasors of the Church, and walking through Rome, he sought for people vpon whom he might bestow them. He came by night vnto mount Celius, to the house of a certaine widow which was one Christian called Cyriaca, who entertained secretly such Christians as fled for feare of persecution. This widow had a paine in her head, which continually molested her, saint Laurence with laying his blessed hands on her head, and calling on the name of Iesus, cured her. Then washed he the feet of those Christians that were there, & bestowed on them large almose. The same night saint Laurence making the signe of the Crosse vpon the eyes of a blind man, restored him to perfect sight. This was done in the house of Narcissus a Christian, in the flesh-market, where he also comforted many Christians that lay hidden there, and to them he gaue great almose also.

From thence he went to the street Patricius, between the two hilles called, Equilinus & Viminalis, and there in the caue Nepotiana, he found a Priest called Iustinus, vnto whom Pope Sixtus had giuen orders before his martyrdom: when S. Laurence saw him, he fel at his feet to kisse them, he did so reuerence Priesthood, being an order higher then his order of deacon. Iustinus who was very humble, fel also on the ground, desirous to kisse the feet of S. Laurence, thus both of them lay flat on the ground, in this holy and religious strife, who should kisse one an others feet, S. Laurence said vnto him: I beseech you hartly

that

that you wil graunt me this one requeſt: That I may waſhe the feet of thoſe Chriſtians that be in this caue, and thy feet alſo. This is after the example of Ieſus Chriſt (ſaid Iuſtinus,) I wil not hinder thee, doe what thou pleaſeſt. There was in that caue 70. perſons men and women. S. Laurence put water into a baſon, and waſhed the feet of al the men, kiſſing them with great humility, and then gaue almoſe, both to the men ad women.

In this manner was the greateſt part of the threaſor of the Church diſtributed and beſtowed, & the veſſels which were appointed for the ſeruice of the Altar; were exchanged in this good ſort. In this manner S. Laurence walked al that day, and al that night, exerciſing himſelf, in theſe works of humility & charity, preparing himſelfe vnto martyrdome. Hauing now fully ſatisfied the wil of S. Sixtus, it happened that S. Laurence comming out of the caue Nepotiana (it being now day) ſaw the officers leading the Pope to be beheaded, and with him two deacons, called: Feliciſſimus, and Agapitus.

S. Laurence went to meete them, and ſaid to the Pope with a loud, and lamentable voice; Holy father, leaue me not thus, ſince I haue accomplished thy commandement, I haue diſtributed the threaſors, as thou gaueſt me in charge. The holy ſaint repeated theſe words diuers times, ſo that the greedy officers hearing him talke of threaſors, laid hold on him, and put him in priſon, and then gaue notice thereof vnto Decius Cæſar ſaying: that the Archdeacon of Sixtus, who had the cuſtody of the Threaſor was empriſoned. Decius was wel pleaſed herewith, and commanded Laurence ſhould be brought before him, and ſo it was done.

Then Decius demanding where the threaſor of Sixtus was, ſaint Laurence anſwered not a word, though he was asked diuers times. Whereupon he ſent him to Valerianus the gouernour, willing him to enforce Laurence to tel where the threaſor was, and alſo that he ſhould ſacrifice to the Gods, and if he failed in either, that he ſhould put him to al exquiſite torments. Valerianus appointed one Hippolitus to keep him; who locked him ſafe among other priſoners. One of them was a gentile called Lucillus, who had loſt his ſight by continual weeping, for the miſery he endured in his long empriſonment. Saint Laurence armed with liuely faith, promiſed to heale him, if he would believe faithfully in Ieſus Chriſt, and be Baptiſed. Lucillus promiſed ſo to doe, whereupon ſaint Laurence Baptiſed him, and reſtored his ſight with the ſigne of the Croſſe.

Vpon the report of the healing of this Lucillus, many blind men reſorted vnto the priſon, and recommending themſelues to S. Laurence, he healed them al by the ſame meanes. Hippolytus ſeing what S. Laurence, had done, took great affection vnto him, conuerſed with him, and demanded of him, where the threaſures of the Church were? The holy ſaint knowing in part his entent, ſaid vnto him: Oh Hippolitus, if thou dideſt believe in God the father almighty, and in Ieſus Chriſt his ſonne, I promiſe to shew thee, not only many treaſures but eternal life alſo, whereof thou ſhalt be made partaker. By the words that ſaint Laurence ſaid, and by further inſtruction and information he gaue him in the faith of Chriſt; Hippolitus was conuerted with al his family, which was 19. perſons. And it pleaſeſt God to graunt vnto them, to ſee the ſoules of them that

were Baptiſed, to become goodly, and beautiful, and Hippolitus rendred infinit thanks vnto S. Laurence for this benefit receaued.

He was commanded by Valerianus, to bring Laurence vnto his pallace. When he came before him, the gouernour talked mildly with him, exhorting him not to be obſtinate, but to tel him truely where the treaſure was. S. Laurence anſwered: that he would willingly ſhew him the treaſure, if he would giue him three daies liberty, wherein he might get it together. I am content (ſaid Valerianus.) So he charged Hippolitus to haue care of Laurence, and to goe alwayes with him. With this they al three reſted ſatisfied; Valerianus thought ſurely to haue the treaſure in poſſeſſion. Hippolitus reioyced that he might enioy the company of ſaint Laurence thoſe three dayes, and ſaint Laurence was wel pleaſed, that he might make an ende of the diſtribution of ſome things which yet remained, & ſet ſome good order in things, as belonged to his office. And to doe this: the company and aſſiſtance of Hippolitus was very neceſſary for him, who had charge to goe with him, and to keep him whither ſoeuer he went. God vſeth ſometimes to change the counſels of men that would reſiſt him, and cauſeth them to become inſtruments and meanes, that his wil may be the better accomplished.

The third day S. Laurence brought before Valerianus al the Chriſtians that he could gather together, and told him: that theſe were the treaſures of the church. Decius himſelf came alſo at that time prefixed, to ſee if Laurẽce brought thoſe treaſures. But they ſeing how the matter was, perceiued they were both mocked and ſcorned, wherewith they were exceedingly enraged. Vpon this Decius commanded S. Laurence should be ſtripped, and that his flesh should be torne with thoſe hookes of iron, which are called ſcorpions, for that they be like to the gilles of that creature. Then was brought before the holy ſaint, al the moſt cruel inſtruments, which they vſed, in tormenting the Chriſtians. This was done to terrify him, that he might declare where the threaſure was: and alſo that he might be brought to ſacrifice vnto the Idols. But the valiant martir ſaid: I haue alwaies loued theſe things wel, as meate for my ſuſtenance. Decius ſaid: If you cal this meate, shew me where the other fooles are, that be like to thee, and worship a man that was crucified, that they may be with thee at this banket. They (for whom thou askeſt) doe now poſſeſſe the glory of God in heauen, and thou art vnworthy to ſee them.

Decius ſeing that S. Laurence was ſo firme and conſtant, that he could not eaſily draw him from his religion, ſought meanes by a further tryal to ouercome him. He ſent him in chaines vnto the Pallace of Tiberius, in the hil Palatinus, and commanded that in the temple of Iupiter (which was there) they should ſet vp his tribunal ſeat. In this place Decius demanded againe of ſaint Laurence, if he would tel him, where the threaſures of the Church were, and commanded him to manifeſt vnto him al thoſe which (as he) did prophane the ſacrifice of the Gods, that he might put them al to death, and cleanſe the citty, from that ſacrilegious company.

Then exhorted he him to doe ſacrifice vnto the gods; & bad him not to truſt in the threaſures that he had hidden, for they could not deliuer him from the torments prepared for him. The holy ſaint anſwered: I put my confidence in the treaſu-

treaſures of heauen, which is the fauour and mercy of God, wherewith he wil helpe me, ſo that my ſoule shalbe free, though my body neuer ſo great torments. Then Decius commanded he should be beaten with wands after the Romane vſage, and then hanging him vp from the ground, to clape to his naked body hote plates of yron: whileſt the martyr was in this torment, he lifted vp his voice, and gaue God thanks ſaying: my Lord Ieſus Chriſt, true God, & ſonne of God, haue mercy on me thy ſeruant, ſince being accuſed I haue not denyed thee, and being examined, I haue confeſſed thee.

Decius ſaid I think thou art a magitian, and by thy enchantments thou ſcorneſt and ouercomeſt thy torments, but I ſware vnto thee by the immortal Gods, I wil either make thee ſacrifice, or to endure ſuch torments, as yet neuer man endured til this day. S. Laurence anſwered: I ſtand ſo firme in the loue and fauour of my Lord Ieſus Chriſt, that I feare not thy torments, for I know they haue an end quicky, therefore doe what thy pleaſure is, euen til thou be tyred. Decius commanded, that he should be beaten againe with thongs, whereunto lead or wire was tyed, that they might teare his flesh the more mortally. Saint Laurence made a praier vnto God, deſiring him: that it would pleaſe his maieſty to receiue his ſoule vnto him. A voice was heard which ſaid: that yet there remained many torments for him to endure.

Decius and the other that were by, heard the voice, and he grew more cruel, ſaying with a ſterne countenance, & loud voice: See you not, you Romaines, that the diuels doe helpe this wiched follow; who feareth not our Gods, nor our magiſtrates, nor maketh any account at al of the torments? Torment him againe, and againe, pul him limmes out of ioynt, teare, and rent his flesh with the ſcorpions; Whileſt the holy ſaint was thus vſed, a ſouldier called Romanus, ſaw ſtanding faſt by S. Laurence, a beautiful yong man, who with a napkin wiped the ſweat from his face, & cleanſed the wounds of his body. And the holy ſaint being led back againe to priſon by Hippolitus, at the appointment of Decius: the good ſouldier Romanus went vnto him with a veſſel of water, and kneeling at his feete, deſired him very earneſtly to Baptiſe him. S. Laurence Baptiſed him, for which cauſe (it being knowne) S. Romanus was apprehended beaten with wands, and beheaded.

Then Decius and Valerianus conſulted together concerning S. Laurence & at laſt they concluded: that ſince he ſo litle eſteemed thoſe torments, helping himſelf by art magik, he should yet be led the night following, to the Thermæ (that is the bathes) of Olimpias, neere vnto the place of Saluſte, and there he should be tormented a freshe: they thought the darknes of the night might the more deterre him: and thus they men to try once againe, if they could draw him vnto their intent. In the ſmal time of repoſe, that this holy ſaint had, Hippolitus deſired his oftentimes and inſtantly, euen with teares, that he would giue him leaue, to profeſſe himſelf a Chriſtian, and to dye with him. S. Laurence would not ſuffer him: bidding him not to diſcouer himſelf as yet, for the time would shortly come, when he should manifeſt his faith, and dye for the ſame.

Decius & Valerianus met in the apointed place, whither S. Laurence was alſo brought. Then Decius ſaid vnto him: Hitherto thou haſt made vſe of thy arte magike, leaue that, and deale plainly, tel me firſt what country man art thou?

S. Laurence ſaid: I am a Spaniard, brought vp in Rome, Baptiſed being a litle one, and inſtructed in the holy and diuine law of Chriſt. Inough, inough, ſaid Dacius: thou muſt reſolue to ſacrifice vnto the Gods: otherwiſe, this whole night shalbe ſpent in tormenting thee. If it be ſo (ſaid S. Laurence) the night shal not be obſcure and darke to mee, but more bright and cleare. Vpon this his anſwere, Decius commanded that he should be ſtricken on the mouth with ſtones. The martyr ſmiled, and gaue thanks to God, for this litle taſte he gaue him, in ſupporting this ſmal paine for his loue.

The more patience and content the holy martyr shewed, the more it deſpited, and enraged Decius. He looked not now after the treaſure, which was the principal cauſe of his quarrel, and leſſe regarded he, whether he were a Chriſtian or not, which was the ſecond motiue to put him to torment, but now he ſought in indignation and wrath, to wreke al his mallice vpon the holy martyr, deuiſing a moſt cruel torment, which depriued him of his life, and was in this ſorte.

He made an Iron bed in manner of a gridiron, larger then the whole body of the bleſſed martyr, whereupon they ſtretched and bound him, then made they a ſmal fire vnder him, that the torment might be the more intollerable, & grieuous, by the delay, encreaſing of the fire by parts, that ſo his holy body might be conſumed by litle and litle. And becauſe Decius and Valerianus were preſent, the officers were eager in ſturring the fire, & laying on coles where need was. S. Laurence ſaid vnto Decius: Conſider thou wretch, that thy burning coles be vnto me a refreshing, and vnto thee they shalbe eternal punishment, becauſe God hath ſeen me being accuſed, not to haue denyed him, and being examined I haue confeſſed him, and being broyled, I yeald him thanks. They which were preſent, wondred at this cruelty of Decius, that cauſed a beautiful, and goodly yong man to be broyed aliue, only for couetouſnes of mony: And al men thought, that Laurence had not any treaſure, ſeeing he endured ſuch inſupportable torment.

The holy ſaint hauing broyled now a good ſpace, and the flame increaſing ſtil more and more, penetrated euen vnto his entrailes, ſo that one ſide, was not only broyled, but alſo conſumed with the fire: yet the glorious Laurence to obtaine an entier victory of the tyrant ſaid vnto him: See, ſee, thou wretched tyrant, one ſide of my body is now broyled inough, let me be turned, that the other ſide may be warmed alſo, that thou maiſt eate. As for the riches of the Church which thou deſireſt: they are borne into heauen, by the hands of poore men. By this meanes the glorious martyr triumphet ouer the tyrant, and made him ſee and confeſſe: that he was ouercome, & vanquished. Then the holy ſaint turned his thoughts and heart vnto almighty God & ſaid: Ieſus Chriſt my Lord and my God, I giue thee thanks that I haue deſerued, to enter in at the gate of thy eternal happines. Hauing ſaid thus: he departed out of this life, ſending his victorious ſoule, to be crowned in heauen: where his merits be famous clere and reſplendent, then the flames that conſumed his B. body.

When Decius ſaw that the ſaint was dead, he departed aſtonied, & confounded, and went vnto the pallace of Tiberius, leauing the bleſſed body of the ſaint, vpon the gidiron. On the next morning Hippolitus, with the helpe of

Iuſtinus

Iustinus the Prieſt took it from thence, and buried it in the poſeſſion of Cyriaca a widow, in the way toward Tybur. Many Chriſtians accompanied them, and remained there three daies, faſting, and watching, not ceaſing to lament continually, for the loue and loſſe of Laurence the Archedeacon, who had done ſo much good to al, and was of al, ſo much beloued. After three daies Iuſtinus the Prieſt celebrated Maſſe, and gaue the bleſſed Sacrament to thoſe that were preſent. They then diſperſed themſelues ſeuerally, for that the tirant intended to proceed with rigour againſt them, that had buried S. Laurence. Hippolitus being cheif of them was empriſoned, and Valerianus vnderſtanding that he was a Chriſtian, put him to death, drawing him in pieces by force of horſes. But what hapned? God would not ſuffer the tyrants to remaine without due chaſticement, for their cruelty.

For after a few daies, Decius and Valerianus going together, to ſee certaine publike showes in the Amphitheatre of Rome, vpon a ſuddaine they felt themſelues tormented of the Diuel. They both cried out with a loud voice, firſt Decius ſaid: that Hippolitus bound him in chaines: & Valerianus ſaid, that Laurence did torment him with fier. Valerianus died miſerably in the preſence of Decius. And Decius after he had been tormented three days, one while crying vpon Laurentius, an other while vpon Hippolitus, & ſaying, that both of them afflicted and tormented him with the fier of hel, he ended his life in miſerable manner.

There is no ſmal occaſion offered, to conſider the greatnes of this ſaint, God making Decius to dye after this māner, who gaue ſuch a cruel death vnto ſaint Laurence. The torment of S. Laurence endured a ſmal ſpace, but the torments which Decius doth endure, for S. Laurence, ſhal be euerlaſting. It is very iuſt that God ſhould defend this his holy ſaint in his death, & chaſtiſe his enemies; ſince he ſpent al his life in his ſeruice. There was not any thing but he lefte it, and ſacrificed it vnto God. His goods, his content, his care, and diligence was to attend and ſerue the Church, and to haue pitty on the poore. His fortitude, and conſtancy was in reſiſting the tyrant. His body and ſoule, flesh and blood, life and death, yea euery thing he ſacrificed vnto God, and God in recompence hereof, gaue vnto him a worthy and honourable place in his glory.

He cauſed him alſo to be honoured in the world by his Church, with many feſtiual days and ſolemnities, for there is not a Country or City almoſt, that hath not a Church dedicated vnto S. Laurence. In Rome the Emperour Conſtantine cauſed a Church to built in honour of S. Laurence, into which his holy body was brought. S. Damaſus the Pope built an other, and beſides theſe, there be three other Churchs of S. Laurence builded in particular places, where he was tormented.

Through Italy and Fraunce, and other parts of Chriſtendom, moſt of the principal and head Churchs are dedicated to S. Laurence. Although in Spaine there be not many, yet one which the Catholick King, Don Philipe the ſecond hath lately builded, ſurpaſſeth al that euer were, or be in Chriſtendom. This Church is called the Royal monaſtery of S. Laurence of the Eſcurial. Neer vnto which is a college, a ſeminary, and an hoſpital, which in magnificence of building, rich reuenues, in ornaments, Books, and in number of Religious men, in

plety toward the poore, in multitude of Relickes, with obſeruancy of Religion (which is the principal) ſurpaſſeth and exceedeth (I ſay) euery other work of this ſorte that hath been, or is at this day in Chriſtendom.

Al is wel employed, that is done in ſeruice of this holy ſaint, vnto whom the Church doth ſuch honour, hauing put him in the canon of the Maſſe, ſolemniſing his feaſt with a vigile in the office, and in the faſt, and with the octaues. And though Rome the head of the Church had before time ſpecial patrones of ſuch ſingularity, as ſaint Peter and ſaint Paul, yet becauſe the martirdom of ſaint Laurence was ſo renowned and glorious, it held him alſo for a particular patrone and aduocate. And as ſaint Leo ſaith: the city of Rome was no leſſe honoured by the martirdom of ſaint Laurence, then the City of Hieruſalem was, with the death of ſaint Stephen.

It shal be very iuſt, and right then, that a holy ſaint ſo honoured & eſteemed of God and his Church, of Emperours and Kings, be alſo reuerenced and honoured of vs. Let vs recommende our ſelues to him, houlding him for our particular aduocate, that by his praiers and merits, wee may obtaine the heauenly glory. Amen. The Church celebrateth the feaſt of ſaint Laurence on the day of his death, which was on the 10. of Auguſt, in the yeare of our Lord 256. (Baronius ſaith: 261.) Gallienus the ſonne of Valerianus being Emperour.

## *The life of Saint Tiburtius Martyr. Auguſt.* 11.

*THE renowned King Dauid ſaith:* that he, multiplieth the infirmity, and that then thy make haſt, and runne. *The Prophet intendeth to ſay: that infirmities be occaſion vnto many, of their conuerſion vnto God. This was ſeen plainly in Cromatius the fathers of S. Tiburtius, who by being infirme and diſeaſed, had an occaſion to be conuerted and his ſonne alſo, and both of them were made Chriſtians, that before were Pagans, and laſtly, died for the profeſſion of the faith of Chriſt. The life of this holy ſaint, taken out of the life of S. Sebaſtian, was written by the regiſters of the Church of Rome in this manner.*

AFter that the famous martyr, S. Sebaſtian had perſuaded Marcus and Marcellianus with liuely and efficatious reaſons, to be conſtant and firme in the confeſſion of the faith (the tyrant hauing ſet them a time of 30. daies, to reſolue eyther to adore the Idols, or elſe to ſuffer death) he did not only thereby doe good vnto them, but alſo vnto many others, with the words that he ſpok, but alſo by reſtoring by miracle ſpeech vnto a dumbe woman in confirmation of that he had ſpoken, which was the cauſe, that many were conuerted, and made Chriſtians. One of them was Tranquillinus (father vnto S. Marcus and S. Marcellianus) who was diſeaſed with the goute, and was halfe drawne awry, and in continual extreame paine, but when he was Baptiſed, he was quit thereof, and was perfectly cured. He that came vnto Baptiſme, leaning on a ſtaffe, and aſiſted by his ſeruants, returned back vnto his houſe in good health, not needing any help at al.

Cromatius who was gouernour of Rome called him before him; for the cauſe

cause of his two sonnes who were both in prison, was committed vnto him. And therfore he desired to know of him; what his sonnes had resolued to doe, because the 10. dayes were now passed and expired. Tranquillinus going vnto the gouernour, whole and sound of al his limmes, he knowing in what plight he had been before time, demanded of him, by what meanes he was healed, for the gouernour also himselfe was vexed with the same infirmity. Tranquillinus vnfolded vnto him how he was a Christian, and that when he was Baptised, he was perfectly cured. Moreouer, he exhorted him to doe the same, and yealded him such good reasons, that the gouernour determined to be a Christian, hoping to haue remedy for his body, and soule also.

S. Sebastian being certified hereof by Tranquillinus, came vnto the gouernour, and commanded much his determination, encouraging him to put in execution that which he had intended. He for the great desire he had to be cured, desired to be Baptised forth with. S. Sebastian said vnto him: first some thing is necessary to be done, proceede therfore as one that goeth to a fountaine for water, who before he fille the vessel that he bringeth, he washeth the same, and cleanseth it from the vncleannes that is within it, so in like manner, that thy soule may receiue the water of grace into it, thou must washe it, and power out al filthines that is within it. It is necessary therefore, that the Idols thou hast in thy house, be taken downe and defaced. Let those that be of wood be burned, let those of stone be broken in pieces, and let those of gold and siluer be giuen to poore people.

Cromatius had a yong sonne called Tiburtius, who had a good sharpe conceite. He being of their mind herein, said: Because I would haue a care of my fathers health, I wil not disturbe your worke intended. Onely let in thus be done; we wil make and kindle here in the house two great fires, and if that after the Idols which be of great valew shalbe broken in pieces, my father be not curet, let Sebastian and Tranquillinus be throwne into the fire. Cromatius said: he would haue euery thing broken, without any obligation or bond, yet saint Sebastian and saint Tranquillinus said: this couenant and pact, should be confirmed and ratified.

The fires were kindled, and the Idols being broken to pieces, the gouernour became whole and lusty, seeing by him a most comely yong man which said. Iesus Christ in whom thou hast belieued, hath sent me vnto thee, that al thy limmes may be perfectly healed and cured. At this voice, he that before was ful of anguishe and paine, and could not sturre from one place vnto an other, was so recouered of his malady, that he arose of himself, and stood on his feet; He going to kisse the feet of that yong man, which was an Angel of heauen, the angel bad him, not to touch him, for that he was not yet pure and cleane, as not being Baptised; and hauing said this; he vanished out of his sight.

Cromatius and Tiburtius his sonne, fel at the feet of S. Sebastian and confessed, that he only whom he preached was the true God, and they besought him to baptise them. The holy saint caused a Priest called Policarpus to be called, who baptised them both. *In the name of the Father, and of the Sonne, and of the Holy Ghost.* In like manner his seruants and slaues were baptised, to the number of 1400. persons, of men and women. Cromatius gaue liberty vnto them al,

and

and distributed among them, a great part of his riches, saing: that they which had the immortal God for their father, it was not fit, they should be slaues vnto a mortal man. There was so many persons baptised, that the thing could not be kept long secret. It comming therfore to the knowledge of Domitianus, who was at that time Emperour, and professed himself a capital enemy to the Christians, he slew and put to death as many of these, as he could get notice of.

There was assembled with Pope Caius (who at that time sat in the seat of S. Peter) S. Sebastian and others: who treating how they might shunne the eminent danger, at last determined: that Cromatius the gouernour, with his sonne Tiburtius and Policarpus the Priest, with many other Christians, should depart from Rome, and goe vnto some secret, and secure place, where the gouernour should susteine them with his goods, vntil the fury of the persecution was ouer passed. Tiburtius hearing this, said to the Pope: Holy father, doe not command vs to fly from persecution, for if occasion be offred, it shal be very acceptable to me, to die for the loue of Iesus Christ, whereby I may obtaine that blessed and happy life, of which none can bereaue me, & neuer shal haue end. The Pope embraced Tiburtius, and seeing him so firme and constant in faith, she teares for ioy, commending his good resolution.

S. Tiburtius, saint Sebastian, & others, remained in Rome together with the Pope, & Cromatius. Policarpus, & the rest went forth of Rome, more to obey the Pope, then for feare of loosing their liues, which they already offred vnto Iesus Christ; knowing assuredly, that they should at last dy for the confession of his name; as indeed it befel to the greater part of them.

Not long after S. Tiburtius as he passed by, saw a yong man that had falne from a very high place, and was so bruised, that his father & mother had more mind, to prouid for his funeral, then to seeke for a Phisition to cure him. S. Tiburtius approaching neer, said to them: Giue me leaue to speake a word or two to your sonne, it seemeth not impossible that he should recouer health. Then comming neer to the yong man, (who was more like a dead carkasse, then a liuing creature) he said ouer him: the *Pater Noster*, and the Creed, and forthwith the man felt himself whole, sound, and in perfect helth.

S. Tiburtius hauing done this, passed on his way, but the father and mother of the yong man, ranne after him, & bad him take their sonne, for his seruant, since he had giuen him his life: but S. Tiburtius answered, both you and he haue power to doe that, which shal be grater content & ioye vnto me, then that which you speake of. What thing is that said they? If thou wilt haue vs also for thy seruants, and bondmen, behold, we be ready there to, and wil be wel content therewith, for this great good turne thou hast done vnto vs, in restoring to life our only sonne, whom we accounted to be a dead man, past recouery: many people were gathered together about them; and therfore S. Tiburtius tooke them a part, and alleadged so efficatiously the faith of Iesus Christ, that they both determined to be Christians. Then brought he them to Pope Caius and said vnto him: Holy father, behold heare the soules which I haue gained this day vnto my Lord Christ, in which my faith, like a new plant, beginneth to bring fruite. The Pope hauing instructed them in the faith, Baptised them, yealding infinite thanks vnto the heauenly maiesty, for this, & al his other graces.

There

There was crept into this company one Torquatus, a lewde, deceitful fellow, who was Baptised. S. Tiburtius reproued this man, of some loose behauiour which he had, and (which was worse) of some sinnes by him committed; as of combing, and dressing his haire in wanton manner, his often being at banquets, frequent gaming, passing by the way, to see beautiful & gallant women, and in this he took great delight. He reproued him also, that he vsed not to pray, nor feast, as other Christians did; that he was sluggard, and rose not in the mornings, to sing the Himnes in the Oratories, as the Christians vsed to doe.

Torquatus hearing himself to be thus reproued by S. Tiburtius, conceiued great indignation, and vsed a notable ingratitude, or rather treachery against him. He agreed with a gouernour called Fabianus (who was a principal enemy to the Christians) deuising al meanes they could, to bring S. Tiburtius to his death. The accord between them was thus: He told him the place, where Tiburtius should be found in prayer, or in some other Christian exercise, willing him, to attache Tiburtius and himself together. As they had plotted, it was done accordingly.

S. Tiburtius and Torquatus were apprehended, and brought before Fabianus, who asked of Torquatus: what is thy name? he answered: Torquatus. Fabianus said: of what religion art thou? the perfidious follow said: I am a Christian, knowest thou not (said Fabianus) that our inuincible Emperours haue commanded, that they which doe not sacrifice vnto our Gods, shal be tortured, and put to death? Torquatus answered: (beckning toward Tiburtius) This man hath been, & is my instructour, that which I haue seen him doe, I haue hitherto done, and so I entend stil to doe. Fabianus said vnto Tiburtius: Heareſt thou what Torquatus hath said? Tiburtius answered: It is long since Torquatus said he was a Christian, and so indeed he is; for he hath been Baptised and made shew of profession of the faith, but his works be not of a Christian. He is a man giuen vnto delights: he trimeth vp his haire, as if he were a woman, he goeth often vnto banquets, he vseth much gaming and conuerseth with women of euil report, and doth many other things il beseeming a Christian, neither is Christ pleased with such monsters.

Fabianus said vnto him: It behooued thee to haue rather a care of thy selfe, and seeke to saue thyne owne life, in not contemning the edicts, and decrees of the Emperours. S. Tiburtius said: I can not haue greater care of my soule or saluation, then doing as I doe, in refusing to adore the false Gods of the Gentils, & adoring Iesus Christ, the true God of the Christians. Then said Torquatus: This man not only boasteth himself to be a Christian, but persuadeth others also to be such, and to abandon the worship of our Gods, calling them diuels. Also this Tiburtius assembled together many of his acquaintance both by day and night, to teach them the art magicke, in which he is very expert. Tiburtius answered: thy false testimony, shal not escape without chasticement.

Then turning to Fabianus he said: know thou (worthy gouernour) that this man whom thou seest, is filled with malice and wickednes. He was made a Christian, indeed, but a dissembling one. Now, to discouer his iniquity and malice, he prouoketh the Iudge against them, & putteth a sword into his hand to compel vs to worship & doe reuerēce vnto the diuels. If thou thinkest good

to take the aduiſe, and counſel of this treacherous runnegate, make ready thy torments. Scourge, hand, quarter, burne, leaue not any manner of death, and thou shalt find; that I wil not turne my backe, nor shrincke for feare of thee. If thou banish mee, the true philoſopher ſaith: that al the world is a place of exile. If thou put me to death; I shal depart, and be freed, from the priſon of this my body. If thou burne me with fire; I haue already ouer come the fire of inordinate deſires, which is greater, and farre more hurtful to the ſoule, then this to the body. Smale account is to be made of any paine, where the conſcience is quiet, and ſetled.

Fabianus ſaid: Oh Tiburtius, repent thee, that thou maiſt be reſtored to thy linage and kinred, and that thou maiſt maintaine thy ſelfe in that eſtate, that nature hath giuen thee. Thou art wel borne, and of a noble houſe, but thou art falne into ſuch errour, as deſerueth tortures, torments, and an infamous death, more befitting a poore and baſe ſlaue, then one ſo honourable as thou art, S. Tiburtius ſaid: O Iudge of the Romaines. Becauſe I doe not adore Iupiter the adulterer, and an inceſtuous perſon, Venus the harlot, Saturne the Manquellour of his owne children, and Mercury the deceiuer; for this cauſe (ſaiſt thou) I ſhame and diſcredit my kinred, and runne into infamy. And becauſe I doe adore the true God Creatour of heauen and earth, thou iudgeſt me to be worthy of torments and death. If thou be diſcreet and prudent, thou sheweſt it not in this, & if thou be a iudge, in this thou doeſt not iuſtice, but manifeſt wrong. I adore Ieſus Chriſt who diſcended from heauen vnto earth, that man should aſcend, from earth to heauen, I wil not adore the ſtatues of thoſe peruerſe people, whō thou calleſt Gods, but I wil rather ſtampe them vnder my feet.

The gouernour commanded to kindle a great fire of coles, and to ſpread them on the ground. Then, ſaid he to Tiburtius: chooſe which thou wilt of theſe two; either to put incenſe vpon theſe coles, to ſacrifice to the Gods, or to goe ouer them with thy bare feet. S. Tiburtius made the ſigne of the Croſſe, and then he walked ouer the quicke burning coles, as if he had gone vpon roſes & flowers. The iudge wondring hereat, ſaint Tiburtius ſaid to him: Shake of thine infidelity and confeſſe as I confeſſe, that this is the only, and true God, who hath power aboue, & vpon al the creatures. Make trial, by putting one of thy hands in hote water, and cal vpon Iupiter, and ſee if he can prohibite, that thou shalt feel no heate, as my Lord Ieſus doth with mee, who treading on the fire with my naked feet, ſeeme to goe, as if I trode vpon flowers, and this is: becauſe the creatures, doe obey the Creatour.

The gouernour ſaid: who knoweth but that your God teacheth you art magicke, and that you be al enchanters? Tiburtius anſwered: Hold thy peace thou wretch, and let me not heare thee vtter ſuch iniurious words againſt that bleſſed, and holy name. The iudge was ſo enraged herewith, that he commanded he should be beheaded, and it was performed accordingly, in the way called Laiicana, three miles from Rome. His body was buried in the ſame place, and by his merits, God shewed many miracles. The Church maketh commemoration of him the day of his martyrdome, being the 11. of Auguſt, in the yeare 301. (Baronius ſaith: 286.) In the time of Maximianus and Diocleſianus.

The

## *The life of S. Suſanna, Virgin, and Martyr. Auguſt. 11.*

WHAT thing haue I in heauen, or what other thing deſire I vpon earth but only thee ô Lord: (*ſaith the Prophet Dauid talking with God*) *as if he ſhould ſay: I wil not haue in heauen, much leſſe in earth, any thing to delight and pleaſe me, but thee only, ô my Lord God, I eſteeme al other things as nothing. Neither honoures, nor riches, nor the delights and pleaſures of this life shal ſatiate, or content my minde. Thou only doeſt giue content vnto my ſoule, and without thee I find none.*

*The ſame words ſaid Suſanna, virgin and martyr, who although she might haue been wife vnto the ſonne of Diocleſianus, with aſſured hope to haue been Empreſſe of the world, yet she made thereof no reconing nor account at al, no nor of her owne life, ſince she offred it moſt liberally for the loue of Chriſt Ieſus. Her illuſtrious and famous actions, were written (after the opinion of learned men) by the notaries of Rome, appointed to write the liues of the martyrs. And it was in this manner.*

IN the time of Diocleſianus and Maximianus Emperours, there was in Rome a Prieſt called Gabianius, who was brother vnto Caius the Pope, and kineſman vnto Diocleſianus. He had one daughter borne in lawful matrimony, called Suſanna, who was very beautiful, & of a notable quicke, & sharppe witte. Gabinius being excellent in humanity and Philoſophy, inſtructed his daughter, (whom he loued dearly) in al the ſciences he knew, by which meanes, she was renowned, and famous through al Rome: ſome men commended her nobillity, others eſteemed highly her riches, others extolled her beauty, but aboue al other things, her rare witte and learning was moſt praiſed. But that which was in her moſt worthy of praiſe (although ſuch was the wickednes of thoſe times, that it was not ſo publikly knowne, es her other quallities) was; that she was a very vertuous, & deuout Chriſtian, euen from a litle girle.

The Emperour Diocleſianus had knowledge of her, & becauſe he had adopted Maximus or Maximianus for his ſonne, he though to make Suſanna his wife. Himſelf determining to reſigne, and giue ouer the Empire; he thought her worthy for the deſerts of her many vertues to be Empreſſe. To effect this he ſpoke vnto Suſanna and to a certaine kineſman of his whoſe name was Claudius: he was an honourable perſon but yet a pagan. The Emperour diſcouered vnto him his intention, and gaue him in charge, to treat of this matter with Gabinius, the father of the damſel. Claudius rendred thanks vnto the Emperour for the ſecret truſt he had committed to him, and comming to Gabinius he ſaid: wel might he hold himſelf a happy man, for that the Emperour deſired to haue Suſanna his daughter, to marry her to Maximianus his ſonne; therefore hee wished him to haue care to diſpatch it with al expedition. Gabinius ſaid: he would talke with Caius his brother, and Suſanna his daughter, and then he would giue him an anſwere.

Claudius departed, and Gabinius cauſed Caius to be called to his houſe, where he told him al at large what the Emperour had requeſted of him.

Then went they both together to Susanna, and told her: that the Emperour had sent Claudius (their kinesman) to treat of a mariage, between Maximianus his sonne and heire vnto the Empire, and her, and therefore she was to be aduised what she would doe. She answered: my deare father, and reuerend vncle, where is your wisedome and discretion? that you should giue eare vnto a matter so vnworthy, and vnfitte to be thought on, much lesse to be put in execution? know yee not that I am a Christian? borne of Christian parents, and niece vnto the Bishop of Rome, who is chiefe prelate, and Doctour of al the Christians in the world? what shalbe said, if I take vnto husband a cruel pagan? You haue refused to acknowledge the Emperour for your kinesman, for the great cruelty he vseth against the Christians; and would you haue me, to be wife vnto his sonne? I hope in Christ Iesus it shal neuer come to passe, but I thinke rather, that the treating of this mariage, shalbe an occasion for me, to gaine the crowne of martyrdome, and not to loose the Palme of virginity. I tel you then (if you wil knowe what my intention is) that I haue consecrated my virginity vnto God, and doe not intend to take to husband any Pagan, no nor any other person liuing.

Pope Caius and Gabinius shed teares for tender affection, hearing Susanna speake such words, proceeding from a generous and noble courage. They aduised her to continue firme and constant in her intention a foresaide, for they iudged it to be holy and good. Then came Claudius for his answere, leauing the people that did accompany him at the dore, & he alone came into the house, and as a cosen, would haue embraced and kissed Susanna, after the vsage of those times. The holy damsel went backe, saying: that in al her life she had not kissed any man liuing: and that she would not shew that kindnes vnto him (being a pagan) although he was her cosen. Herewith came in Pope Caius, and they discoursing together, concluded, so that Claudius was made a Christian and so was also his wife, and his two daughters.

Claudius had a brother called Maximius, whō Diocleſian sent, to know what conclusion Claudius had made of that mariage, treated of, between his sonne, and Susanna. Maximius comming into the place where the where the Pope Caius, Claudius, & Susanna were, there befel vnto him the same, which happened vnto his brother, for he was conuerted, and made a Christian. Pope Caius said: that God had graunted by the praiers of Susanna: that these should be Baptised, and made Christians. The Pope causing them to fast certaine daies, Baptised & confirmed them: and saying Masse, he gaue them the B. Sacrament. The new Christians fel at the feete of the Pope, and kissed them, for the grace they had receiued. They also rendred thanks vnto Susanna, who had been the cause thereof, and she yealded thanks for al, vnto Iesus Christ, the authour of al good. Some daies passing, the new Christians, were more fully instructed in the faith, exercising themselues, in godly and pious works, as in fasting, & praying they sold their goods also, and gaue the price thereof vnto poore people.

In the night time, they vsed to assemble in the house of Gabinius, singing himnes and Psalmes, in the praise of God. Their often frequenting of this house, was not kept long secret, but Diocleſianus was certified thereof, by a wicked wretch, named Artisius: who intending, to get some thanks of him, opened, and

and diſcouered, al that the Chriſtians had done. The Emperour being exceedingly enraged hereat, ſent a cruel pagan called Iulius (with armed ſouldiers) to the place where the Chriſtians were aſſembled, to take them al priſoners, except Pope Caius. As he commanded it was done, and the Chriſtians were al apprehended. Diocletianus commanded: that Gabinius and Suſanna his daughter, should be put in priſon. And for Claudius and Maximius brethren, and Prepedigna wife vnto Claudius, with her two children, one of them called Alexander and the other Cuccia, (for that they were noble perſonages, and greatly allied in Rome) he bad they should be led in ſecret manner, vnto the port of Oſtia, there to be conſumed with fire, and their ashes to be caſt into the ſea, and euen ſo it was done.

After a few daies paſſed, the Emperour commanded, Serena the Empreſſe, to bring Suſanna vnto her Pallace, & that she should perſwade her al she could, to deny the faith of Chriſt and to take Maximius his ſonne, vnto her husband. The Empreſſe ſent for Suſanna vnto her lodging, and becauſe she her ſelf was alſo a Chriſtian (though in ſecret) she diſcourſed in priuate with her, and ſaid: Ieſus Chriſt, be thy comfort, thou moſt beautiful and gratious Virgin. When Suſanna heard Ieſus Chriſt named she ſaid: I yeed thanks vnto my Lord, ſince he is potent in euery place. The Empreſſe and Suſanna, remained together certaine daies, praying, and prayſing God, with Himnes and praiers, which they continually vſed.

Diocletianus ſent vnto the Empreſſe, to know what she had done which Suſanna, and whether she were yet reſolued, to be eſpouſed vnto his ſonne? She returned this anſwere: That Suſanna would not yeel vnto it. She aduiſed him withal, that though she refuſed, he should not take any regard or make account thereof, ſince there were other damſels, equal with her, in eſtate, degree, and quality, on whom he might beſtow his ſonne. When Dioclerian had receiued this anſwere, he ſaid vnto his ſonne: I wil not haue it ſaid: that force, or violence should be offred to a damſel in my court or Pallace, therefore, cauſe Suſanna to be ſent vnto her fathers houſe, and then doe what pleaſeth thee. Let her goe, as a shallow, and ſenſeles foole. Suſanna was brought back, vnto the houſe of Gabinius, accompanied and attended, by the Emperours ſeruants.

The holy damſel forecaſting what they intended, in that they made her turne to her fathers houſe, incloſed and shut herſelf vp in a chamber, and falling proſtrate on the earth, required helpe of Ieſus Chriſt, to deliuer her out of the danger, in which she thought her ſelf to be. That very night, Maximius came vnto her, and as he entred into the chamber where she was at her praiers, he ſaw by her ſide an Angel, enuironed with a great brightnes. The yong man being gaſt, and put in feare hereat, departed the chamber, and the houſe, and going told his father what he had ſeen. Diocletianus ſaid vnto him: theſe Chriſtians, be ſorcerers, and enchanters. Then he commanded one Curtius, a minion of his, to ſee and enquire the truth of this viſion. Curtius going thither, returned more affrighted, & agaſt, then Maximius. The next day, Diocletianus ſent a cruel and ſacrilegious fellow, called Macedonius, vnto the houſe of Gabinius, to compel Suſanna, either to ſacrifice vnto the Gods, or els to put her to

death, and withal charged him: that this should be done ſecretly. Macedonius comming vnto the houſe of Gabinius, called Suſanna forth of her chamber, & ſet vpon an aultar, the Idol of Iupiter, that he had brought with him. Whē the bleſſed damſel ſaw the Idol, she lifted vp her eyes vnto heauen, and deſired God to remooue it from before her; that her eyes might not ſee that infernal diuel. Macedonius ſollicited, and haſtened her to adore the ſame, but she redoubled her prayers vnto God, to take it from before her. The Idol on a ſodeinē vanished away. Then Macedonius ſaid vnto her: I ſee thou beareſt affection, and loue vnto the Gods. Suſanna anſwered: Nay, my God hath ſent an Angel, who hath taken away this fiend from my ſight, that I should not diſtaine, or pollute mine eyes, with the deteſtable ſight, of that ſacrilegious Idol. Then came one of the ſeruents of Macedonius who ſaid: that the ſtatue of Iupiter, lay in the ſtreet, in the middle of the myre. Macedonius fel into ſo great a rage hereat, that with his owne hands he haled, and pulled the holy ſaint, by the garments, and tearing them, bearing her alſo both with his fiſtes, and with cudgels. She thanked Chriſt Ieſus, for the fauour he shewed her, in giuing her force to endure, and ſuffer, theſe wronges for his ſake. But Macedonius in a rage, and fury, with a voice, as loud as he could ſpeake, ſaid: Sacrifice to the Gods, or I wil kil thee inſtantly. She anſwered: she would not ſacrifice to any, but only to Ieſus Chriſt. Macedonius ſent meſſengers, to certify Diocletiā hereof, who returned for anſwere: that she should be beheaded in her owne houſe, and ſo it was done. Her holy body, was honorably buried, by the appointment of the Empreſſe, in the Churchyard of Alexander. And the ſame day Pope Caius ſaid Maſſe in that Churchyard, in the honour of S. Suſanna Virgin & Martyr. The Catholike Church maketh a commemoration of this holy ſaint, on the day of her martyrdom, which was on the 11. of Auguſt, in the yeare of our Lord, 260. (Baronius ſaith: 265.( In the raigne of the Emperour Diocletianus.

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## *The life of Saint Clare Virgin. Auguſt.* 12.

*THE patriarch Abraham went into Ægypt, to eſcape the great dearth, which was in the land of Chanaan, and took with him Sara his wife, but he called her ſiſter, doubting the Ægyptians would kil him, to take her from him, king Pharao being certified of the beauty of Sara, commanded she should be brought into the Lings pallace, and al though she ramained there many daies, yet the King did not touch her. The reaſon was: the Kings of Ægypt had this vſage, that when they intended to take any damſel wife, he firſt kept her cloſed vp a good ſpace hauing many attendants, and their exerciſe in that time was: to be washed, trimed, and perfumed, and then in that ſort to goe to the Kings chamber.*

*This is a figure of that which Ieſus Chriſt the King of heauen doth with ſome ſoules, which he hath elected to be his ſpouſes, and whom he wil bring into his chamber, to wit: to his heauenly glory. For firſt, he cauſeth them to be shut vp in this world, in ſeueral houſes, as he be monaſteries of Nonnes, and other religious women. The exerciſes, that theſe ſpouſes haue to doe in the monaſteries are: to be purified, washed, and perfumed. To be purified of their greater ſinnes, washed of their ſmale offences, and to be perfumed with the*

*thexercise of vertue, to wit: obedience, pouertie, and chastitie, which make the soule odoriferous, and sweete smelling. One of these spouses of Christ (who by her good example, and holie aduises, was occasion, that many women came to this degree) was the glorious virgin. Saint Clare, whose life is take out of that, which a religious man of the order of the Seraphical father S. Francis wrote, by the appointment of Alexander the 5. Pope, who did canonise her. The frier for humilitie concealed his name. He saith in this manner.*

THE admirable Virgin. Saint Clare, so famous for her vertue, was borne of an honourable linage in Assisius, a citty of Italy, in the prouince of Vmbria. He father, and her other ancestours were souldiers, and had borne honourable offices, both vnder the Emperours of Almaine, and vnder other Princes, and Seignories. Her mother was called Ortolana, which name fitted her wel, for that she brought to the Church of God, so fruitful a plant, as saint Clare her daughrer was. This Ortolana although she had a husband, was much imployed in the affaires of her house, yet exercised shee, the works of piety, very much. She went to Ierusalem on pilgrimage, and visited al the holy places, in which God wrough our redemptiō. She visited likewise, the Churchs of saint Peter and saint Paul in Rome. She went into Apuleia to visite the Church of saint Michael vpon mount Garganus. We may wel belieue, that he that went deuoutly in pilgrimage, with such coste, trauel, and danger, into such farre countries, when she was at home exercised her selfe in holy and vertuous works.

When she was with child of S. Clare, she prayed before the Crucifixe, beseething our Lord, to giue her an easy childbirth, and without danger. And she thought, she heard a voice, which said to her: feare not, for thou shalt bring forth a light, which with her lustre, and brightnes, shal iltighten the whole world. When she was deliuered, she named the infant Clare, with hope that in her should be fulfilled, that which the voice said to her. The child being yet of tender yeares, began to glister, and shine bright in the darke night of the world, learning of her mother, the principales of our faith. She shewed her self very charitable, and ful of compassion, to the poore and needy, helping, & releeuing them in such manner as she could, and sometimes, she gaue them part of that, which she should haue eaten her self.

She vsed to pray very much, and therewith (as with Angelical foode) was she cherished ordinarily, and was delighted with the feeling of celestial comfortes in the conuersation of Iesus Christ. She would not vse vaine, & prophane clothing, yet to obey her father & mother (which commanded her) she wore costly garment, and was trimmed, agreable to the estate of her nobillity, but vnder them she wore a course haire cloth. Her father treated of mariage for her, but she alwaies gainsaied it, hauing vowed her virginity vnto God.

The report & fame of the glorious father S. Francis, came to her eares, who as a new man, renewed sanctity in the world, and he was of that same city of Assisy, where she was borne. S. Clare had a great desire, to see him, and speak with him, and he also had notice, & had heard a laudable report of the vertues of the holy damsel. He desired to giue her light, and instructions, to set her in the path of perfection, that she might be seuered apart, from the dangers of

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the world. The vertuous virgin, went vnto the sermons of S. Francis, & reap'd great fruit by his doctrine, and the words, and works of the holy man, seemed to her, rather celestial, then terrene.

She watched long for a fit oportunity: and at last speaking with him, he exhorted, and persuaded her to dispise the world, and to dedicate her virginity, to that blessed spouse, who for loue of vs was made man being God, and would be borne of a Virgin. The blessed man laboured al he could, that the vertuous maid should not delay, but performe it forth with, and trauelled herein as the Paranimph & Embassadour of the great King of heauen. The good damsel made no long stay, but was content, to make vp the spiritual mariage with Christ Iesus; submitting her selfe wholy, to the aduises of S. Francis, esteeming him (after Christ (for principal guide in al her actions.

Vpon Palme sonday the good damsel sent vnto S. Francis to knew, if it were now fit time for her, to break off quite with the world, and to begin a new life? The holy man thought that if the thing were not discreetly done, her father and mother would not perhaps giue their consent thereto. But afterwards illuminated by God (as we may wel think) he aduised her, that on the night next after Palme sonday she should depart secretly from the house of her father, and bring decent company with her vnto his cõuent, and he would cloath her, with his habite. So she did, for she went out of her fathers house, accompanied with people, honest, and vertuous, (in this sort leauing her father and mother, kinsfolke, and country) she went vnto the Church of S. Maria Delle Portiuncula, which was the conuent of S. Frauncis, where he, and his friers stayed for her. When they saw the holy damsel come, they receiued her, with lighted candes in their hands, singing the Himne: *Veni Creator Spiritus.* There S. Clare put of her secular garments, and diuorced her self from the world, and al the vaine glory thereof, S. Frauncis, with his owne hands cut of her haire. S. Frauncis brought S. Clare to the monastery of S. Paul in the citty of Asceſy, where were nonnes, of the order of saint Benedicte, that she might remaine there a while, vntil our Lord prouided an other monastery for her.

When the father, and other kinsfolke of S. Clare vnderstood what she had done they persecuted her al they could. But if the deed of the holy saint had not been contradicted, it should not haue been so heroical, & glorious. It is ordinary, to haue vertue persecuted, & the greater it is, so much the more doe worldly men, shew themselues aduersaries to it. There came to the monastery where the holy damsel was, her kinsfolke, and friends, and made tryal and proofe of their force, against a mild lambe. They vsed deceitful, and malicious deuises, against a simple doue, they multiplied their leasings, & made to her many proffers, counselling her, to alter and change her purpose, and not to continew in so base an estate, and contemptible life, so disagreeing to her honorable linage, and would (said they) doe that, which was neuer done in that city, by any woman before? The holy saint, being firme and constant in her purpose, came neere to the Altar, and by the way shewing her clipped haire, said: she could not now by any meanes depart, and leaue the seruice of Iesus Christ, for whose loue, she had renounced the world, her kinsfolke, and her owne wil.

Her kinsfolke seeing they could not make her change her minde by this meanes,

meanes, they took another course. One while they threatned her, and would haue taken her out of the monastery by force, reuiling, and rayling at her most despitefully. These courses were to no purpose, for they could not alter, nor shake the mind of the holy saint, but made her rather more firme and stable in her holy entent. So they at last being wearied, and not able to effect any thing left her, and departed.

S. Francis took her out of the monastery of S. Paul, and brought her to the Church of S. Damian, which was out of the citty, in a solitary place and apart from the turmoiles of the world. This Church had been repaired by the same Saint Francis, who resided in the same a certaine time, and there was the miracle, that he being at his prayers before the Rood, he heard a voice, which said to him: Fracis, labour to repaire my house, which is in danger to fal to the ground. In this Church S. Clare was closed in the loue of Christ, and there like a simple doue made she her neste, and in that place did she begin to found, the college of virgins, and instituted the holy order of poore Clares.

S. Clare had a sister called Agnes, who was yonger then she, and her she loued dearly. After she was closed in that place, she desired of God nothing (next to his holy grace) with more efficacy, then the conuersion of her sister, to wit: that she would forsake the world, and with draw herself, and come into her company. Our Lord denied not that fauour vnto his spouse, for seuenteen daies after the cõuersion of S. Clare, her sister Agnes (inspired by the Holy Ghost) left the world, and came vnto her sister, saying: her desire was to liue with her, in pouerty, and chastity. Saint Clare embraced her with great ioy and said: my most deare sister, I render infinit thanks to my Lord Iesus Christ, who seing me in such care for thee, hath heard my prayer. S. Agnes did not come alone to liue with her sister, but brought in her company many damsels, who (led by the report of her holines, which was spred ouer the country) entred into the conuent, and resolued to lead a religious and chaste life, that they might be spouses to the King of heauen.

Many maried people mooued by their good example, by mutual consent, separated themselues, and the husbands went into the conuent of friers, and the wiues into the monastery of nonnes. The mothers moued their daughters to be religious women, and the daughters persuaded their mothers to the same. The sisters persuaded their sisters, & the aunts their neeces. There were some that had a great desire to enter into religion, but they could not, by reason of impediments hindring them. Such women endeauoured in what they could to obserue the rule of S. Clare in their owne houses.

The first stone S. Clare laid, in the fundation of her religious order, was humility, that vpon it, other vertues might be builded. She made a vow of obedience, vnto the father S. Francis, and obserued it inuiolable, al the daies of her life. She would neuer accept the name of Abbesse, in the three first yeares of her conuersion, desiring rather to be subiect, then superiour; But being commanded by S. Francis vnder obedience, she accepted the gouernement of the Nonnes, by which arose in her hart more feare, then presumptiõ, & she became more bound then free. The humble disciple of S. Francis, became the mistresse of vertue, the higher she was in office, the more lowely, and base she was in her owne sight.

She dispised not the baseſt offices, for many times she gaue water for the hands of the other Nonnes, whileſt they ſate, she ſtood on her feet attending, and whileſt they did eate at the table, she ſerued, and waited on them. It was more delight to her, to beare the burden of obedience, then put it to the carriage of them who were ſubiect to her. She washed the feet of the meaneſt in the houſe when they returned home, and then kiſſed them with great humility, & in this ſort she planted the vertue of lowlines in the harts of her ſubiects, it being the root of euery perfect worke.

The holy woman deſirous to shew herſelfe, true daughter to S. Francis, embraced the pouerty he left, as an heritage to his children. For this cauſe, she diſtributed among the poore, al her fathers goods that came for her portion, with the mony ariſing thereof, not reſeruing any with to herſelf. She loued ſo much holy pouerty, that she deſired no other thing in this world but Ieſus Chriſt. Her wil was: that the Nonnes of her order, should not poſſeſſe, nor keep any thing more, then ſerued to maintaine their liues, and in this she had great reaſon; For when one applyeth his mind vnto richeſſe, then vertue decayeth, and when a man wil obey himſelf, he becometh diſobedient vnto God.

On a time, there being but one loafe in the monaſtery, S. Clare commanded halfe thereof, to giuen to the friers in almoſe, when dinner time came, the Nonnes being aſſembled which were fifty, S. Clare falling to prayer, and deuiding that halfe loafe, it did multiply in ſuch ſort that al the ſiſters had ſufficient. S. Francis made the rule for S. Clare with great auſterity, and pouerty, which afterward Pope Gregory the 9. confirmed by word of mouth. Pope Innocentius the 4. being deſirous to moderate the rigour thereof, and to abſolute the holy ſaint, from the vow of extreme pouerty, she ſaid to him: Holy father, I deſire your holines, to abſolue me from my ſinnes, and not from the obedience of pouerty. Although the Pope, being perſuaded by ſome Prelats, that he should make a ſecond Rule, which should not be ſo rigourous, & commanded: that al thoſe women which be called Nonnes of S. Clare, should accept and receiue it, although I ſay at the firſt he thought ſo to doe; yet approoued he after the firſt rule giuen by S. Francis, and approoued by Gregory the 9. commanding that rule should be obſerued for euer.

S. Clare was very feruēt in prayer, lying flat on the ground, & kiſſing it oftē, bathing the earth with her abundāt teares, thinking, she had alwaies there Ieſus Chriſt nailed on the Croſſe. One night, the holy ſaint being at her prayer, the diuel appeared to her in the sharpe of a Negro, or blacke-more, and ſaid to her: weep not ſo much, for it wil ſpoile they ſight. Thou shalt doe better ſeruice to God, to gouerne wel this monaſtery, thē to shed ſo many teares. The holy ſaint anſwered. Auoid hence thou curſed caitiue. If I be come blind, and cannot gouuerne this houſe there shal come others (I doubt not) that shal rule and gouerne it better then my ſelfe. Thou and thy company be blind, and shal remaine, in perpetual obſcurity, and darkenes, hauing no power, to ſee the light of the diuinity of God. The diuel hearing theſe words departed with confuſion.

The prayers of this holy ſaint were often heard, and once approued by a wonderful miracle which was this: The army of the Emperour Frederick paſſed by the citty of Aſceſy, in which were ſome regiments of blacke-moores, which

which were infidels. And for that the monaſtery of S. Clare was without the city, many of thoſe black-moores went vnto it, ſearching ſome way to get in, with intention to rifle the houſe, and abuſe the Nonnes. The holy woman at that time was ſicke, and al the Nonnes ran to the Infirmary, where the ſicke lay, and ſaid to her, wailing and crying: moſt deare mother, this day shal you ſee your daugthers abuſed by villaines, and murthered. Helpe vs, helpe vs, we beſeech you. Pray vnto God to deliuer vs, from this ſo great euil and shame, which is ready to fal vpon vs.

The holy virgin, putting her confidence in our Lord Ieſus, cauſed her ſelf to be carried, to that ſide of the monaſtery, where the blacke moores entended to enter, which were now mounted on the wals. Then she cauſed a bord to be brought, & thereon she ſet the tabernacle wherein the B. Sacrament was kept. She fel vpon her knees, and praying, ſaid: O Lord, permit not theſe thy deuout handmaides, who confeſſe thee for the true God, and haue for thy ſake abandoned, and forſaken the world, and their delights and pleaſures, to liue in chaſtity in thy ſeruice, to be abuſed, and dishonoured, by theſe fierce pagans, and beſtialy infidels. Since thou haſt redeemed them with thy precious bloud, keep, & defend them (ô Lord) for I am not of power, not able to defend them. Her praier being ended, they heard a voice which ſaid: I wil keepe and defend them euer. The black moores were put in ſuch confuſion at this voice, that ſome of them began to fly, others which had gotten vp to the wals were ſtriken with blindnes, and were ſo aſtonied, that they fel to the ground, bruiſed, and mayned, and thus the Nonnes were freed from al danger.

It was truly very wonderful, to ſee the ſtraitnes and auſtere life, the holy, & glorious ſaint led. Her apparel was only one weede, ouer which she threw a mantle of courſe clothe, more to couer her body, then to defend her from the could. She wore no shooes, her bed for the moſt part was the bare ground, except that ſometimes she ſlept vpon hard fagottes. She faſted al the Aduent and Lent, only with bread and water, and wore haire-cloth. In al her life, but at that time eſpecially, ſuch was her sharpe pennance, that the Bishop of Aſceſy, and S. Frauncis, commanded her vpon obedience, to mitigate it ſome what. She was very deuout to the B. Sacrament, and for that God wrougth that miracle for her, and deliuered her monaſtery from the fury of the Pagan moores by the meanes of it, when she brought it to that place in the Tabernacle, she is painted, or pictured, with the Tabernacle of the bleſſed Sacrament in her hand. She communicated very often. She ſpunne with her owne hands fine thred, of which she made linen for corporalles, purificatories, and other things for the ſeruice of the Altar, and diſtributed them among the Churches in the city of Aſceſy.

On a time, S. Frauncis ſens to her a ſick man, that she should make the ſigne of the Croſſe vpon him. She, as an obedient daughter, did ſo, and the ſick man recouered forth with. This good happened not to this man only, for many that had infirmities went vnto the monaſtery to her, & she making the ſigne of the Croſſe vpon them, they recouered their perfect health. This holy ſaint liued in her couent 42. yeares, ruling, and gouerning the ſame. Twenty eight yeares of that time she was ſick, and ſometime her infirmity was more grieuous, yet was

ſhe neuer heard to complaine, or to make any ſhew of grief. Her ſickenes encreaſing, and death drawing nigh, Pope Innocentius the 4. viſited her, and ſat on her deſide, S. Clare deſired his hand to kiſſe, and he gaue it to her.

In the morning, when the prouincial of her order, had giuen her the B. Sacrament, ſhe rendred inumerable thanks to our Lord God, that had ſhewed her ſo great fauour, as to receiue the body of Ieſus Chriſt in the B. Sacrament, and to ſee the Pope, his Vicar vpon earth. Helpe me my daughters (ſaid ſhe to the Nonnes) to yeald thanks to God, for ſo rare a benefit. Her ſiſter Agnes being preſent, wailed to ſee her death, beſeeching her: that ſhe would not leaue her in this mortal life, but take her in her company into heauen, ſhe hauing been her companion on earth, in ſeruing Chriſt their Lord. The ſaint comforted her ſiſter, ſaying: that it was not the wil of God, but ſhe bad her be aſſured, ſhe ſhould not ſtay long after her. Al her daughters lamented & wept, being much afflicted with ſorrow for the death, but ſhe comforted them al, recommanding vnto them humillity, and holy pouerty.

Her death drawing neere, ſhe ſaid confidently vnto her ſoule; Goe out my ſoule, depart ſecurely, for thou haſt a good guide. A religious woman, demanded of her: with whom ſhe talked, & on whom ſhe looked ſo ſtedfaſtly? She anſwered ſweetly: I talke with my ſoule, who is preuented, with the benedictions of our Lord, and I look on the Queen of Angels. Then ſaid the woman: Good mother pray, that I may ſee her alſo. If it pleaſe her (ſaid S. Clare) I wish & pray for it with al my hart. At theſe words, the religious woman ſaw comming into the roome, a great number of virgins, apparailed in white, with crownes of gold vpon their heads, attending a Queen which came with them, from whoſe face, proceeded ſuch a glorious ſplendour, that it made midnight brighter then noone day. This Queen bowed toward S. Clare, & commanded the virgins, to giue her the rich mantle, to couer that body, that had obſerued perfect chaſtity. The religious woman vnderſtood very wel that this Queen was the mother of God, that came to viſite & comfort her ſeruant, which S. Clare alſo ſhewed, for although before, ſhe was cheereful & comfortable, at that inſtant, her ioye encreaſed aboundantly. When the tyme of her death drew neere, ſhe cauſed the paſſion of Ieſus Chriſt to be read vnto her, vnto which ſhe was euer much deuouted. While it was reading, ſhe rendred vp her ſoule to God.

S. Clare when ſhe died was 70. yeares old. 42. yeares whereof, ſhe had been in the monaſtery. Her death was ſoone ſpread through Italy, and at her burial Pope Innocentius the 4. and al the court of Rome were preſent, which was in the monaſtery where ſhe dyed called S. Damian. The religious men beginning the office of the dead at Maſſe, the Pope riſing from his ſeate, bid them ſay the Maſſe of an holy virgin, ſhewing, that he had a deſire to canoniſe her before her body was laid in the graue. But the Biſhop of Oſtia ſaid: Holy father, although it be iuſt and reaſonable, to doe as your holines commandeth, neuertheleſſe it is good to doe it by nature aduiſe; and ſo the Maſſe of the dead was ſaid. The ſame Biſhop of Oſtia preached, and ſpoke much in the commendations of S. Clare.

It was thought, that the body of S. Clare ſhould not be ſo ſecure in that monaſtery of S. Damian, for that it was without the city, therefore they brought,

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and buried it, in the Church of S. George, where the body of S. Francis had bin buried a litle before. The glorious Virgin S. Clare paſſed out of this life, in the yeare of our Lord 1252. on the 11. day of Auguſt, and was buried the day following in the ſame month, on which day, her feaſt is celebrated. God hath shewed many miracles by her meanes of the which, and of her life, Pope Alexander the 4. hauing cleare information, canoniſed her, the Cathedral Church of Amagnia, in the firſt yeare of his Popedome, two yeares after the death of S. Clare, which was: 1254. God graunt, this humble ſpouſe of Chriſt, may be our aduocate to him, that we by her meanes may attaine euerlaſting glory. Amen.

## *The life of S. Hippolitus Martyr. Auguſt. 13.*

THE *glorious percurſour of Chriſt Saint Iohn Baptiſte, in his preaching ſaid:* that God was able to rayſe vp children vnto Abraham, of the ſtones, *which is as much as to ſay: That God ſometimes changeth the hart of hard and obſtinate people from Idolatry, and of pagans, and vnbeleueers, maketh them to become faithful, and Catholike people. For the ſtones ſignify hardnes, and Abraham ſignifieth faith.*

*This thing is apparant, and euident in S. Hippolitus that was a Pagan and Idolater, and it ſeemeth, was very obdurate in his ſecte, for that he was appointed keeper of the priſon, where the Chriſtians lay, that were taken out to be martyred. And yet by the meanes of S. Laurence, he being at the firſt a hard ſtone, was conuerted, and became the child of Abraham, a faithful, and Catholike man. His life, taken out of the life of S. Laurence, as it was written by the notaries, or Regiſters of the Romane Church, was in this manner.*

SAint Laurence being in priſon, reſtored ſight vnto one called Lucillus, who was a priſoner as he was, and became blind by continual weeping. This miracle was diuulged through the citty, whereupon many blind men reſorted, vnto S. Laurence, al which were by him perfectly cured. The bleſſed martyr was deliuered by Valerianus a Romane gouernour, vnto the cuſtody of Hippotus. He ſeing the miracles that S. Laurence did, took affection to him, & being deſirous he might haue liberty, came, and beſought him, to giue ſatisfaction vnto Decius, and Valerianus the gouernour, & to tel them, where was the treaſure, for which he was attached: becauſe he thought it was better ſo to doe, then put his life in danger, for certaine and aſſured it was, that he muſt eyther diſcouer the treaſure, or elſe dye.

S. Laurence marking wel his words, and thereby knowing partly his mind, ſaid to him: O Hippolitus, if thou wilt, I wilt diſcouer vnto thee, the greateſt, and the moſt aboundant treaſures that be, where with thou maiſt be rich perpetually. Hippolitus deſired him, to shew him thoſe threaſures, and he promiſed to doe what euer he should requeſt of him. The holy ſaint preaching, vnfolded vnto him the treaſures which God hath prepared for his elect: and ſpoke vnto him ſuch, and ſo high miſteries, that Hippolitus yeelded, and was conuerted, and made a Chriſtian, with al his family.

The tirant ſending for S. Laurence to martyr him, S. Hippolitus requeſted of him very earneſtly, that he would giue him leaue to diſcouer, and proteſſed him ſelfe to be a Chriſtian, for euery houre ſeemed a thouſand, til he ſaw him ſelfe poſſeſſed of the treaſures of heauen, that he had declared & opened vnto him, and he had the greater deſire, to goe now to enioy them in his company, S. Laurence wished him, to keep that treaſure locked a while in his hart, for the time would come shortly, that he should manifeſt it. S. Laurence being brought before the tyrant, was put to many grieuous torments, and at laſt, was depriued of his life, being broyled on a gridiron: Decius and Valerianus being preſent thereat, as we haue recounted before in his life.

S. Hippolitus was preſent at this ſpectacle, and was mooued to compaſſion, who with the helpe of Iuſtinus a Prieſt (after many teares) tooke the bleſſed body, about the breake of day, (for the martirdom of S. Laurence had been in the night) and carried it into a field belonging to a Chriſtians widow, called Cyriaca, in the way toward Tyber. Other Chriſtians came alſo in their company, and ſo together they buried it. There they remained three daies, lamenting his death, after which time, Iuſtinus the Prieſt ſaid Maſſe, and gaue the bleſſed Sacrament, to al them that were preſent. This being done, the greedy officers, by the apointment of Decius came to attach Hippolitus, for it was told Decius, that he had buried the body of Laurence, and that he was alſo a Chriſtian.

When S. Hippolitus was brough, Decius with a ſmiling cheere, yet with an inward mallice, ſaid vnto him: How is it Hippolitus, art thou become an inchanter alſo? I heare thou haſt taken away the body of Laurence and buried it. Hippolitus anſwered: My Lord, I haue indeed done that which thou ſaieſt, not as a magitian, but as a Chriſtian. When Decius heard this, he commanded he should be beaten on the mouth, for anſwering him ſo boldy, and that his clothes should be pulled off. Hippolitus ſaid: though thou doeſt ſtrip me of my apparel, yet canſt thou not depriue me of Ieſus Chriſt, but thou doeſt rather clothe me with him a new, in making me to ſuffer for his ſake. Decius ſaid vnto him: Art not thou that Hippolitus, that dideſt lately honour our God? what madnes, and folly is this in thee? art thou not ashamed to leaue thy Romane millitary coate, and to clothe thy ſelf with the weed of a Chriſtian? Hippolitus anſwered: I am neither foole, nor negromancer, but I shew more my wiſedome and prudence in being a Chriſtian, I confeſſe that I was foolish indeed, when I adored the Idolles, which thou adoreſt, Decius ſaid vnto him: Reſolue either to ſacrifice vnto the God, as thou dideſt before time, or thou shalt ſuffer as sharpe and cruel torments as Laurence did. O (ſaid Hippolitus) would God I might imitate Laurence in any thing, whoſe very name thou (wreth) art not worthy to name, with thy prophane mouth.

Decius was notab'e to hold patience any longer, but commanded Hippolitus should be ſtripped, and beaten cruelly with ſtatues. The holy ſaint yeelded thanks to God, al the time the officers beate him. Then the tyrant ſaid: Hippolitus regardeth not the Baſtinado, therefore rent, and teare his body with rakes, and hooks of iron. So they did; But Hippolitus with a shril voice ſaid: I am a Chriſtian, and I endure this torment gladly, for Chriſt his ſake. Then Decius

cius commanded they should beate him no more, but to apparel him, with his ſouldiers weed, ſuch as he vſed to weare, when he was a Pagan; & then he ſaid to him: remember thy former dignity, & that thou wert my friend, I wiſhe that friendship may continew. This is al I deſire at thy hands; that thou wouldeſt ſacrifice vnto the Gods, and I wil forget al matters paſt. Hippolitus anſwered: my warefare is: that I make true acknowledgement to be a Chriſtian; and hold that holy purpoſe, to ſpend my life in defence thereof.

Decius ſeeing the conſtancy of the holy ſaint, was exceeding wroth, and commanded Valerianus the gouernour, to ſeaze vpon his goods, and to put him to death, with the moſt exquiſite torments he could. Valerianus going vnto the houſe of S. Hippolitus, to execute the decree of the Emperour, found al his family Chriſtians; they being apparelled in white, as the vſage was for them to goe, certaine dayes after they were Baptiſed. He cauſed them al to be apprehended, and to be brought before his iudgement ſeat; Hippolitus being alſo there preſent.

Among others that were there taken, there was an ould woman, who had been nurſe vnto S. Hippolitus, and brought him vp. She was called Concordia. Valerian ſaid vnto her: haue pity on thy ſelf, and thine old age, doe not die foolishly, and wilfully like Hippolitus thy maiſter. Concordia made this anſwere: my ſelf, and al that be here preſent, had rather die valiantly, in the company of Hippolitus, then liue behind him, like baſe, & abiect minded people. Then ſaid Valerianus: Seruantes & ſlaues, are chaſticed with ſcourges, therefore whippe this old woman, that to her it may be a punishment, and to others an example, not to anſwere ſo ſawcely, as she hath done. Concordia was ſo beaten with ſcourges (that had plumets of lead tyed vnto them) that with the grieuous rigour of the torment, she yealded her ſoule vnto God. Hippolitus ſeeing his nurſe that had giuen him ſuck, to goe before him vnto heauen.

Then Valerianus commanded that Hippolitus should be led out of the wals of Rome, and that there they should behead al his ſeruantes in his preſence. He comforted, and cheered them vp, ſaying: Conſider my deare brethen, that we haue a Lord, who wil giue vs a reward, for the ſeruice that we doe him this day, in dying for his ſake. Nineteen men and woman, ſeruants to Hippolitus, were behedded in his ſight. Then Valerianus commanded: that Hippolitus should be tyed to the tailes, of iuſtly & fierce horſes, and ſo should be torne in pieces by them, in the Champion fields. This was done as he commanded, and by this terrible martyrdom, S. Hippolitus yealded his ſoule vnto God.

His body, and the bodies of the other martyrs, were buried by Iuſtinus the Prieſt, accompanied with other Chriſtians, who went by night, to doe this pious work. The place where they were buried, is called the field of Veranius. The Church celebrateth the feaſt of S. Hippolitus, on the 13. of Auguſt. In the yeare of our Lord 258. (Baronius ſaith: 261.) Galienus ſonne to Valerianus being Emperour.

## *The life of S. Cassianus Martyr. August. 13.*

THE same day, that the Church of God celebrateth the feast of Saint Hippolitus, it celebrateth also the Martyrdome of Saint Cassianus, of whom Saint Gregory Bishop of Tours, and Prudentius writ: That during the persecution, which was general ouer al the lands subiect to the Empire. Cassianus a holy man, was taken in Foro Cornelij, which is a citty now called Imola. He being examined by the iudge if he were a Christian, he confessed that he was, then it was demanded of him, of what trade he was, Saint Cassianus answered: that he taught yong children to writ, and read.

The iudge commanded: that al the children that were schollers vnto Cassianus should be brought before him. When they were come, he told them; that this their maister destroyed the ancient religion, and adoration of the Gods, and that he was a rebel, and obeyed not the commandment of the Emperour, therefore, he deserued to dy, & his wil was: that they should kil him. Then caused he saint Cassianus to be stripped euen to his skinne, and his hands and feet to by tyed; and in this fort he deliuered him into the hands of the children, inciting euery one of them, to doe worst they could vnto him. They being encouraged by him, and remembring the correction their maister gaue them, when they did not learne wel, ran vnto him, and euery one strock him with that which was next at hand.

The vse was at that time: to write vpon certaine tables, smothed with waxe, and in stead of pennes, they vsed to write with fine and kleene tagges, or pointelles. These were the cheifest weapons, with which the scollers wounded their maister so, ouer al his body, that they made the blould runne downe like a streame. He animated them, bidding them to giue him bigger wounds; and this fauour he asked, for the desire he had to suffer death, for the loue of Christ. At last he was so wounded, that al his bloud being runne out, he rendred his soule vnto almighty God.

Iohn Andreas Gillus, in his Book, of the persecutions of the Church saith: that this was in the persecution of Iulianus the Apostata. He saith also, that S. Cassianus was Bishop of a citty in Almaine, from the which when he fled, he soiourned at Imola, and there kept a scoole, that he might serue God, and that it might helpe for his maintenance. His martyrdom was on the same day, that the Church celebrateth it, it to wit: on the 13. of August. The raigne of Iulianus was about the yeare of our Lord. 365. and he liued in the Empire, a yeare and a halfe, litle more or lesse.

## The life of S. Eusebius Priest, and Confessor. August. 14.

SAint Iudas Thaddeus the Apostle of Iesus Christ, writeth in his Canonical Epistle; that there was a great strife, betweene S. Michael the Archangel, and the diuel, about the bodie of Moyses. The diuel would haue discouered it, and haue made it knowne vnto the Hebrewes, to the end, they should haue adored it for God. S. Michael left such an offence might haue risen among the Hebrewes, endeauoured to keepe it secret.

The contrarie hereof happened with some saints of the newe testament. It was the wil of God, that the holines of their liues should be manifested, with their doctrine, and wisedome, because they were the light which ought to be published, that they might enlighten the world, and driue awaie darkenes. Then the diuel laboured to keepe them secret, and from the knowledge, and eyes of men; and therefore he perswaded tyrants, to send them into banishment, or to shut them vp in darke prisons.

This befel vnto Saint Eusebius, who was by tyrant, shut vp in chamber in his house, because he preached in fauour of that faith, which the Church of Rome preacheth and teacheth against certaine heretikes, which prosecuted it; and in that place persseuering in prayer, he ended his daies. His life, written by diuers authours of martyrologes, was in this manner.

IN the time of the Emperour Constantius, the sect of the Arians was very strong, because he fauoured the same, though his father Constantinus had kept it vnder, the holy Councel of Nice being celebrated in his time, against the same heretikes. The Catholikes endured a sore persecution by these heretikes, who being fauoured by the Emperour, vsed them with al cruelty, and at their pleasure. They rose to that shameles impudency, and presumptuous boldnes, that Liberius the Pope was banished by the Emperour, at the suite of the Arians.

Great were the troubles the blessed the Pope endured, in the time of this exile, from which he was reuoked, by this meanes. Certaine triumphes being kept in Rome, the matrones, and ladies of Rome assembling together made a request vnto the Emperour, that he Pope might be recalled, and he granted it vnto them. Liberius being terrified with his affliction in exile, had not such care and courage to shew himself, and aduersary vnto the heretikes, as he had done in former times; for which cause, the Catholikes were much disquieted, and murmured of him amongst themselues.

At that time there was a holy Priest in Rome named Eusebius, who of feruent, and blessed zeale, made diuers sermons vnto the people, and did not only reproue the Emperour, but the Pope also. He reprooued the Emperour, because he was an Arian, and the Pope, because he conuersed with him, and others, branded with the same heresy.

When the Emperour was certified of that which Eusebius said of him; he caused him to be closed vp in a lodging of his owne house, & set a watch, cõtinually about him. This roome was so litle and streight, that he could not stand

vp right on his feet, nor lie at his length. In that place S. Eusebius remained seuen months, his continual exercise being prayer, and then he died in most blessed sort. His body was buried, by Gregory, and Orosius, both Priests, in a caue, in the Churchyard of Calistus beside the body of S. Sixtus the Pope.

The Emperour being certified of the death of Eusebius, and that Gregory, and Orosius had buried him; he caused Gregory to be taken and to be buried aliue, in the same caue where the body of S. Eusebius was laid. Orosius flying, and hiding himself escaped this danger. Afterward, when he heard what had happened vnto Gregory, he endeauoured diligently to take him out of that place, but he could not possibly get thither vntil the third day after. At last, he went, and opening the caue, found him yet aliue, though he died forthwith in his presence; for which cause Orosius left the body, to remaine in the same place stil. The death of S. Eusebius was on the 14. of August, on which day, the holy Church celebrateth his feast, and it was about the yeare of our Lord 437. (Baronius saith: 357.) In the time of the aboue named Emperour Constantius.

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## *The Assumption of the blessed Virgin Mary. August. 15.*

THE *sacred scripture saith of the great King* Dauid; *that he hauing obteined notable victories against his enemies, and seeing his realme in peace and quiet called to his remembrance, the Arke of the Testament, which was in the house of Obed Edom, vnto whom, and vnto whose family, God had shewed many fauoures, and done much good, in regarde thereof.*

*The good King was desirous, to haue the Arke brought into his pallace, to remaine there, with due authority and maiesty. To this ende, he ordained, one of the most sollemne feastes and triumphes, that euer that people had seen to that day. There were sundry inuentions, musike, and dancing, yea King Dauid himself, leaped, and danced before the Arke, which was caried vpon the shoulders of the Leuites, with great reuerence, and maiesty, and al the men and women, of the places there abouts, accompanied it. At last, the Arke was brought into his royal Pallace, and there was set, and placed, vpon a most sumptuous throne, made purposely for it.*

*This figure agreeth, and is very fit, for the Assumption of the glorious Virgin Mary, Queen of Angels, and our patroneesse, King Dauid representeth Iesus Christ, who obtained notable victories against his enemies; for by his death and resurrection, he ouer came the same death, the deuil, and hel, and hauing set his realme in peace, and ascended into heauen, remembred himself of the Arke, which was in the house of Obed Edom, that is: he remembred his blessed mother the Virgin Mary, who was indeed, the Arke of the Testament. For as that was made of wood of Cethim, which is incorruptible, so the blessed Virgin, suffred no corruption in her life, nor putrifaction after her death.*

*In the Arke was kept the Manna, which was heauenly foode, and the glorious virgin had inclosed in her womb, the true bread which came from heauen. Which is the sustenance of Angels, and of men. The Arke was in the house of Obed Edom, which signifieth: the people of the Iewes, vnto whom God shewed many fauours, and shewed much mercy in regard thereof, euen as for the same Arke, he dealt graciously with Obed Edom, and al his family. Christ remembred her, and desired to bring her from that place, vnto his royal Pallace,*

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*Which is the Kingdom of heauen, and for that purpose, he ordained the most sollemne triumph, that euer had been seene, after the Ascension of the sonne of God, for there was most admirable songs, and musicke, and reioysings of Angels, yea Dauid himself, to wit: our Sauiour, shewed himself in the triumph, apparelled in white linnen, that is: shewing his most blessed humanity, which he had taken, in the pure wombe of the virgin, and saying to his Courtiers: Behold the cloth, wher of I made this garment. Behold the damsel, that pleaseth me more then al other damsels. This is the mother, which hath brough me forth, it is great reason, that al doe receiue her honourably, and make triumphes vnto her.*

*With this Pompe, and sollemne triumphe, the virgin entred into the royal pallace of heauen, placed vpon a Throne of Cherubins, which her blessed sonne had prepared for her, a place conuenient, and fit for such a mother, and there she was set with great maiesty. This is the figure that goeth before the sollemnity. Now let vs see the verity, and thing figured more particularly, according to the writing of S. Iohn Damascene, and other graue approued authours.*

THE Catholike Church celebrateth three feasts or solemnities, of the glorious virgin, vnder the litle of her Assumption. One is: her most happy death, when her blessed soule departed from the body. The other is: her glorious Resurrection: when in short space, that B. soule was reunited vnto her body, and was with great glory borne into heauen. The third is: her Coronation, to be Queen of Angels and of heauen, and Lady of the Vniuersal world. Certes, it is a thing remarkable, that the holy Euangelistes make no mention at al of these things, and also passe ouer her Conception, and Natinity in silence, and yet they wrote particularly of those things in S. Iohn Baptist. The holy doctours make answere hereunto, and say: that the Holy Ghost, (who ruled the pennes of the Euangelist) willed: there should be written in the Ghospel, that which was necessary and important for the good of our soules, namely: what we ought to belieue, and doe.

We ought to be bleeue that Iesus Christ is God, and of this it was fit, that some singular persons, as S. Iohn Baptist was, shonl be a witnes & in respect of that, his Conception was written in particular, and his birth, life, preaching and death also. For this same cause, it was not so conuenient to treate of these things in the B. Virgin, who was not to be a witnes, vnto Iesus Christ, she being his mother. And mothers are holden suspitious, in commending their owne children, the loue which they beare them making them to be partial. Of this matter, this is my opinion, that although the Euangelists wrote not particularly, any great thing of the B. Virgin, nor doe not say that Iesus Christ appeared to her after his Resurrection, but concealed it (as some doctours say) for the cause aforesaid; yet, in that they said, that she is mother of God, they haue giuen al the commendation, that can be spoken of her.

Moreouer I say, that as Moyses treating of the creation of the world, maketh no mention of the Angels, in plaine and distinct words, which, he did (as graue authours say) for that he would not giue occasion vnto the Hebrews to come Idolatry, they being a people prone, and ready to seek after new Gods, and would easily haue been enduced, to adore the Angels for God. So also, the Euangelist did conceale many things of the B. Virgin (which they might haue

said to her greater commendation) for diuers iust respectes. And in this they did consideratly, least they being among the Iewes & Christian religion as yet but beginning, they should giue any man an occasion of errour. And although the Euangelist haue concealed many things, which might haue been spoken in the commendation of the B. Virgin, yet was she not therefore depriued of her due praises, since Iesus Christ left vnto his Church authority, as time and occasion required, to declare, & determine, many true, & certaine things of her as is her Assumption into heauen, in body and soule, which before time was but an opinion; & S. Ierome durst not determine this mater, excusing himself, that S. Iohn Euangelist, who was present at her death, wrote neuer a word thereof, & therefore he who did not see it, was not so hardy, as to affirme that he could not proue. This was an opinion in the time of S. Ierome, but now it is a Catholike verity, (the holy Church holding it by Tradition,) that the B. Virgin was assumpted into heauen, both in body, and soule.

It was also in cõtrouersy how long the B. Virgin liued in this world, after the Ascension of her sonne into heauen. S. Epiphanius Bishop of Salamina in Cypres saith: she liued 24. yeares, after his Ascension. Raphael Volaterranus saith: that she liued only 49. yeares, and that he found it written in an ancient, and authentical Authour. And that it is knowne by a reuelation, that S. Elizabeth of Sconeugia had, who florished in miracles, and liued about the yeare of our Lord 1166. So that by this accout, she liued but one yeare only, after the Ascension of our Lord, and as much as is from Ascension day, vnto mid August. Nicephorus Callistus saith: she liued 11. yeares after the passion of her sonne. The opinion of Eusebius in his Cronicle, (which is most commonly receaued) is: that she dyed 14. yeares after the Ascension of Christ. So that her glorious passage was, in the time of the Emperour Claudius, in the yeare of our Lord, 48. She being 63. yeares old.

We know not, but by coniecture what the B. Virgin did in that time. Before the Ascension of Christ, she was marueilously exercised in the Actiue life, attending, & waiting on him, so that no creature could doe the like seruice vnto God, the very Angels of heauen being desirous, to haue the blessed Virgin in their company, some of them hauing seen, and others heard, that God had a creature on the earth, that serued, & loued him, better then they, and had found more fauour, & receaued greater graces, then any other creature whatsoeuer.

After the Ascension of Christ, the B. Virgin exercised her self, in the Contemplatiue life: and as S. Augustine noteth, it seemeth S. Luke doth inferre so much, in saying: that the Apostles persеuered in prayer, with Mary the mother of Iesus. Praier, and meditation being the principal exercises, of the contemplatiue life. Of this exercise S. Basile saith: that it illuminateth the vnderstanding in this life, that it may know what to auoide, and what to follow. He saith also: it is a store house of the holy Ghost, a Iewel of the soule, a delectable garden, a paradise repleate with suauity, and repose. And because this life was such, therefore the mother of God, might the better beare, the corporal absence of her sonne; yet as (S. Ierome saith) she endured often anxiety and griefe, caused by the earnest loue she bore vnto her sonne, and the ardent desire she had to see him.

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This caused the B. Virgin (saith the same S. Hieroſme) to visite oftentimes the places, where her ſonne had wrought the miſtery of our redemption: but eſpecially his ſepulchre. She did not this, to ſeek the liuing among the dead, but to comfort her ſelfe with the ſight of that place, and other places alſo, ſometimes reioycing, ſometimes being ſadde, as the place, and accidēt gaue occaſion. Shee alſo conferred with the Apoſtles, and diſciples, (and eſpecially with S. Iohn and S. Luke the Euangeliſt, her moſt familiars) of the miſteries wich she knew, and were vnknowne to others, as the miſteries of the Anonciation, of the viſitation of S. Elizabeth, of the natiuity and the like, which vnto her was very delightful to rehearſe, and vnto them alſo that heard them. Al theſe were exerciſes of a contemplatiue life.

Hereof it commeth, that the Catholike Church, (gouerned and guided by the Holy Ghoſt) vpon the ſollemnity of the Aſſumption of the B. Virgin, readeth the Ghoſpel, of Chriſt entring into the caſtle of the two ſiſters, Martha, & Mary who lodged him in their houſe. One of them, (which was Martha) was careful and diligent, to dreſſe the meate for him, and his holy Apoſtles, and the other which was Mary, ſtood at his feet, and liſtened to his heauenly words. Theſe two ſiſters, be figures of the two liues, Actiue, & Cōtemplatiue, in both which, the B. Virgin did exerciſe her ſelf. In the firſt, to wit: the Actiue, before the death & reſurrection of Chriſt, and in the other of Contemplation, after his reſurrection. Firſt, in the Actiue, & then in the Contemplatiue; for this is the order muſt he kept, in theſe two liues. Iacob was firſt maried vnto Lya which was bleareyed and then with the faire Rachel. The man that hath been good in the Actiue, shal make a good Contemplatiue.

The time being come in which God had determinated, the glorious Virgin should depart this life, though she were exempt, frō many other general lawes, as from being conceiued in ſinne, to be deliuered without paine, to be a mother, and remaine a Virgin, yet was she not exempt from corporal death, from which the ſonne of God himſelf was not freed. Our Lady had a litle houſe vpon mount Sion, and as Andreas Cretenſis, Archbishop of Ieruſalem, & Nicephorus Calliſtus affirme: she ſtaied in the ſame, from the Aſcenſion of her ſonne into heauen, and from the comming of the Holy Ghoſt, vntil her glorious paſſage out of this life. Venerable Bede ſaith: that the B. Virgin ſpok vnto S. Iohn the Euangeliſt, and enioyned him, not to depart from her, during her life, nor after her death, vntil her body was buried. The B. Virgin deſired this the rather, for that ſome of the Iewes had threatned, to abuſe or doe ſome ignominy, vnto her ſacred body, after her death.

She ſtaying thus in this litle houſe, vpon mount Syon, there came vnto her hart, an ardent deſire, and a liuely loue vnto Ieſus Chriſt, which cauſed in her ſoule, a more vehement and longing deſire to ſee him. The Temple where she had heard him preach did not comfort her, nor the dyning parlour, where she had many times eaten in his company, nor the mount Caluary where he yeeld vp his Ghoſt, nor any other place. Al her deſire, mounted vp to the place where her good, and treaſure was, ſaying with Dauid: *Euen as the art deſireth the fountaines of water, ſo my ſoule longeth for thee o God, my ſoule thirſteth after thee, that art the fountaine of liuing water,*

It is said, that the B. Virgin, had a reuelation of her death, and that the Angel Gabriel brought her the newes thereof. She receiued it (vndoubtedly) with lesse trouble, then she did the message he brought of the Incarnation, and had litle lesse ioye, and content thereof, expecting shortly to see and behold, the diuine essence. It is also said, that she craued some fauours of God, for that time, which he graunted. One of them was: that al the Apostles might be present at her passage, and though it be doubted, whether the B. Virgin, demanded this grace, and fauour of her sonne, yet is there not doubt, but that it was graunted. Dionisius in his Book *de Diuinis nominibus*, Saint Iohn Damascen in a sermon he made of this mistery, and Iuuenal Bishop of Ierusalem, in a relation vnto the Emperour Martianus, affirme and say: That al the Apostles were present, at the death of the B. Virgin, except S. Thomas, who came thether three daies after her death.

Our Lord, who in his ten principal commandments, hath put this. Honour thy father, and mother, would also honour his blessed mother, at the time of her death, by bringing thither al the Apostles (from sundry parts of the world, whither they were gone to preach the Ghospel) by the hands of Angels, that they might be al present at her death. His wil was also, that many of the soules of the holy Patriarchs, and many thousands of Angels should at that time discend, as the same S. Iohn Damascen affirmeth. Whereupon our authour taketh occasion to bring in our first parents Adam and Eue speaking thus vnto her: O blessed daughter, our honour, and the honour of al mankind, thou hast blotted out the punishment due vnto our disobedience, we closed vp Paradise from men, and thou hast opened the way, to the three of life. Thou art the bridg whereby men must passe to eternal happines, thou art the ladder, whereby our children doe clyme to heauen. Thy death shal serue thee for a bark, which shal passe thee, through the sea of this world, vnto the hauen of eternity. Thou art happy and blessed, aboue al other women.

Then he addeth the holy Patriarchs which came and say vnto her: o blessed damsel, O Virgin & mother, God hath fulfilled by thee, the promises made vnto vs, thou art shee by whom are accomplished our desires, by whom being deliuered, from the bondes, & snares of death, we enioy eternal life. Arise. O blessed Virgin, why doest thou stay? come, make haste away with them, that long for thy company. The Patriarchs shewed al ardent desire, to see the B. Virgin in heauen. And the Apostles shewed noe lesse griefe, to see the B. Virgin to depart, and leaue them. They could no longer dissemble their sorrow, but enuironing her and weeping bitterly, they said vnto her: O B. mother, stay yet with vs a litle longer, doe not abandon and leaue vs as orphans. O mother of mercy, if thou wilt needs depart, then take vs in thy company with thee. These, and the like words we may think the Apostles did say in general, but of S. Peter we may imagine he said thus in particular.

O gracious Lady, if we did not know, that thou goest to raigne with thy blessed sonne, & to enioy the glory thou hast so wel deserued, we should feele grieuous discontent, in thy departure from vs, but it comforteth vs much, to consider whither thou goest, yet this comfort cannot keep our eyes from shedding fountaines of teares, nor our voice from hoarsnes, nor our harts from fainting,

ting. Thou doeſt part ô bleſſed lady, and goeſt to enioy with thy bleſſed ſonne, and our maiſter, eternal felicity, in the kingdome of heauen. Thou leaueſt vs in this world, which is a craggy deſert, and a vale of teares; what can we doe heere without thee? Thou art our refuge, our defence, our conſolation, if thou forget vs, al theſe things faile vs. If thou wilt not ſtay with vs, (it is not iuſt we ſhould requeſt it) yet let vs goe with thee, for our life without thee, shal be a continual plaint and ſorrow. Theſe and ſuch like words we may thinke S. Peter did vtter with other of the Apoſtles, being ſo diſconſolate for her departure from them. The B. Virgin, feeling the grief that al the other felt, we with reaſon may imagin that she did anſwere vnto S. Peter, and the reſt as followeth.

It is not conuenient (deare friends) that you should thus augment the grief I feele for my departure from you. If you loue me, be not grieued that I leaue a world, repleat with ſo many troubles, to goe to heauen, a place of eternal reſt. If I haue heer comforted you with my preſence, and my conuerſation, be aſſured, I wil remember, and help you in that place with my continual prayers, hauing you then alſo in preſence, euen as I haue you now; I shal shew the tender affection of a mother, to helpe you in al thing that you shal haue need of. Therefore children leaue of weeping, dry your eies, take a good hart, and be of good courage; for it is neceſſary, that you accomplishe the work already begun, in preaching the Ghoſpel, commended vnto you by my ſonne. One thing only I requeſt of you, being the ſame my ſonne enioyned at his laſt departure, that is that you loue one an other. He shal loue you as a maiſter, and I as a mother. Farewel my deare children. Iohn my ſonne, of thee I take my laſt farewel alſo. The bleſſing of God, and mine, be with, you al. This I ſuppoſe te B. Virgin might ſay, giuing them her benediction, as the cuſtome was of ancient parents in the old teſtament.

S. Iohn Damaſcen ſaith: that the Apoſtles began to ſing Hymnes to the praiſe of God, and of his mother. The ſame authour ſaith: that Ieſus Chriſt appeared to his B. mother; and ſaid ſweetly, and louingly vnto her: Come my deareſt mother vnto my glory. *Ariſe thou faireſt of al women, behold the winter is paſſed, and the deſired, and flouriſhing ſpring is come. Thou art faire ô my loue, and there is no ſpot in thee.* The Virgin anſwered: O my bleſſed ſonne and my God, into thy hands I commend my ſpirit. And hauing ſaid thus, she yeelded vp her Ghoſt, the pure and cleane ſoule being ſeparated, from the vnſpotted, and pure body.

The Apoſtles ſeeing the Virgin to be dead, wrapped the B. Body in whit linnen, very reuerently, and laid it vpon a Beere. A graue was already prepared in Gethſamini, and a ſolemne proceſſion was appointed, in which the Apoſtles the diſciples, and other deuout people (with many Angels) went, euery one ſinging Pſalmes and Himnes after their manner. The enuy of the wicked and obſtinate Iewes was not yet extinguished, who deſired to diſturbe, and hinder that holy worke, and eſpecially one preſumptuous wretch, more malitious then the reſt, came neer to the Beere, with entent to caſt the body of the B. Virgin vnto the ground: but before he touched the ſame, he felt the chaſticement of God (as S. Damaſcen, and Metaphraſtes ſay) for the arme of that raſhe, and wiched fellow, dryed vp and withered; yet he repenting of his

his errour committed, and doing pennance for the mischeif he intended to haue done, was made hole. When others that had been as peruerse as hee, saw this miracle, they were much astonied, so that the Apostles without any further impediment, might peaceably bury the blessed body.

Saint Iohn Damascen recounteth also, that which befel afterward, making it cleare, that the B. Virgin was borne to heauen both in body and soule. He relateth it in this manner: It is a thing wel knowen to al, how the Emperour Martianus, at the beginning of his Empire, mooued by the prayers of the Empresse Pulcheria his wife, builded in Constantinople, certaine Churches to the honour of our Lord Iesus Christ, and of his saints. Among other Churches, one was dedicated to the B. mother of God. The Empresse had a desire, to haue the body of the mother of God, brought vnto that Church, imagining it to be at Ierusalem, in the Church of Gethsamini, which was built vnto her honour. At that very time was celebrated a general Councel, at the instance of the Emperour Martianus, at which Iuuenal Bishop of Ierusalem was present. He was called before the Emperour, the Empresse being by, and they told him: that they both had desire, to haue the body of the B. Virgin translated from the Church of Gethsamini, vnto Constantinople.

Iuuenal hauing heard their request said: We know by an ancient and certaine tradition, that at the time of the passage, of the B. and glorious Virgin; al the Apostles, that were dispersed in diuers parts of the world preaching the Ghospel, were in a moment by the ministery of Angels brought to be spectatours of her holy death: when they came where the B. Virgin was, there was heard the sweet songs of Angels. When the B. soule was seperated, from her most pure body, yet ceased not the heauenly harmony, vntil that the Apostles, (who furthered the same musicke, with their voices, intermixed with plaints, and sighes) had carried it into Gethsamini, and there laid it in the graue. And though the body was enterred, yet ceased not the Angelical melody, but celestial Hymnes were heard, three daies together; after which time, that sweete harmony, was not heard any more.

The Apostles that were there present, enioyed that celestial musicke, and there wanted only one of them, which was S. Thomas, who came at the three daies end, & was very sorrowful, for that he had not been present, at the death of the mother of God. Wherefore, he besought the other Apostles instantly, to open the graue for him, that he might yet see, and doe reuerence, to that holy body. The Apostles yealded to his request, & opened the graue, but they found not there the glorious body, only they found a most sweet sauour that recreated al those that felt it, and the linnen clothers where in she was laid, and nothing els. The Apostles remained astonied at this meruaile, al of them affirming that our Lord, who had taken flesh of her, and was made man, in her chast wombe, would haue her priuileged in this, to raise her before the general resurrection, and to bring her to heauen, both in body and soule.

Moreouer, Iuuenal said: This miraculous wonder, was not seen of the Apostles only, but there was present Timothy Bishop of Ephesus, and Dionisius Areopagita, both of them being disciples of S. Paul. There was also the diuine Hierotheus, and many other saints, which were witnesses hereof. Then closing

sing the sepulchre, they were deuided, vnto their holy exercises. When the Emperour Martianus, and the Empresse, heard this wonder, they desired the Archbishop Iuuenal that they might haue seen the sepulchre, into which, the body of the glorious Virgin had heen put. And so those relikes were translated from Ierusalem to Constantinople, and were placed in the Church builded in the honour of the B. Virgin, and afterwards they were deuided, & sent into sundry parts of Christendome. This was the relation of Iuuenal Archbishop of Ierusalem, made vnto the Emperour Martianus, and it is recounted by S. Iohn Damascen. It is read also in the Breuiary of Pius 5. and is the Catholike verity, for the Church hauing receaued it for tradition, none ought to doubt but that most B. Virgin, was assumpted into heauen, both in body and in soule.

S. Bernard yeeldeth a reason which ought to satisfy any reasonable man, & is this: That God hauing discouered and reuealed the bodies of many saints, which lay hid in diuers places, that they might be honoured of faithful beleiuers; if the body of the B. Virgin had been in earth, he would also haue had the body of his glorious mother knowen, that deserueth so highly to be honoured. For it being not certainly knowen, where that body, or any part thereof is, in any place of the world, although there be found and knowen some relikes of her garments, the consequence followeth: that her body is not to be found in earth but only in heauen.

Therefore, euen as when the sunne drawing the vapours vp from the earth, they doe not stil remaine aboue, but being conuerted into water, they returne in great aboundance, & moisten the earth, making it fertile; So let vs vndoubtedly beleiue, that the sonne of Iustice hauing drawne the B. Virgin into heauē, and placed her aboue al the quiers of Angels, that she is not forgetful of vs; but rather, that she doth diligently procure for vs, the raigne and showers of Gods grace from heauen, which recreateth, & refresheth our soules, & maketh them fertile; of which God of his goodnes graunt we may be al partakers. Amen Nicephorus Callistus, in his 17. book, and 28. chap. of his Eccleasiast: history saith: that the aboue named Emperour Martianus, procured the feast of the Assumption of the glorious Virgin to be celebrated on the 15. day of August.

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## *The life of S. Agapitus Martyr. August. 18.*

*Salomon saith of himself, in the book of Ecclesiasticus*: that being a yong man, before he passed his youth in vanity, he sought, and found wisedome. *Of the same might S. Agapitus the Martyr boast, for being a yong man, he sought after God, who is the true wisedome, and before he was caried ouer vnto youthly vanities, he found him. His life was written by Ado, Archbishop of Treuers, in this manner.*

SAint Agapitus was borne in Preneste, called at this day Palestrima, a citty of Italy. He being fiteen yeares old, and seing, that in the persecution Aurelianus made, the Christians flying wandred in the woods, and mountaines, and hid themselues in caues, & in the graues of dead men. He who had been instru-

cted in the faith by a Prieſt called Porphirius, and had alſo learned of himſelf, to be conſtant and couragious, did not auoide this perſecution by flight, but voluntarily preſented himſelf before Aurelianus, and confeſſed that he was a Chriſtian, Baptiſed, and ſo intended to be vntil death.

The Emperour wondred, to ſee ſuch courage in ſo yong a man, and commanded he should be chaſticed like a child, thinking thereby to terrifie him, whereupon, he was very cruelly whipped. But for that he continued conſtant, as at the firſt, he committed him to priſon, & gaue charge to a Iudge called Antiochus, either to make him ſacrifice to their Gods, or els with tortures to put him to death. Firſt he commanded, that no meat nor drinke should be giuen him, and ſo he continued foure whole dayes, in extreeme hunger, almoſt famiſhed. On the fift day, the iudge called him before him, and finding him as conſtant as at the firſt, he cauſed a veſſel ful of burning coles, to be caſt vpon his head: The holy yong man yeelded thanks vnto God whileſt he was in this torment, and ſaid: It is fit, that this head, which is to be crowned in heauen, be purged with fire on earth. The crowne of glory, shal be the better fitted vpon the wounds receaued for the loue of Ieſus Chriſt.

After this, the holy youth was whipped againe, which wounded al his body, and moiſtened the earth with his bloud. When it ſeemed the officers were neer tyred, with whipping the bleſſed martyr, the iudge not knowing wel what to command, took in hand a new torment. They hanged him by the feet, and vnder his head they made a great fire putting things thereon to make an exceeding thicke ſmoke, which neer ſtifled the holy Martyr. This was ſcarce finished but another was prepared, and was this: his body being al ouer, wounded and raw, they powred vpon him ſeething, and ſcalding water. The valiant yong man, ceaſed not to giue God thanks for this fauour and grace, in increaſing his torments, for he was aſſured, that by this meanes, his glory should be augmented. The iudge was much troubled, to ſee a yong man, ſo conſtant and couragious, and as diſpleaſing it was to him, to heare him yeald ſuch thanks to Ieſus Chriſt. Wherefore, they beate him on the mouth, and on the face, til they broke his cheek-bones in ſonder. It ſeemed the iudge would bend no more this fury againſt Agapitus but againſt Ieſus Chriſt, who he ſo deteſted, that he could not endure, to heare him named. But for this cauſe, the ſame Ieſus Chriſt permitted a diuel to make him fal head long from the ſeat wheron he ſatte, and ſuch was his fal, that it depriued him of his life.

The Emperour was certified hereof, and being determined to take reuenge vpon Agapitus, for the death of Antiochus, commanded he should be caſt vnto the wild beaſts to be deuoured, that when they had depriued him of his life, their bodies might be his graue. He being caſt vnto the ſauage beaſts, they touched him not, but humbled themſelues vnto him, and lay meekly at his feet. The cruel Emperour ſeeing this, commanded he should be beheaded. Whereupon the officers [illegible] of the citty, executed the ſentẽce giuen, and beheaded him. His body was [illegible] by night by certaine Chriſtians, and buried in a tombe of ſtone, a mile from that place. The Church maketh a commemoration of S. Agapitus on the day of his martyrdome, which was: on the 18. of Auguſt. In the yeare of our Lo[illegible]374. (Baronius ſaith 375.) Aurelianus being

being Emperour. It is ſaid: that the body of S. Agapitus is at this preſent, in the city of Parma in Lombardy.

## *The life of S. Bernard Abbot. Auguſt. 18.*

*THE fauour and beauty of Ioſeph the ſonne of the Patriarch Iacob was ſuch: that his Lady, the wife of Putiphar, a chief man, in the court of King Pharao, and which had bought him of the Iſmaelites, vnto whom his owne brethren had ſold him ſolicited, and importuned him to ſatisfy her luſt, and diſhoneſt appetite. He to be deliuered, and made free, from that importunity (it being Gods ordinance) was shut vp in priſon for many daies, from which afterward, he was deliuered with honour, and became by occaſion thereof, to be Prince of Ægypt.*

*This hiſtory fitteth wel vnto S. Bernard. For as Ioſeph was very beautiful and of good feature, and fel into euident danger. So he was many times tempted by women of euil life, who enticed, and ſollicited him to fal into ſinne, but he to auoide that danger, did like Ioſeph, that is: he went voluntarily into a priſon, and cloſed himſelf in a monaſtery of the order of the Ciſtercians, and took the habite. He perſeuered therein, obſeruing the rules of that holy order, vntil that, as Ioſeph, became Prince of Ægypt: euen ſo he by death, departed out of the priſon of monaſtical life, and went to be as a Prince in heauen, hauing therein a place, of ſingular eſtimation and account. His life, collected out of that which William Abbot of S. Theodore, and Bernard Abbot of Bona vallis, and Godfrey a monk of his order, and his notary wrote of him, was in this manner.*

SAint Bernard was a frenchman, of the country of Burgondy, & was borne in a place, called Fontanus. His Father was called Teſcelinus, and his mother Aleida, both of them of noble houſes. His father exerciſed himſelf in military affaires, and obſerued wel the document of S. Iohn Baptiſt, which he taught certaine ſouldiers, who demanded of him what they should doe to goe vnto heauen, which was this: That they should doe no wrong to any man, & be contented with their wages. So Teſcelinus without hurting his neighbour, and being careful to pleaſe God, bore honourable offices in the warre. Aleida his wife, who was alſo very deuout & vertuous, had ſixe ſonnes, which were al monks, and one daughter, who hauing had a huſband, by his licence, was made a nonne. When Aleida was deliuered of a ſonne, she took him in her armes, and offred him to Ieſus Chriſt, giuing them ſuck of her owne breſts, & withal teaching them, her good & vertuous manners. When she weaned them she gaue them vſual meats, that they might begin to liue the life of religious men: and it ſeemed, she brought them vp, to liue rather in the deſert, then in her owne houſe.

When she was great with child of S. Bernard, she dreamed: that she bare in her wombe, a litle white dogge, that barked loude. She told this dreame to a holy man, who ſaid vnto her: Thou shalt be mother to a very good dogge, that shal keepe carefully, the houſe of our Lord, and shal barke aloude against his enemies, for he shalbe an excellent preacher, & shal cure many with his holeſome tongue, and with his preaching of celeſtial doctrine. S. Bernard being

yet a litle child, and hauing an extreeme head-ache, an old woman came to heale him, with her enchantments, and charmes which she vttered. The holy yong man repleat with Gods ſpirit, thruſt her away, refuſing her helpe; and this was ſo pleaſing vnto God, that he reſtored him to perfect health.

S. Bernard being in a Church in the night before Chriſtmas day, about the time of mattens, he had a great deſire to know the very houre of our Sauiours birth, Ieſus Chriſt himſelf appeared vnto him, in the forme of a child newly borne, which gaue him great content, as wel to ſee that Lord, ſo much deſired in the world, and ſo worthy to be ſeen, as alſo to know certainly what houre Chriſt was borne. This was the cauſe, that he was afterward ſo deuoute vnto this ſollemnity, as appeared by many works he wrote thereof. He being now come to the age of twenty yeares, and trauailing about ſome occaſions, which he had, the miſtris of the houſe where he lodged (ſeing him yong, & beautiful was enamoured of him; and when S. Bernard was gone to bed, forgetful of her credit, and honour, she went toward the chamber where he was. He perceiuing her comming, & conſidering the ſpeaches she had vſed, imagined what her entent was: wherefore he began to cry: thieues, thieues. The other gueſts in the houſe, riſing at the noiſe, the woman was compelled, to returne to her owne chamber. This the woman did twiſe that night, perſiſting ſtil in her lewd intent: thincking the yongman had imagined thieues to haue been there indeed, & that therefore he called out: but she hoped to reſolue him of that doubt if she might come to ſpeak with him, and alſo, to work him, ſo as to bring him to her wil. But S. Bernard ſuſpecting her ſtil, aſſoone as he heard her come neere him, cried out: that thieues would robbe him, and ſo he was defended, and freed from her, that she could not come to ſpeak a word.

When day came, he went on his iourney, and ſome that trauailed with him, demanded if he dreamed when he cryed out thieues the laſt night, for that they comming to him found not any. S. Bernard anſwered: It was not a dreame, for a woman came to robbe me of my chaſtity, which is a treaſure irrecouerable, if it be loſt. But leaſt he should waxe proud, & be puffed vp, God permitted him to haue a grieuous temptation of diſhoneſty, which was by this occaſion. A beautiful woman paſſing by him, he gazed at her, and viewed her wel, whereby he was ſo grieuouſly tempted, that he was as it were burned in a furnace: yet recollecting himſelf, and being aſhamed thereof, he held downe his eies, deuiſing ſome meanes to chaſtice his body, at it deſerued, and to free himſelf from this temptation. It was in the winter ſeaſon, & S. Bernard went into a garden, where was a pond, not wholly froſen: He ſtripped himſelf, and went in ſtaying there til he was almoſt froſen to death. But by the helpe of God (by whoſe inſpiration he had done this) he eſcaped with life, and was freed from the temptation.

He perceiuing, that by reaſon of his comely feature, the diuel incited women to make warre againſt his chaſtity, and to molleſt him, to free himſelf from al danger, he reſolued to enter into religion. His mother called often to remembrance the dreame she had of him, when she was with child, to wit: that she had in her wombe a litle white dogge. She ſtudied on the declaration, that the ſeruant of God had made, telling her, that he should be a great preacher. Wherefore, she deſiring, to haue the dreame fulfilled, ſent her ſonne Bernard vnto

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to the ſcoole, when he was but yong, that he might learne humanity, and be inſtructed alſo in diuinity. The youth that had a good wit, (being alſo holpen by Gods grace) profited much in a short ſpace.

S. Bernard had a great inclination to the ſeruice of God, and shunned as much as he could, al ſecular buſinnes. He delighted much to be ſolitary, and ſeldom was he ſeen out of his ſtudy, or out of his houſe. He was very charitable, and obedient vnto his father and mother, peaceable, and beloued of al people. He was honeſt and shame ful, and of few words, very deuout, and continual in his prayers. He was ayded herein by his good, & vertuous mother, who though she remained in the world, yet she lead a religious life, for her modeſt attyre, and temperate dyet, her shunning al vaine and worldly delight, and the taming of her flesh with faſting, watching, and haire cloth, her many prayers, and almes-deeds can argue noe leſſe.

The holy woman being thus employed, and enciting her ſonnes, eſpecially S. Bernard to imitate her in her vertuous deeds, departed out of this life. At the time of her death being in extremity, the religious men were come, after the cuſtome of that country, and ſong the reſponſory, which begineth: *Subuenite ſancti Dei*, and others, which the Church hath ordeined for that time. Whileſt the religious men ſong, the good woman ſong alſo with them, and ſo her voice failing, by litle, and litle, she rendred her ſoule to God.

The death of the mother, was a great motiue vnto S. Bernard, to make him conſider the vncertaine vanities of this world, and to fly from them, by cloſing himſelf in a monaſtery. He had a great affection to the order of the Ciſterciens, which had been inſtituted 15. yeares before, by a holy Abbot Robert vnder the rule of S. Benedicte, adding ſome conſtitutiõs thereto. It was approoued by the ſea Apoſtolik, in the yeare of our Lord 1098. and vnto it was guiuen and granted many priuiledges. S. Bernard determined to enter into this order: & though he was not any principal authour thereof, yet he increaſed it, and made it more famous. Before he took the habite, he talked with his brethren, and ſome of his friends, and though they were contrary vnto him at his conuerſion, yet he alleadged ſuch authorities, and reaſons, that he conuerted them, and led with him 30. perſons, to be made religious men.

When they were going to the monaſtery to make their aboad, the elder brother of S. Bernard called Guido, ſaw their yonger brother Minardus, playing with other children of his age in the ſtreet. Guido called him, and ſaid: Minardus, we be going into religion, al our goods shal remaine vnto thee only. The youth anſwered: you take heauen for your part, and leaue earth for me. This portion is not iuſt, nor equal, neither can I hold my ſelfe contented with ſuch a match. Minardus after this ſtaied a while with his father, but at the end he entred into religion, as his brethren had done.

When S. Bernad entred into religion, he was 23. yeares old, and it was in the yeare of our Lord 11[illegible]. He was fully adicted to the ſeruice of God, and his hart was ſo wholly fixed in him, that he ſeemed ſcarſe to haue the vſe of his ſences any more, for the yeare of his probation or nouiceship being paſſed, he could not tel of what the rooffe of his cel was, or whether it was couered or not. In the Church were three windowes that gaue light, yet he perceiued not, that

there was any more then one. His ſoule, and the powers thereof were ſo occupied in meditation on heauenly matters, that ſeing, he ſaw not, and hearing, he heard not. He talked ſometimes to himſelf and ſaid: Bernard, Bernard, to what purpoſe art thou come into Religion? He laboured to imitate Ieſus Chriſt of whom S. Luke ſaith: that he began firſt to work and then to teach. So S. Bernard did worke firſt himſelf, before he inſtructed others to doe it.

Robert who had been the founder of this oder, and had giuen the habite to S. Bernard, and to the other which came with him, was yet aliue. And becauſe ſome of the brethren of S. Bernard had wiues, who were licenſed, to take the habite of the order, it was ordeined: that there ſhould be a monaſtery of nonnes built, into which, thoſe women might retyre, and ſuch other women alſo, as deſired to liue a vertuous life, in that rule, & order. The new religious company encreaſed daily, and new monaſteries were built continually.

Robert deſired to build a monaſtery in Clareualle, which is in the Prouince of Lãgonienſe, in Gallia Celtica. And becauſe he ſaw in S. Bernard great ſignes of vertue, and prudence, he gaue him the charge, to build the monaſtery, and created him Abbot of it; ſending many religious men to ayde, and aſiſt him, and withal to be vnder, and obedient to him. Though ſome of them were elder then S. Bernard, more ancient in Religion, and more healthful, (for S. Bernard was very ſicly, by reaſon of his ſtricke life, and auſtere penance) yet none of them grudged, or were agrieued, to haue him for their ſuperiour, they ſeing him to ſurpaſſe them in thoſe quallities, that were requiſite in a prelate.

S. Bernard being placed in that dignity, and beginning to found the monaſtery, he had many difficulties, and lettes, eſpecially, a great dearth. Sometimes he was in that want and neceſſity, that he, and his monks had no other thing to eate, but the leaues of trees ſodden, and bread made of Barley. Saint Bernard was troubled at this himſelf, but he was much more ſorrowful to ſee his monks endure ſuch hard afflictions. Though his meat was ſuch, yet did he not therefore leaue his hard pennance. He thought al the time loſt, that was ſpent in ſleep, though he ſlept but litle. He reprooued them that ſlept much, eſpecially if they ſlept in rude manner, or ſnorting, for that (ſaid he) proceeded of negligence.

He ſaid he would haue al thoſe that were already entred, or were to enter after into his monaſtery: to vnderſtand and know, that the ſpirit only is to enter into Religion, and the body is to ſtay without, and this he aduertiſed them of, giuing them to vnderſtand, that in Religiõ, they were not to ſeek for any commodity, or eaſe for the body, but to vſe al diligence for the ſoule, that she may ſtil goe, increaſing from vertue, to vertue, and obtaining more grace. He commended much courſe clothing, and peeced the torne and broken, reprooving thoſe that wore them filthy or ſpotted, ſaying: that the pouerty, not the ſluttiſhnes pleaſed God.

Then he began to preach, and he made moſt wonderful ſermons, not only for the ſpirit of them, but alſo, for the profound learning, and knowledge he showed in them. To ſome of his friends demanding where he had ſtudied ſo much, he anſwered: that he learned al by prayer, and meditation in the fields, & that he had no other inſtructour in holy writ, but Okes, and Beech trees. It is apparant

rant by the writings which he left, that his knowledge came from heauen, seing al that he saith, or writeth, is grounded vpon places and testimonies of holy writte. He conferreth one with another, with admirable cunning, al directly to the purpose, so that they seeme to be pearles set in Gold. He wanted not also floures of Rhetorike, in such places as might make his orations and sermons more gracious, and acceptable.

On a time, as he preached, some good concepted thing came into his mind, yet he intended to keep it for another sermon. Then thought he that one said in his eare: Whilest thou keepest in this conceit, there shal no other be giuen vnto thee; & so he vttered it forthwith. In another sermon, at which was great concourse of people, (because his doctrine was acceptable to al) he was tempted with vaine-glory; thinking he heard one say: Behold, what a company of people, and how willingly they come to heare thee. He staying a while, thought not to haue preached; but imagining it might be the craft of the fiend, to endeauour to draw him from the pulpit, to hinder thereby the profit of soules; he looked bakeward, and said vnto him: I began not the sermon for thy sake, & much lesse wil I leaue it for thy cause, and so he prosecuted, and ended his sermon. The father of S. Bernard was yet aliue; and hearing the report of the austere life, that he, and his other sonnes led, & how they encreased daily in vertue, and holy workes, he had a desire to take the same course of life, and putting it in effect, he entred into religion, and there ended his life blessedly.

The sister of S. Bernard being maried, remained stil in the world; and one day, she went vnto the monastery to visite him. He being certified, that she came in great pompe, and gorgeously apparelled, he would not see her, noe, neither the rest of her brethren, that were in the monastery would look vpon her. Onely one of them was the porter, who bad his sister to depart, and not to stay, to see or speak to any of her brethren, for they were religious men; & she by her attyre, seemed to be rather an infidel, then a Christian; aduising her of her vanity, for couering a peace of clay, to wit: her body, with such curious silke and gold.

She beginning to weepe said: though I be a sinner, yet I know that Iesus Christ dyed for sinners, and because I know my selfe to be wicked and naught, therefore, I come to take counsel of you that be good. Therfore let my brother Bernard come, and I wil willingly doe, what soeuer he shal command, or aduise me S. Bernard vnderstanding this, came with his brothers to see her, and made to her a long speech, of the vanity, and contempt of the world, which was so efficatious, that she returning home vnto her house, altred her life in such sort, as (imitating her mother) she liued in the world, the life of a religious woman. At laste, she did so importune her husband, that he gaue her leaue, to be a religious woman, and so she ended her life in the monastery in blessed manner.

A brother of S. Bernard called Gerardus, was steward, and had the charge to lay out the mony for the conuent. He comming to S. Bernard al sorrowful said: there is no mony to make further prouision, & the monks haue not any thing to eate. Saint Bernard bad him, to trust in the prouidence, and goodnes of God, who would prouide for them. Hauing said this; he went into an oratory to pray, and before he arose, there came to the monastery a great Lady, dwelling by,

by desiring to speake with holy Bernard their Abbot. The saint went vnto her, & asked what her wil was? She replyed: I am come to bring thee this smal present, and to request thee, to pray vnto our Lord, for my husband, who is at deathes dore, and with that she gaue him a good somme of mony. The holy man receiuing it, bad her goe home to her house, for she should find her husband, in health and merry, and so indeed she found him. S. Bernard gaue the mony to Gerard his brother, bidding him not to be two sollicitous and careful hereafter, but to trust, and hope in the prouidence of God, who alwayes prouideth for the necessities of his seruants.

Saint Bernard was a deare and priuate friend to William Bishop of Cataleon, which is now called Chaalon in France; who seing S. Bernard to be sickly, by reason of the austerity he vsed, went to the Abbot Robert, and other principal Abbots of the order, and in humble sort requested them, to commande Abbot Bernard to be obedient vnto him for a while, it being expedient for his health sake, so to be. The request of the Bishop was granted vnto him; and he going vnto S. Bernard, told him of the authority he had ouer him: and commanded him vpon obedience, to depart out of the conuent, and to leaue the gouernment and care thereof, for a tyme. So he placed him in a priuate mans house, & there caused him to be cherished & much made of. A clowne took charge of S. Bernard, who promised to make him strong, & perfectly wel in a short space; and the Bishop commanded the holy man to obey him al things, and to receaue what he gaue him, by way of medicine. Sometimes he commanded him, hard and difficult things, yet the holy saint bore al patiently.

At that time William Abbot of S. Theodore visited S. Bernard (who was the man that wrote his life) who asking him how he did, he said: wery wel, vntil this time I haue been obedient vnto reasonable men, & if perhaps I haue failed in my duty towards them: God in his iust iudgment, hath subiected me to an vnreasonable creature, to the end I may obey him. This authour saith: that S. Bernard in these words passed not his bounds, for before myne eies (saith he) I saw him command him things void of al reason, and which would haue hurt a man in perfect health. As to giue him raw bloud insteed of butter, and oyle instead of water, which things were done without due consideration, (as by proofe was euident afterward) The holy saint receaued al, and affirmed: that he esteemed them for butter and oyle, as they were giuen him.

In the monastery of Claraualle which was not farre distant from thence, (as the same authour saith) might be seen the golde age, in many religious men, apparelled meanly, who employed themselues in the beseest offices, and eate grosseest meates, though they had been famous, and cheife persons in the world, yet none amongst the was idle, Some attended to the building of the house, though it was meane, and low. Others laboured in another kind. Many prayed continually, so that midday seemed midnight, by the great silence that they obserued. It was a celestial thing, to see their vsual, and mutual charity, how they did help, comfort, and pitty one another. Those estrangers that came to visite the monks, were much edified, to see such blessed peoples, as were found in that desolate, and solitaire place. Al this shewed, they had a good guide and Pastour, which was S. Bernard.

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The time came, wherein the holy saint was set free from the obedience of the Bishop. And as a floud, which is staid by some selvse, which hindreth his passage, after the way is opened vnto him, returneth with more force, vnto his former course: euen after the same manner S. Bernard returned vnto his former rigour, and austerity of life. He was so continual in prayer, that when he could not susteine himself any longer, he fel as dead vpon the earth. He vsed the same fastings and other austerities he did before, and though he was very temperate in his dyet, yet he said: it was a torment to him to eate.

He wore a sharp haire-cloth vnder his old, and rent habite: and because at one time it was seen, he left it, least the other monkes imitating him, might fal into some grieuous infirmity; making this their excuse, that Abbot Bernard was sickly, and yet he left it not. Yet S. Bernard was of opinion, that is was good for religious men, to be somewhat sickly, saying: that by infirmity, he had gotten much profitte in vertue, as S. Paul affirmeth: *vertue reteaueth strength, and is made strong in infirmity*. This was the cause, that the most of the Monasteries that he builded, were in lowe, and shadowed places, for he held it not altogether vnprofitable for the soule, if the body were somewhat sickly. Some Phisicians that visited him, wondred at his great strength, and continual paines, he being so weake of nature, for the strength of his body being compared with the austerity of his life, was as if a litle lamb, should tylle the ground with a great plowe.

The greatest grief that S. Bernard had, was a continual paine in his stomack: and though it was sometimes so great, that it inforced him to seeke for remedy, yet ordinarily he bore it out with patience, & recouered. He continewed with the monks in the Quier, at the diuine offices, and alwayes looked cheerfully, though he laughed very seldome. The fame of his holy and vertuous life, learning, and wisedome, being spred abroad, was the cause that he went from the monastery into diuers parts of the world, about the affaires of the Catholike Church, and he brought many of them to a good and happy end. Although he trauelled from one country to another, yet his mind and thoughts were wholly setled, and recollected in God, as might be often seen.

Once he hauing ridden a whole day by the banke of a lake, (accompanied with other religious men,) and being past it, they talked among themselues of that lake or water. S. Bernard hearing their communication, demanded of them where they had seen that lake, of which they talked. They al admired to consider, how free he was from distraction, or once turning his thoughts from his heauenly contemplations, that he hauing ridden almost a whole day by the banke of so great a water, and yet had not seen it.

S. Bernard applyed himself, and fixed his mind thus constantly on high, yet lamented he the instability of mans mind, and heart, which is neuer firmely setled, but wandreth from one thing to another. He making a speech thereof as he trauailed with his monks, by chance a clowne of that country, came into their company. He hearing S. Bernards words, contradicted them and said: that when he prayed, he was neuer distracted, but his mind was euer firmely fixed in his prayer, were it neuer so long. The holy saint (to make him see his errour) said vnto him. If thou canst say the *Pater noster* once ouer, & thinke on

nothing but that which thou saiest, (if thou wil confesse the truth vnto me) I wil giue thee this mule whereon I ryde. The fellow was glad of his bargaine, and thought verily, that the mule was already his owne. He began to say the *Pater noster*, and before he had said half, there came an idle thought into his mind, which made him stay in his prayer, to wit: whether the holy man would giue him, the bridle, and saddle withal. This making him to acknowledge his errour, he confessed the truth, and gaue credite to the words of S. Bernard, concerning the vnquiet wauering of mans mind. Many wonders God wrought by the meanes of this saint, in his passages and iourneys, as curing the sick, and casting out diuels out of possessed persons.

Being once in Pauia, there was brought vnto him a woman possessed with the diuel, that he might deliuer, and help her. The diuel said: thou deuowrer of leekes and onyons, thou shalt not cast me out of my house. S. Bernard caused the woman to be brought into the Church of S. Syrus, who (to doe that honour to S. Bernard, who was lodged in his house) would not heale her, and so they brought her back vnto S. Bernard. The diuel began to iest, and scoffe at him saying: Litle Syrus hath not cast me out, much lesse shal Bernard. When the holy man heard these words he said: Syrus hath not cast thee out, much lesse shal Bernard, but Iesus Christ our Lord shal cast thee out. Then prayed he for the woman who was freed forthwith.

Another time he deliuered a woman from a diuel called an Incubus, which had afflicted her, by keeping her carnal company sixe months. He hauing notice hereof, gaue vnto her the staffe he vsed to carry, and she setting in her chamber, the diuel was not so hardy, as to molest her any more. A monke being kinsman to S. Bernard, departed from his order, and went into another, which was not so straite. The blessed man wrot vnto him a letter, aduising, & willing him, to returne to his order againe. Whilest he wrot, it began to raine; and though the saint was in the open field, without any shelter ouer him, (there falling then a great shower) yet the letter, was not wet at al.

A certaine mane (who whilest he was in the world, was giuen much to gaming) tooke the habite, in the monastery of Claraualle. He had not been long in the monastery, but he had a desire to depart, and to leaue the habite, he was so tempted with the loue of play. S. Bernard vnderstanding his desire, said vnto him: wel, since thou wilt depart to be a gaimster, I wil make thee a stock of mony, but vpon cõdition, that we wil part the gaine betwixt vs. S. Bernard said this vnto him, foreseing that which indeed fel out, & was: that the man falling to play with the mony, lost it al: wherefore he returning to the monastery al ashamed, stood without at the gate. S. Bernard came cheerfully to him, and holding vp the skirt of his habite, bad him to put his part of the gaines therein. The gamster altogether cõfounded said: I haue not gained with the mony thou gauest me, but I haue lost it al, therefore I beseech thee, in chasticement of this my fault, receaue me, and vse me, as the slaue of thy monastery. The saint replied to him courteously: If it be as thou saiest, it is good that al is not lost, and so he receaued him, not as slaue as he desired, but for a religious man, and he liued after this, a holy life.

S. Bernard had also rare, and famous disciples; for a monastery of his order bineg

being builded in Rome, by the name of SS. Vincent, & Anaſtaſius, he ſent thither one to be Abbot, who not longe after, was choſen to be Pope, and was called Eugenius 3. vnto whom he wrote his Book *de conſideratione*. S. Bernard being on a time in Millane, & the Church being vacant, the clergy & people deſired to choſe him for their Paſtour, & Archbiſhop, but he would not accept that dignity, excuſing it; that he could not take on him, ſuch a charge, without the conſent of his monks, to whom he had ſpoken before, willing them, not to agree, or yeeld to ſuch election by any meanes. The like happened to him alſo in Genua. He laboured, and took imeaſurable paines, to make peace amongſt Chriſtian Princes. And though many things occurred in deciding and according them, yet he vſed ſuch diligence, & had ſuch a ſpecial grace, in menaging thoſe affaires, that he brought them ouer to the good and wished ende.

It was an admirable thing he did in a ſchiſme, which began in the Church in his time, at the election of Innocentius 2. and of one Petrus Leo, a citiſen of Rome, who by brwbes, and other vnlawful meanes, had wrought ſo farre with certaine principal and mighty men as that he boldly called himſelf Pope by the name of Anacletus. The true Pope Innocentius, was enforced to depart out of Rome, and went vnto Piſa, where he aſſembled a councel; & becauſe S. Bernard was accounted a very holy man, for the many miracles he had done, the Pope ſent to cal him thither.

When the good father vnderſtood hereof, he conſidering of what importance this buſines was, tooke order with his monks, to ſay many payers for him; ſo he went to the Pope, and viſited him, and being wel informed of al that had paſſed, reuerenced him for the true Pope, and Vicar of Ieſus Chriſt, and after his example, al that were aſſembled in the councel, did the ſame; of ſuch force, is the authority of ſuch a ſaint. This was done, to the great ioy of al the fathers aſſembled thither, from al parts of Chriſtendome; and the Canticle, *Te Deum laudamus*, was ſonge.

S. Bernard reſted not ſatisfied herewith, but went perſonally to viſite the King of France, and reduced him to the obedience of Pope Innocentius; & the ſame he did with the King of England, though ſome Biſhops of that realme gaine-ſaid him, which made the King remaine doubtful: yet S. Bernard telling him, that he would bind himſelf, to render account thereof vnto almighty God, if he would acknowledge Innocentius for the true Pope, the King followed the aduiſe of S. Bernard.

The Duke of Aquitaine, that is of Gaſcoigne in France, continued in his obſtinacy. S. Bernard went to talke with him, but could by no meanes bring him to the obedience of the true Pope. On a time S. Bernard ſaying Maſſe it was told him, that the Duke came to ſpeak with him. He ſent word, that he ſhould ſtay at the Church dore, & not came in, for he held, & accounted him, as an excõmunicate perſon. The holy man celebrated Maſſe, and when he was come to giue the Pax, he took the Bleſſed Sacrament vpon the Patten, thoſe that ſerued him at Maſſe, attending him with lighted tapers, he went out vnto the Duke, his eies, at it were ſparckling fire, with a ſeuere, and ſterne contenance, he ſaid thus vnto him: Thou Duke William wilt not admit our prayers, Behold, here is the ſonne of the virgin, and ſpouſe of the Church which thou perſecuteſt.

Thy iudge, and the Lord, before whom al knees doe bow. See now, if thou wilt deſpiſe him, as thou haſt deſpiſed vs his ſeruants?

The Duke al aſtonied and trembling for dread, fel at the feet of S. Bernard, who touching him with his foote ſaid, Ariſe and ſtand vp, and heare the ſentence of this Lord which I haue in my hands. The Duke aroſe, and kneeling, adored the B. Sacrament, and promiſed to doe al that S. Bernard enioined him and ſo in deed he did. This was the meane which the holy Saint, vſed to accomplish a matter of ſuch importance as this was which he dealt in, and we may piouſly beleiue, that this which he did, was done by inſpiration from God, and therefore it came to good paſſe.

Al France being vnder the obedience of Innocentius, the Pope went thither in perſon, to treat with the King of ſome important affaires; and being neere vnto the abey of Clarauallis, which was S. Bernards, he deſired to ſee it. The King went thither alſo in the Popes company, and when they were within the monaſtery, they wondred at the conuent, and at the monks. The houſe was litle, and built like a poore mans cottage, and the monks were apparelled in old, and courſe garments, with pale, and leane faces, through the auſterity of their life; the dyet prepared for that day bearing witneſſe, which was nothing but bread, and hearbes. The Pope, Cardinales, and Bishops wept, conſidering what great abondance of al dainties they had, and how meanely theſe bleſſed monkes liued. They praiſed God, that had ſuch Angels vpon earth, that by their praiers, others might receaue grace, and fauour of his maieſty.

When the Pope was gone, S. Bernard had an intent to write vpon the Canticles. He began the worke, but could not finish it, becauſe the ſame Pope called him vp to Rome, for that the ſchiſme was renewed in Naples, being fauoured by Roger King of Apulia. S. Bernard went to Rome, & ſaw the Church in peace by the death of Peter Leo the Anti-Pope. The other which was elected on the part of the Anti-Pope, was reconcilied vnto Innocentius the true Pope, by the meanes of S. Bernard. After this, the holy Saint returned vnto his monaſtery, and to his work he had begune, vpon the Canticles.

But the end of his life approched, which he perceiuing, aſſembled his monkes together, and vnto them recommended charity, humility and patience. Then deſired he al the Sacraments of the Church, which are giuen vnto the ſick, and then he rendred his bleſſed ſoule vnto God, being 63. yeares old, in the yeare of our ſaluation 1153. in the time of Frederike the firſt, Emperour. He left 160. monaſteries of his order, founded in diuers countries. His death was on the 20. of Auguſt, on which day the Church celebrateth his feaſt. This holy ſaint did many miracles, both in this life, and after his death, and was canonized by Pope Alexander the 3.

It is ſaid for certaine, that he being very deuoute vnto our B. Lady, ſhe did on a time appeare to him, and ſprinckled his lippes and tongue, with the milk of her moſt chaſt breaſts, and therefore was his ſpeach ſo ſweet, and affable, as his writings declare.

It is alſo ſaid of him, that before his death being ſick he was rapt into a traunce, and preſented before our redeemer, and Sauiour, before whom the diuel came and accuſed him of ſome faultes. S. Bernard ſuffred him to ſay al

he

he could, and when he had no more to accuſe him of, he ſaid: I confeſſe, I am not whorthy to enter into heauen, by my owne merits, yet I know my Lord Ieſus Chriſt hath inought to ſaue me by. For firſt he is the true and natural ſonne of God. Secondly he hath purchaſed my ſaluation, by the merits of his holy paſſion. Laſtly I know alſo, that he is ſo gratious, and merciful, that as he doth inherite it, in that he is the ſonne of God, ſo of the other right he hath, he is content, to impart the benefit thereof vnto me.

Let vs al ſeek the ſame with this glorious ſaint, that endeauouring to imitate him, in his vertuous works, doing pennance for our ſinnes, in this world, we many attaine, and come vnto his company, in the life euerlaſting.

## *The liues of Saint Timothy, Hippolitus, and Symphorianus Martyrs. Auguſt. 22.*

SAINT Paul ſpeaking in the perſon of good men, that truly ſerue God, and deſire to be ſaued, ſaith: If we hop in this life, and heare expect our reward for ſeruing Chriſt, we be the moſt miſerable of al other. The truth of this ſentence is ſeen, by that which appeneth and falleth out often in the world. The which is ſeen at this preſents, in that the ſeruant of Chriſt be more afflicted, more feeble, more poore, and more perſecuted, then any other. If perhaps, they haue one good day, they be ſure, to haue many euil for it. If a little content enter in at one gate, or ſome ſmal thing fal out to their liking, let them arme themſelues with patience, for they shal haue many diſtaſters and diſtikes, enter preſently at another. It is not meet, that we that liue now ſhould lament our afflictions, for the ſame was their caſe that lined before vs.

The Apoſtles themſelues, being ſuch good and holy men, as this world was not worthy of, yet they labouring to doe good vnto al, by preaching, by healing the ſick, caſting out diuels, raiſing the dead, and by the admirable example of their liues, ſhewing themſelues, chaſt, humble, temperate, patient in tribulation, and ſuffring wrongs (which was the cauſe, that many Idolaters) as Saint Iohn Chriſoſtome ſaith (were conuerted, being perſuaded, that God would not ſuffer and permit ſuch perſons, that lead ſuch a life, to be in an errour, but believed, that the God which they preached, muſt be the true God) yet the world perſecuted them and took away their liues, by diuers martirdoms.

The ſame happened vnto the Martyrs, which ſucceeded the Apoſtles. They endeauored to imitate them in good life, and the world ſought to make them equal to them, in putting them to death, making them to end their liues by ſundry torments, euen as they had done vnto the Apoſtles, yet not with ſtanding as there euer hath been, ſoe there ſhal be good men in this world becauſe there ſhal ſtil be ſome which ſhal place their hop not in this life, but in the other. For they knowing wel, the worſe their eſtate is in this world, that the beter it ſhal be in the other, therefore they be not wearied, nor goe not backward in the ſeruice of God.

Of this we haue the example of three martyrs, of whom the Catholike Church celebrateth the feaſt, vpon one and the ſame day. And though they were martyred at diuers times, and by diuers tyrants, yet al three, aymed at the ſelf ſame end, which was, to confeſſe Ieſus Chriſt for the true God, and to looſe their liues for his ſake, being aſſured, that looſing their cor-

*poral life for him, they should gaine eternal life in heauen. The names of theſe ſaints, were, Timothy, Hippolitus, and Simphorianus.*

IT is read in the life of S. Silueſter the Pope, that S. Timothy was borne in Antioch, and was a noble man, and very rich. Alſo that he was very learned in Diuinity, in ſo much that he preached openly, whereby he was the conuerſion of many. He came to Rome in the time of Valerius the Emperour Melchiades being Pope that time. He lodged in the houſe of Silueſter, who was afterwards Pope, and a great ſaint. He preached one yeare in Rome, and conuerted many to the faith of Chriſt, and for that cauſe he was taken by Tarquinius the gouernour and put into priſon.

On a time he was brought before the iudge, who ſeing him to be conſtant in his faith, and religion, cauſed him to be beaten there times with great cruelty, and his body to be then rent and torne with certaine inſtruments of iron, and after to be couered ouer with vnſleckt lyme. He put him to other torments as rigorous as theſe, and laſtly, head was cut of.

His body was buried by S. Silueſter, in the way Oſtenſis, neer vnto the graue of S. Paul the Apoſtle. Tarquinius hat notice, that Timothy had been lodged in the houſe of Silueſter, and imagining, there might be left good ſtore of gold and ſiluer, brought by him from Antioch, cauſed Silueſter to be apprehended. As he was going to priſon, he ſaid, my empriſonment shal not be long, for that he which hath committed me, shal liue but a while, and euen ſo it came to paſſe. For Tarquinius eating of a fish that very euening, a bone thereof ſtruck croſſe in his throat, and choked him. So S. Silueſter was deliuered out of priſon, God preſeruing him for his further ſeruice, as wel appeared: for after this, he come to be Pope.

The death of S. Timothy, was on the ſame day, on which the Church doth celebrate it, to wit, on the 22. of Auguſt, in the yeare of our Lord 310. Galierius being Emperour. (Baronius ſaith, 311. Conſtantius being Emperour)

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## *The life of S. Hippolitus Martyr. Auguſt. 22.*

IN the perſecution of Alexander, Hippolitus a Prieſt was apprehended in the citty of Oſtia, vpon Tyber, who ſuffred diuers torments, and at the laſt had iudgment to be beheaded. At this execution, were preſent a great company of people: many of them, he knew to be Chriſtians, by the teares they shed, to be depriued of their preacher, and inſtructor in the faith of Chriſt, and therefore he began to preach vnto them, making a wonderful exhortation to moue them, to be conſtant in the faith of Chriſt, vnto death, and not to fayle from that which had been preached by the Apoſtles, SS. Peter, and Paul, and by other holy ſaints that ſucceeded them, and which the holy Romane Church did approoue. He exhorted them, not to be daunted, nor diſcouraged, though they ſaw ſome for

their

their conſtancy, to be tormented; for why the torments paſſed ſoone away, but the reward, which God giueth for the ſame, laſteth eternally. Theſe, and the like ſpeaches, vtterd S. Hippolitus, encouraging them to conſtancy in the faith, and ſo he was beheaded, on the 22. of Auguſt, about the yeare of our Lord, 230. Alexander Seuerus being Emperour.

## *The life of S. Simphorianus Martyr. Auguſt. 22.*

SAint Gregoire Bishop of Towers ſaith: that S. Simphorianus liued in the time of the Emperour Aurelianus, and that he was a frenchman, of the prouince of the Hedui (now Burgundy) and borne in the citty of Auguſtodunum (now Autun) neer vnto the riuer Sequana (now called Sonna) His fathers name was Fauſtus, and was a Chriſtian, as his ſonne was: who being very yong, paſſed many old men, in behauiour and diſcretion.

It happened, that in this city, the pagans kept a feaſt vnto the goddeſſe Venus, and carried her ſtatue, through the ſtreetes. They brought it, before a gouernour called Heradius, al bowing themſelues, and doing reuerence vnto that ſtatue. The holy yong man Simphorianus was preſent alſo. The gouernour commanded him to adore it, and he refuſed, wherefore, he was reuiled, tormented, and thruſt into priſon. Certaine daies after he was taken out, and brought before an Idol, they perſwading him al they could to doe ſacrifice. Simphorianus ſaid vnto the gouernour; Euen as the God whom I adore, knoweth & wil reward the ſeruices done vnto him, euen ſo he knoweth, & wil chaſtice the offences, that be committed againſt him, therfore perſwade me not to adore any other God but him. And though thou (Heradius) by this occaſion shal take away my life, I make ſmal account thereof, for ſure it is, that I muſt looſe it one time, or other. Thou perſwadeſt me to ſacrifice vnto this Idol, & makeſt me faire offers if I wil doe it. It make no reckoning of thy offers for that the Chriſtians, by deſpiſing, al things, gaine al things. Earthly riches, be like a veſſel of glaſſe, they make a shew of beauty, & doe pleaſe outwardly, but they be brickle, and ſoone broken. I wil not looſe God, who is eternal goodnes, for a few of thy goods, which shal paſſe eaſily and ſpeedily away.

The gouernour ſeing the conſtancy of Simphorianus, commanded he should be put to death, as a contemner of the Gods, whom he coud not by any meanes be brought to adore. When the holy ſaint was led out of the citty to his death, his mother ſtood vpon the walles and ſaid: My ſonne, remember the life euerlating, behold the heauens, fixe thy hart on Ieſus Chriſt that reigneth aboue. Conſider, thou doeſt not by dying for his ſake looſe thy life, but thou doeſt exchange it for another, that is better. So S. Simphorianus was beheaded, and the Chriſtians buried his holy body. His martirdom, was on the 22. of Auguſt, in the yeare of our Lord. 276. (Baronius ſaith 273.) in the raigne of Aurelianus the Emperour.

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## The life of S. Bartholomew Apostle. August. 24.

THE holy man Lot lodged in his house two Angels, not knowing who they were, for they comming to destroy Sodome, for the abhominable sinnes thereof, and to deliuer Lot, and his friends, out of that calamity, they appeared in the shape of two beautiful yong men. The citizens of the towne assoone as they had knowledge, that Lot had receiued two yong men, they came thither yong and old, and inclosed his house round about, and demanded to haue the two yong men for to satisfie their euil and wicked intent. Lot was much displeased that they should suffer any wrong or abuse, he hauing receiued them for his guestes. Therefore he offred to them his two daughters being virgins, that they might satisfy their pleasure with them, and let the yong men rest quiet in his house. But they refused this offer, and persisted obstinately in their wicked demandes, whereupon the Angels departing out of dores, strook them blind, and then they made fire to fal aboundantly from heauen to consume them al.

It is not lawful for any to perswade an other to comit sinne. But when one is determined and bend to doe a greater sinne, it is lawful to perswade such a one to doe rather, that which is lesse, and the holy doctours doe excuse Lot from sinne in that he offred his owne daughters to be abused by those wicked villaines, for that his intention was to auoide a greater sinne.

S. Bruno, founder of the Carthusians saith: that by the two daughters of Lot is meant: our flesh, and our goods, which two things the Martyrs offred to the tyrants, that they might doe their wil with them, rather then God should be offended, with the adoration of their Idols.

This fitteth, and agreeth with S. Bartholomew, who for the loue of Iesus Christ, gaue his goods, and al temporal things that he possessed, to follow him, and gaue his owne skinne, to be flaied he being aliue, rather then he would adore the false Gods, as the tyrant did exact of him. Diuers authours haue made mention of this glorious Apostle, as Iosephus, whom Simeon Metaphrastes citeth, saint Dionisius Areopagita, Eusebius Cæsariensis, saint Isidore, S. Gregory B. of Towres, and other writers of Martyrologes Out of these authours, and out of the Euangelistes, we haue collected his life in this manner.

SAint Bartholomew an Apostle of Iesus Christ, nominated by S. Marck, in the six place, of the Catalogue which he maketh of the Apostles. Some say, that he was the sonne of a King of Syria, others say, that he was of the blood royal, yet certaine it is, that he was borne in Galilee, as may be seen, by that which was spoken by him and the rest, on the day of Pentecost, when they were heard to speak diuers languages, saying: Be not al these men of Galilee? how is it that they speak so many languages? yet it may be, was of the royal family, and that his predecessours by some extraordinary accident, (which happeneth often to great personages) might come to dwel in that country. It is not knowen for certaine, when, or how, our Sauiour called him to the Apostleship but assured it is, that he was present with Iesus Christ, at al such times, as the Euangelists say, he did any thing among al his disciples. As at the sermon on the

the mount. And at two ſeueral times, when he refreshed the people that followed him, with meat in the deſert. When he raiſed Lazarus to life, when he entred triumphantly into Ieruſalem. He was preſent at the laſt ſupper, & there he was made Prieſt, & conſecrated Bishop. He was preſent, when he was taken in the garden, and he fled alſo among the reſt. He was among the Apoſtles, whē Chriſt being riſen from death appeared to ten of them, entring, the dores being shut, & eight daies after alſo when S. Thomas was with them. S. Bartholomew was preſent, when Chriſt aſcended into heauen, when he ſent the Holy Ghoſt he was preſent alſo. And in briefe in al thoſe places, where the Euangeliſts ſay, the Apoſtles were, he was preſent alſo, as being one of them. When they diuided the prouinces of the world amongſt them, wherein to preach the Goſpel, Licaonia, fel to the lot of S. Bartholomew, where he preached, conuerting many to the faith of Chriſt. Licaonia is a part of Cappadocia. Then he paſſed into the hither India, and from thence into Armenia the greater, and being come into a citty thereof, he entred into a Temple where an Idol which was called Aſtaroth was adored. There was in that Temple, many ſick perſons, a waiting to be cured by that diuel, whoſe craft in deceauing that people (God permitting it for their ſinnes) was thus: He made ſome to ſeeme to themſelues bling, ſetting impediments before their eyes, which took away their ſight: to others, he hindered the vſe of ſome other member, and others he made dombe. They then being brought before him, into the Temple, that his Prieſts might pray for them, he would take away the impediments which were ſecret, and forthwith they remained whole. Others whom he had not made ſick, he cured by vnknowne medecines, and natural remedies, and though in short ſpace he healed thē, yet after they fel into the ſame infirmities againe. There were other ſick people that he let alone, and cured not, but let them depart, in the ſame caſe that they came, for that they could not be holpen by the former meanes, & and then ſaid in excuſe, that they could not be healed, in regard of their owne faultes. Beſides theſe deceits, this diuel gaue Oracles, and told of things which should happen after, & ſometimes he ſaid truth, otherwhile falshood, yet wanted he not colours to couer his leaſings. Theſe things made this Idol very famous. Thither reſorted people from diuers countries, and he had many Prieſts, who by his meanes, were much enriched. Polemon King of this country eſteemed greatly hereof, although he had not cured his daughter which was lunatike. After S. Bartholomew entred into that Temple the Idol became dumbe, and did not cure any more ſick people. His Prieſts ſeeing this, awaited certaine dayes, but for that they ſaw him continew dumbe, they went to enquire the cauſe of another diuel neer them, called the Idol Berith. He being demanded, why Aſtaroth was become dumbe, anſwered.

The cauſe is: that Bartholomew the Apoſtle of the true God is entred into the Temple, and holdeth him in chaines of fire, ſo that he hath inough to doe for himſelf, without taking care for other men. The Prieſts ſaid: who is this Bartholomew? the Idol anſwered: he is the Apoſtle of Ieſus Chriſt, and is come into this country, to driue out al the diuels, that the God only, whom he ſerueth may be adored. Giue vs ſome token (ſaid the Prieſts) that we may know him, and auoid this damage comming vpon vs. Berith anſwered: He hath

on his head black curled haire, his complexion white, great eyes, he is eagle nosed; he hath a long beard, and somewhat gray, and he is of a middle stature. His garments are white, which he hath not changed, this 26. yeares, neither doe his shooes waxe olde, although they haue indured also the same time. He prayeth 100. times a daye, and as much in the night, his voice shril as a tromper, and he is alwayes accompanied of Angels, his countenance cheeretul, and he speaketh al tongues, and knoweth al that is done though it be farre of, yea euen this which now I speake. If he be disposed to hide himself, you shal not find him, and if you hap to see him, suffer him not to come hither, least the Angels that be in his compaine, doe to me, as they haue done to our Lord Astaroth.

The Priests departed, and searched diligently for the Apostle, but he lay close three daies, and they could not find him forth. Then another diuel, which was entred into a man spoke by his mouth, in the hearing of many people, and said: ô Bartholomew thou Apostle of God, thy prayers burne me to powder. The Apostle menacing him, commanded him to be quiet, and to depart out of the man. The diuel forthwith obeyed, and the man remained free.

By this occasion, the same of S. Bartholomew was diuulged through al the citty, and came to the Kings eare, who sent for the holy Apostle, and desired him to heale his daughter, that was lunatike. A diuel was entred into her, and made her at certaine times, to commit many follies. She would bite like a mad dog, and rent and teare in pieces, whatsoeuer came to her hands, so that they were forced, to keepe her bound in chaines. When the Apostle saw her, he commanded to take away her chaines, and to leaue her at liberty. The seruants which had charge of the damsel did so but very fearefully, doubting she would doe some mad tricks, as she had done before time when she got loose. The Apostle commanded againe to take away her chaines, and assoone as she was loosed, she showed, that she was perfectly hole, and freed from the affliction of that cursed diuel. Incredible was the ioye of the King, when he saw his daughter healed, and gaue infinit thankes to the Apostle, who taking leaue forthwith departed.

The King being desirous to shew himself thankful for so great a benefit, sent vnto him a rich present, but they which bore it could not find him, so that they brought it back againe to the King, who being at night in his chamber, and the dores being shut, S. Bartholomew came in, and said to him; Thou hast searched for me (ô King) to present vnto me gold, and rich Iewels, but I giue thee to vnderstand, that my comming into this country was not, for loue of thy treasures, or couetousnes of mony, but for the desire of the saluation of thy people, and declare vnto you, the truth of those things which you are bound to beleiue & to doe, if you desire to obtaine euerlasting life. First you must confesse, that Iesus Christ, who did heale thy daughter, and whom I preach vnto you, is the true God, who descended from heauen, was made man, preached vnto men, and taught them the true way. This is he which hath healed thy daughter: this is he which hath doone many miracles such as were neuer done of man before, this is he which liued a most holy life, and at last, died of his owne accord, for the saluation of mankind, rose againe the third day, and not longe after ascended

ded into heauen, in the ſight of many people, and there he ſitteth at the right hand of the Father, and shal come againe, at the laſt day, to iudge both the quick and the dead.

This is that (ô King) which thou muſt beleiue: this it is, according to which thou muſt forme al thy actions, (for it is not ſufficient onely to beleiue but thou muſt work alſo) imitating the example, which Chriſt hath left, vnto his ſeruants, by his law in the Ghoſpel, in which be written the lawes and preceps agreable to reaſon, and founded in the ſame. Theſe and many other words ſpake the Apoſtle to the King, who being of a sharp and quick iudgment, aſked him many queſtions, and of them al he remained ſatisfied, and eſpecially, when he demanded of his Gods which he worshipped, the Apoſtle ſaid: they were diuels, encloſed in thoſe ſtatues, and that the men whom they repreſented, had been of moſt wicked life. And that you may more clearly ſee the truth, let vs goe to morrow (ſaid the Apoſtle) to the Temple of Aſtaroth, where you shal ſee the God that you adore, and al that which he doth, to be but fraud, and deceit. He doth not heale the ſick, but only ceaſeth from tormenting them, he knoweth not things to come, but only diuineth, by coniecture and likelyhod, which is apparant, ſince oftentimes he lyeth. He can not giue heauen to any of them that adore him, but the torments of hel, thoſe they are ſure to haue for euer. He ſaid alſo: that at his entry into the Temple, he had bound him with chaines of fire, and therefore he was become dombe, and did not any thing of that, he did before time. And that he would permit the diuel himſelf to confeſſe al this to be true. The King was pleaſed herewith, & gaue notice to the Prieſts, that he & Bartholomew would come vnto the Temple of Aſtaroth on the next day, to talke with the Idol. This appointment was ſounded abroad, through the city, and for that the Apoſtle had obtained fame and glory amongſt them, therefore many people aſſembled vnto the Temple.

Thither came the King, and the holy Apoſtle, with him: The Prieſts of the Idols were ready to doe ſacrifice as they were accuſtomed, when at that inſtant, a dreadful, and loud voice came from the Idol, ſaying: ô wretched and blind people, why make you ſacrifice to me, who am not God, nor haue not any authority or ſtrenght but am now bound in chaines of fire, by the Angels of God, whoſe ſonne is Ieſus Chriſt, who though he vouchſafed, to be put to death vpon the Croſſe by the Iewes, yet he ouercame death, and triumphed ouer it, & ouer the diuel the Prince of this world, ouercomming & bynding him, in eternal flames. He roſe againe the third day, & gaue his benediction to his Apoſtles that they should goe preach his Ghoſpel through out al the world. One of them is Bartholomew here preſent, whom I requeſt to ſet me at liberty, I hauing performed that which he commanded me.

The Apoſtle charged him, to confeſſe, and declare plainly, al the deceites he had done in that place, and eſpecially with ſick folke, obtaining by that meanes to be adored as God. The diuel obeyed, & confeſſed, that firſt he made them ſick, and then he cured them, and indeed, that he did not cure them, but ceaſe to doe thē hurt. And if, perhaps any came vnto him, that he had not before hurt, he did not heale them, or if he did thē any good, or eaſe, it was for a short time, for ſoone after they returned to their former eſtate. The Apoſtle turning

the King ſaid: See, whom you haue adored for God vntil now. Conſider how blind you haue been, in adoring this diuel, who with his owne mouth diſcouereth the truth. He now telleth the truth which wil turne to his great aduantage, if from hence forth you perſeuere in his worship and leaue to adore Ieſus Chriſt the true God whom I haue preached vnto you, for that ignorance being taken away he may more iuſtly accuſe before God al thoſe which hereafter shal adore him.

The King and al the people preſent were amazed, and aſtonied, and ſeemed deſirous to receiue the faith of Chriſt. But the Prieſts of the Idols, for that they ſaw their reputation, and gaine, in danger to be loſte, began to chafe, and rage againſt the Apoſtle, as they diſcouered it more plainly afterwards. The King ſaid to S. Bartholomew, what muſt we doe? The Apoſtle anſwered: Let this Idol be caſt downe to the ground, & al the reſt, that be in this city, & through thy Kingdom. It was not needful to ſpeake this againe, for the people that were preſent, being ashamed to haue been ſo deluded by the diuel, threw the ſtatue, forthwith vpon the earth, which being done, there appeared on the wals of the Temple, many Croſſes, made by the hands of Angels.

The diuel alſo, was ſeen to depart out of the Idol, in the forme, of a black dwarffe, with a great viſage, and long beard. He had eies ſparckling like fire, and out of his noſe came black and filthy ſmoke. Longe haire came to the ground, and couered his euil, and mishapen body, about which were chaines glowing with fire. His shape was ſo dreadful, and euil fauoured, that the King, with the Queen, and their two ſonnes, and al the people that ſaw him, were ſtruck ſenceles at the ſight thereof. The Apoſtle commanded him to goe into the deſert, and to come no more among people, and he obeyed him. The King, and the people of the whole Kingdom, deſired generally to be made Chriſtians and to be Baptized, hauing ſeen what the Apoſtle had done with Aſtaroth.

There were twelue principal citties which receiued the faith of Chriſt by the meanes of S. Barrholomew, and he went diligently, from one place to another preaching, doing miracles, healing the ſick, caſting out diuels, and Baptiſing the people. Some that he found apt, & fit, he inſtructed in the miſteries of our faith that they might guide & direct others. He read the Ghoſpel of S. Mathew which he brought with him tranſlated into that language, & ſome that he had taught ſufficiently, he made Prieſts, that they might help him in the conuerſion of that nation, which they did very diligently.

The diuel enuying, that the Apoſtle conuerted ſo many in that country, to the faith of Chriſt, ſtirred vp the Prieſts of Aſtaroth, and of the other Idols (that were broken downe) againſt him. Theſe men ſeeking to doe al the euil they poſſibly could againſt the Apoſtle, declared al the matter to a brother of King Palemon, called Aſtrages, who was Lord of a country neere to them. He vnderſtanding how things paſſed, conceiued very grieuous indignation againſt the Apoſtle, and cauſed him to be brought into his city, and to his preſence.

The Apoſtle comming before him he ſaid to him: Art thou he which haſt cauſed my brother, to abandon the adoration of the Gods, and to adore thy God?

If I

If y be of any power or might, I wil make thee to forſake the adoration of thy God, and adore mine. S. Bartholomew anſwered: I bound that diuel which thy brother adored, and I made him ſee him tyed in chaines of fire. If thou haue power to doe the like to my God, which I adore, thou maiſt eaſily bring me to adore thy God. If thou cauſt not doe this, I wil make al the ſtatues of thy Gods, to break in pieces, & tumble to the ground. Shortly after the Apoſtle had ſpoke theſe words, a meſſager came to Aſtrages who ſaid to him: that the principal Idol in the citty, was broke in pieces, & tumbled to the ground. This newes did ſo trouble the tyrant, that for very anger and rage he tore his garments, & commanded the Apoſtle to be beaten with rods of iron. After they had thus tormented him a while, he commanded them to flay him aliue. This torment which was moſt cruel, continued many houres, but the barbarous tyrant, impatient of any further delay, charged them to cut of his head.

In Rome, the feaſt of S. Bartholomew is kept on the 25. of Auguſt, and in other places on the 24. day. The cauſe is: for that the moſt rigorous torment of his flaying, was on the 24. day on which the Church celebrateth his feaſt. And in Rome it is celebrated on the 25. day, for that, on that day he was beheaded. It may be alſo, that the feaſt of S. Bartholomew is celebrated in Rome on the 25. day, as being the day of the tranſlation of his body. The citty where Saint Bartholomew was put to death, is called Albania or Abania, neer to Armenia the greater, and there he was buried.

S. Gregory of Towers ſaith: that after certaine yeares, the Gentiles of the citty, ſeing many Chriſtians to come, from diuers parts and countries, to adore the holy Relikes of the Apoſtle, being mooued with enuy, they put his body in a coffin of lead, and caſt it into the ſea, ſaying: from henceforth thou ſhalt deceiue people no more. But God did not permit, this pretious treaſure to remaine hidden in the ſea, but cauſed the water to ſuſteine & beare vp the coffin, ſo that floting, it was driwen vnto an Iland of Chriſtians called Lipara, who had a reuelation of the pretious treaſure comming to their Ile. They al receiued it with great ioye, and builded for it a goodly Church, where that glorious body remained a certaine time.

Afterward, it was tranſlated to Boneuentum, a citty of Italy, and laſtly, in the time of the Emperour Otho the 2. of that name, and of Gregory the 5. it was tranſlated to Rome, where was built vnto him a Church in an Ile (which the Riuer Tyber maketh) and in that place the bleſſed body was laid. This Church is much frequented, and eſpecially, during the Octaues of the feaſt of this Saint. The faithful belieuers, obtaine many fauours of God, by the interceſſion of this bleſſed Apoſtle. God graunt, that we being diſpoiled of the old mā, may be clothed with the new, that is Ieſus Chriſt. And that we may obtaine his heauenly grace in this world, to enioy and poſſeſſe the eternal glory in this Kingdom. Amen. S. Bartholomew was martyred (as Caniſius ſaith) in the yeare of our Lord. 73. in the time of Veſpatian.

## The life of S. Lewes King of France. Auguſt. 25.



*Salomon ſaith in his prouerbes:* The hart of the King in the hand of our Lord. *He ſaith this, becauſe, as he that any thing in his hand, doth with it whatſoeuer pleaſeth him, euen ſo is it, as eaſie a thing for God, to doe with the King whatſoeuer pleaſeth him, either to put from his Kingdom, or to confirme him therin. This is the proper expoſition of this place, and it is gathered by that, which the ſame Salomon ſaith firſt: Euen as the diuiſions of the waters, is in the hands of God, euen ſo is the hart of the King. And as the gloſſe ſaith vpon this place, as it was an eaſie mater vnto God, to make the diuiſion of the waters, and to leaue one part aboue, and the other beneath the firmament, ſo is it to him an eaſie matter, to deuide Kingdoms, and of many to make one, and of one, to make many or to take it from this man, and to giue it to another.*

*This is ſpoken to the end, that Kings may vnderſtand, why they are Kings, to wit that they doe nothing againſt iuſtice, that they be not tyrants. For though they haue no ſuperiour, nor commander in earth aboue them, God is in heauen, vnto whom they muſt render, a moſt ſtrait account, and who can depriue them of their Kingdoms, as he depriued Saul for being diſobedient. We may alſo ſay: that the hart of the King is in the hand of God, becauſe it is fitteſt, that it ſhould be in his hand, by being obedient vnto him. For if al creatures be obliged vnto God, for thoſe things they haue receiued of him, then the king is ſo much the more obliged, by how much he hath receaued more at his hands.*

*Hence it ariſeth that if God commands him to punish and to doe Iuſtice, he ought to doe it. If he command that he make warre, that he deſtroy realmes, that he ruinate cities, waſte, and ſpoile countries, for the Chaſtiſement of thoſe that haue offended God, he muſt doe it as his miniſter. If he command him, to build Churches, Monaſteries, and Hoſpitals, if he command that he be deuout, and that he be exerciſed in good, and godly works and deeds. In al this, he muſt be obedient. Saint Lewes the King of France, ſeemed to be a very patterne, and reſemblance, of a good and vertuous King, who was moſt obedient vnto almighty God, and ſpent his time and whole life in his ſeruice. His life was written by one called Goafrey his confeſſour, and by Cliſtouæus, in this manner.*

SAint Lewes was King of France, and was ſonne vnto an other King called Lewes (as he was) and of Blanch the daughter of Don Alonſo King of Caſtile. His father departed this life, as he returned from the warre he made, againſt the heretiks in Toloſe. In which he ſhewed himſelf zealous of the faith of Chriſt, and obedient vnto the Apoſtolike ſea, for whoſe honour and regard, he vndertook that entrepriſe. His ſubiects made great lamentation for the loſſe of him. For though he dyed very yong; Yet the reports of his vertues were many, amongſt which his chaſtity hath noe ſmal place: for being a King, which ſtate commonly hath more motiues to incite to the contrary vice, yet he neuer knew any woman carnally but his wife. Moreouer, he was a very good Catholike, giuen vnto the ſeruice of God, and inclined to al vertuous works. When he died, he left S. Lewes his ſonne, (who was of the age of twelue yeares) in the cuſtody of Queen Blanch his mother, who gouerned his realme with great foreſight,

foresight, and iustice, for she was a woman very wise, and of honorable behauiour. Her desire was, to bring vp her sonne, in al christian exercises; and by the aduise and counsel, of some religious men, of the order of S. Dominick and S. Francis, she placed him, where he should be instructed, both in learning and behauiour,

The holy yong man like another Salomon made shew of that, being yong, which he proued afterward. He shewed himself to be wise, discreet, graue, pittiful, charitable, and deuout, & it is certainly thought, that he neuer committed mortal sinne in al his life. His mother would say vnto him: my sonne, I had rather see thee dead before me, then to see thee commit a mortal sinne, against thy Creatour. The father of S. Lewes dying in the yeare our Lord 1227. he was consecrated, and crowned King of France (according to the custome) being then twelue yeares old. When he came to the age of 19. yeares, by the direction of his mother, & of al the states of his realme, he took to wife Margaret daughter of the Earle of Prouence.

The children that he had by her, were brought vp fitting to their estate, and in al good and Christian exercises. He would goe often to visit them, and examine if they profited in learning, after the manner of another Tobias, exhorting them to liue wel, to serue God, and not to hurt any person, but to doe good vnto al. And because examples moue more then words, this King tamed his flesh, with fasting, and disciplines, and secretly he wore haire cloth, vnder his princely attire, praying much, and giuing large almes. By these workes, he gaue good example vnto his sonnes, and al his Kingdom. In the Lent, and Aduent, he eate no fishe, nor fruite. He fasted al the Fridayes, and on the Saterdaies, he brought some poore men, into certaine secret roomes of his pallace, and there he washed their feet, wyped, and dryed them, lastly, he kissed them, and then with some large almes, and his good benediction, he dimissed them.

Ordinarily 120. poore men did daily eate in his pallace, and vpon high, and principal feast daies, the number arose to 200. himself couered the table for them, attended on them, and also eate with them. He had alwaies at his table three poore aged men, he carued them meate out of his owne dishe, and many times he would eate that which they lefte. Al this he did to honour Iesus Christ in the person of these poore men. He was most humble, after the manner of another Dauid, and not only, inwardly, but outwardly also he shewed himself to be noe lesse, by wearing ordinary, and vsual garments of smal valew, in so much that the only sight thereof was sufficient, to incite, and prouoke people vnto vertue. Blasphemy and periury he punished seuery. Blasphemours had their lips seared with an hot iron, & because by his command it was executed, vpon a great rich citizen of Paris, some said he was a tyrant. He hearing it, said before many: I would to God, that with searing my owne lips, I could banish out of my realme al abuse of oathes.

One Arsocidas a captaine of the Assassines, had procured some by treachery to kil him. S. Lewes being certified hereof, apprehended those that came to kil him, he put them not to death, as wel he might and as they deserued, but gaue them guifts, and sent them back to their captaine. Yet to preuent such like danger,

danger, he had (after that) a guard whither soeuer he wēt. He made warre with Hugh Earle of March, for that he being his subiect had rebelled against him. And though the Earle had help from the King of England, yet he brought him to such distresse, that he was enforced to sue for peace vnto him, and to make him satisfaction, for the trespasse, and offence committed. The good King granted him peace willingly, and the sonner at the intercession of his wife, who was sister vnto the Queen of England.

In his time was published the Crosse, against the Infidels, in the yeare of our Lord 1248. and he tooke the Crosse, at the hand of the Bishop of Paris, and so did his two brethren Robert and Charles. Then being accompanied with al the great Lords of his Kindome, and with a great host of frenchmen, he passed the sea, and came vnto the holy land, where the exploites of warre were to be done. He tooke Damieta by force of armes, being the strongest citty of Ægypt, & made friendship with the great Cham of Tartaria, by sending presents from one to the other. It was Gods wil to try him, in this iourney, with many afflictions, and tribulations. For at his departure from Damieta with the greater part of his hoste, to conquer more of that country, he susteined many callamities, with great death, and want of victuales. The King himself was taken prisoner in his hoste.

Then an accord, and agreement was made, between him, and the Souldan of Ægypt, vpon these conditions: That the King should yeeld vp the city of Damieta, and should pay, eight thousand Bisaunts, (which was a coyne of gold of the valew of our 13. shillings 4. pence) to recompence the charges of the warres. And that he and al his people should haue liberty, vpon the deliuery vp of certaine lands, that yet the Christians held. The King by the aduise of his counsel condiscended vnto these conditions, & the rather, for that he saw the city of Damieta, could not be long holden nor defended, since that, of 21000. persons that he brought out of France, there was not left aboue 6000. souldiers, al the other being dead by sword, famine, and other accidents.

This agreement and accord being made (before the King was deliuered) the Souldan was murdered by his Saracens, and the blessed and good King was in apparant perril, and so was al his company, because those that had murdered the Souldan, came on to slay him also, and al his compaine. It was truly a wonderful thing, that they put them not al vnto the sword, but it was Gods wil to preserue them, as it were by miracle, for these barbarous people, treated with the King, and were contented, that the truce, and accord, made with the Souldan should hold.

The King was content, and performed al that he promised, but they did not so, for they vsed cruelty against the Christians in Damieta, when they yeelded themselues, & it was an article in the agreement, that they should depart with ad their goods and substance. They vsed the like to those that were with the King, and set their swords against the hearts of yong youths, bidding them to deny God, or els they would kil them, and many of them, that were constant in the faith were slaine. Others there were that did much worse, who denying their faith for feare of death, remained, and dwelt among the Infidels.

Al these things were cause of great grief and sorrow to the King, as also the abuses,

abuſes, the treacherous Pagans vſed toward certaine holy Images in Damieta. At laſt the King was deliuered, and it ſeemed vnto him, that he should not doe wel, to leaue thoſe places, which the Chriſtians yet held in that prouince, he reſolued therfore, to ſtay there himſelf with the people he had left, and ſend his two brethren back into France. In the time this good King remained in this country, he ranſomed many bondmen, conuerted ſome infidels to the faith, and fortified certaine prouinces of the Chriſtians.

Fiue yeares being paſſed, which was al the time, S. Lewes remained in the prouince of Syria, he had newes of the death of his mother, who had been left regent in France; ſo that he was compelled to returne vnto his realme, where he was receiued of al his ſubiects, with incredible ioye. Then applyed he himſelfe and his whole time to godly, and pious works, as he had euer done. He founded and built, Monaſteries, and Hoſpitals, where God should be praiſed & ſerued continually, and endowed them richly. He went often to viſit the Hoſpitals which he had founded, & therein he ſerued ſicke men, neither was he ſo dainty, that he loathed them for their ſores, but conuerſed moſt familiarly with thoſe, that had moſt ſores, or were ſicke of the moſt contagious diſeaſes.

He built a moſt ſumptuous chappel in the pallace royal at Paris, and therein he put the crowne of thornes, with the which Ieſus Chriſt was crowned, and a great part of his Croſſe alſo, and the head of the launce, with which his bleſſed ſide was pierced. Al theſe things were giuen vnto him, by the Emperour of Conſtantinople, with many other Relikes, which he got by his earneſt entreaty, and by the great guiftes and preſents, this good King gaue vnto him.

This S. Lewes, was very deuout vnto the holy Croſſe, forbidding through al his realme, that any should make or place it vpon the earth, or ground (becauſe it was the cuſtome to ſet it vpon graues, in the Churchs and Churchyards) and commanded, that it should be taken vp from al places whereſoeuer it was, if men might either walke, or ſet their feet vpon it. He shewed his great deuotion to the Croſſe vpon good Friday, when they vſe to adore the ſaid Croſſe, for he went vnto it barefoot, with his haire looſe, & hanging abroad, (as at that time the vſage was to weare long haire) weeping, and ſobbing continually, ſo that there was not any that ſaw him, but was mooued to deuotion. He ſaid ordinarily the whole office, and many times in the Church, in the company of the Prieſts and Friers, being alwayes ſorry, and much agrieued, when he was to be imployed in any wordly affaires, except they were of great importance.

He kept a great feaſt euery yeare, which laſted three dayes; in memory of that day, that he put the holy Relikes in the Chappel of his pallace. On the firſt day, he ſaid the office of the Friers of S. Dominickes order. On the ſecond day, the office of the Friers of S. Francis order. And on the third day, the office of other religious orders. On theſe three dayes he was comfortable and merry, and was ready to shew grace and fauour to any. He was very zealous, and careful for the execution of Iuſtice, without reſpect of perſons, which made his officers and deputies feare him, for they ſaw he was enlightened with heauenly wiſedome. Few of their offences were hid from him, and if perhaps they committed any fault or treſpaſſe of wilful malice, he cauſed them to be chaſtiſed ſeuerely.

Although he was much feared, yet was he also wel beloued, because his bounty and mildnes, adioyned to Royal maiesty, caused euery one to loue him. Two daies in the weeke, he gaue audience in a publike place, to heare the suites & agrieuances of his poore subiects; & he dispatched them with al expedition, by giuing remedy to the oppressed, & doing iustice to al. In his time, he would neuer consent that any military exercises, as Iusts, and turnaments, and such other as were dangerous, and where in death might ensue, should be vsed.

He made a law against vsurers, that they should not recouer their vsury by rigour of Iustice, which restrained the greedy couetousnes, of many Iewish vsurers that were in his realme. This King had a wonderful grace, in according of differences, and making peace, and reconciling enemies; for he had euer ready, such sweet and mild persuasions, that he mitigated their minds, were they neuer so fierce, and despiteful one against the other. He was much grieued that there should be any controuersies or variances, especially amongst kinsfolke.

The duke of Gelderland came on a time to visite him, and when one did after demand of him, what he thought of King Lewes, he made a wry mouth, and gaue him names in contempt as pleased him. But God punished him for it, for at the same time, his wry mouth remained turned somewhat aside, and so he continewed al his life, to his reproch, and griefe.

The blessed King hauing spent his life in holy and vertuous exercises, and behauing himselfe worthily in his Royal office, he was certified, that the few Christians, that remained behind in the holy land, were continually afflicted, and in great tribulation. He hauing compassion on them, and being grieued that those holy places should remaine in the hands of infidels, determined to make a voyage thither once againe. For this purpose, he assembled his subiects, & chose out a great hoste, as also, many noble men, as wel of his owne realme, as of other nations. Being ready to be imbarked, with his three sonnes, the King of Nauarre, and other princes of his realme, as wel Ecclesiastical as temporal, he talked with Philip his eldest sonne, and with a sweet, and louing cheere said vnto him.

Thou seest my sonne, that I am now old, and that it were fitter for me to rest at home in my Kingdome, yet in defence of the honour of God I take this toyle, therefore, thou that art a yong man (if it please God to giue vnto thee possession of this Kingdome) be not slack to doe the same, if any such like occasions doe occurre, as doe at this present. The holy King took ship at Marsiles, on the first day of March, in the yeare of our Lord, 1270. with his three sonnes, Philip, Iohn, and Peter. And because the citty of Tuans, which is neer vnto the wals of Carthage, was a great obstacle vnto the voyage of the holy land by sea, he determined to make his first attempt to surprise that towne.

The armado or fleet, aryued at the hauen of Carthage, and the King & al the army disimbarked, and took land, but by the secret iudgement of God, entred a sicknes amongst the souldiers of which many dyed, and were killed in great numbers. Amongst others, one was Iohn the Kings sonne, with other noble men of France. Not long after, the same infirmity came vnto the King, which put the whole army vnto excessiue sorrow, for that they saw apparantly, that he

he could not eſcape with life. It cannot be ſufficiently expreſſed, how bleſſedly this holy King Lewes ended his daies.

Lying in his bed, he often repeated the prayer, that ſaith: *Giue vs grace ô Lord, that we may deſpiſe the proſperity of this world, and not feare the aduerſity.* He ſaid likewiſe that prayer which beginneth: *Thou o Lord, wilt be ſanctifier, and guardian of thy people.* When death approched, he called Philip his eldeſt ſonne, who was to be inheritour in his Kingdom; and in the preſence of diuers great Lords, after the manner of another Tobias, he gaue vnto him many holſome and godly counſels and aduiſes, ſaying.

Sonne, endeauour to loue God aboue al things, for there is no ſafty but by louing and ſeruing him: Neuer conſent to any mortal ſinne, but ſuffer rather al manner of torments, then damne thine owne ſoule. When thou ſhalt fal into any aduerſity, beare it with a good courage, and thinck thou haſt deſerued it, ſo shal it turne, to be vnto thee meritorious. When things fal out proſperouſly with thee yeeld humble thanks to God; & be not puffed vp with pride of that, which ſhould make thee more humble, neither be thou deiected with that, which ſhould more exalt thee.

Confeſſe thy ſinnes often, and ſeek out a wiſe, and diſcreete Ghoſtly father, who knoweth how to teach thee, what thou oughteſt to follow, and what to auoide: & when thou art before him remember ſo to compoſe thy geſture, & countenance, that he neede not be affrayed to reproue thee, and rebuke thee for thy offences. Be deuout, at hearing al diuine offices. Giue not eare, to any vaine tales or fables, neither let thy eies gaze or wander about indiſcreetly but pray vnto God, with thy mouth, and with thy hart, and moſt eſpecially, at the conſecration, in the B. ſacrifice of the Maſſe. Be mild and courteous toward the poore, and thoſe that be afflicted, and diſtreſſed, helpe and ſuccour them, in whatſoeuer thou art able. If thou entendeſt to take in hand any matter of importance, take firſt the aduiſe of thy Ghoſtly Father, or of ſome learned or vertuous men, and ſo shalt thou better vnderſtand thy buſines, and that which thou intendeſt, shalbe better effected. See that thy neere friends, and thoſe that be priuate with thee, be good and vertuous men, and alſo of good report, whether they be temporal, or eccleſiaſtical perſons, ſo maiſt thou boldly, conuerſe with them familiarly; auoiding alwaies the conuerſation of the wicked and vicious.

Harken diligently to the ſermons of the preachers, that ſtudy, and ſtriue to profit thee, who being zealous for the honour and ſeruice of God, reproue vices moſt sharply. Be alwaies diligent, and prepared, that thou maiſt obtaine and apply to thy ſelf, the benefit of al pardons, and Indulgences, that are granted. Loue and follow thoſe things that be good, and eſchew the euil. Neuer ſuffer any to ſpeake in thy preſence, that which may tend to euil, or impaire or hurt the fame & credit of thy neighbour. Beware that thou neuer ſpeak of any perſon behind his backe words that may detract, or blemish his good name. Suffer not any in thy preſence, to ſpeake againſt the honour of God, or any of his ſaintes, but ſee ſuch offenders ſeuerely punished. Be not vnmindful to render thanks daily vnto God for the benefits receaued, for ſo shalt thou deſerue, to haue him continew his bleſſing, and fauour towards thee. In the adminiſtra-

tion of iuſtice, be vpright, and ſeuere, obſeruing that which the lawes ſet downe, neither declining to the one ſide, nor to the other. Heare patiently the complaints of the poore, and labour diligently to find out the truth of their cauſe. If any be agrieued, or complaine of thee, let both the trials ſtay, vntil the caſe be made knowne, that the parliament, and thy counſellers, may giue a more vpright ſentence.

If thou poſſeſſe goods of other mens, although thou haue receiued the ſame from thy anceſtours, by way of heritage, yet reſtore, and make reſtitution thereof vnto the owners ſpeedily, if the matter be cleere. If it be intricate or doubtful, let learned men cleere it, and decide it without delay. Haue care diligently to forſee, that thy ſubiects enioy iuſtice, and peace, but cheifly, the religious men and Prieſts, leſt for want of Iuſtice, diſcord doe ſo diſturbe thē, that they can not pray for thee, and thy Kingdom. Vnto thy fathers, and elders, thou art bound and obliged, to giue loue, reuerence, and obedience. Doe not giue, nor beſtowe Eccleſiaſtical benefices, but vpon them that be moſt worthy, and that haue no other, and this thou ſhalt doe, by the aduiſe, of wiſe, & prudent men. Make not warre, (eſpecially againſt Chriſtians) without great cauſe, and good and ſerious aduiſe firſt taken, if thou be enforced to warre, neuer permit any damage to be done to Churches, or vnto perſons, that haue not committed any harme againſt thee.

When thou art at variance with any, labour to haue peace, as much as thou maiſt, and if the matter concerne not thee, vſe meditation, and interceſſion between them that be at controuerſy, that they may be accorded. See, that thy miniſters of iuſtice, as iudges, gouernours, and other magiſtrats, be perſons of good behauiour, learned, and expert, and ſeek to be informed ſecretly, how they exorciſe their offices. Striue alwaies to continew & perſeuer, in deuotion, and obedience to the Church of Rome, and of the Pope, reputing him, for thy ſpiritual father. Look that the expences of thy houſe be moderate, and according vnto reaſon. I admonish thee my ſonne, and bind thee by an othe, if it pleaſe God to take me out of this life by this infirmity, thy ſelf remaining in health, and at liberty, that thou cauſe Maſſes and Dirges to be ſaid for my ſoule, through al the realme of France. And laſtly, al that which a louing father can requeſt and command, for a good and louing ſonne, the ſame I command and requeſt for thee. God keep and defend thee from al euil, and giue thee grace to ſerue him, & to doe his wil in al things, that he may be honoured by thee and that we al after this life, may ſee, contemplate, and praiſe him, in his heauenly glory, for euer, and euer, Amen.

Theſe documents the holy King gaue vnto his ſonne, at the houre of his death. After this, he deſired the holy ſacraments, & receaued them with great deuotion. And with the words that Chriſt ſpok when he gaue vp the Ghoſt; *Father, into thy hands I commend my ſpirit.* He yeelded vp his ſoule vnto God, in the ſame yeare, 1270. that he vndertook this entrepriſe. The whole army was exceeding ſorrowful for his death, & the Moores began a fresh, to vexe & moleſt them. And though many great Lords & eſtates dyed there after him, yet Charles King of Cicile comming thether (who was a man valiant in armes) taking vpon him that entrepriſe, brought the city of Tunis vnto ſuch diſtreſſe, that

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the King thereof treated to haue a peace, and offred theſe honorable conditions to the Chriſtians.

That he would ſet free, and giue liberty vnto al the Chriſtian captiues and bondmen, that were in his Kingdom. That it ſhould be lawful for the friers of the order of S. Dominicke and S. Francis, to preach freely, the faith of Chriſt in any place of that Kingdom, and to Baptiſe them that were conuerted. That the King of Tunis ſhould pay euery yeare, 40000. Duckats, vnto the King of Cicile, in the name of Tribute, and vaſſellage. The Chriſtians reſted content with theſe couenants, becauſe many of them were dead, and many died daily the ſicknes continuing ſtil amongh them. The frenchmen returned into France, with the body of their King Lewes, which was buried in the monaſtery of S. Denis.

Thirty yeares after his death, Pope Boniface the 8. did canonize him, and put him in the Catalogue of ſaints, hauing firſt had diligent information of his moſt holy life; and of the many miracles God wrought by his meanes, both before, and after his death. The Church celebrateth the feaſt of this holy King, on the 25. of Auguſt, vpon which day his death was (as is ſaid before) in the yeare of our Lord 1270.

## *The life of S. Zepherinus, Pope and Martyr. Auguſt. 26.*

GREAT *was the care almighty God had, that the Prieſts of the old teſtament, which were to ſerue him in his Themple, ſhould not haue any notable deformity, or defect in their bodies. And therefore in Liuiticus he commanded: that he which ſhould offer ſacrifice as Prieſt, ſhould neyther be blind, nor lame, nor haue his face disfigured, or his noſe to exceede or fayle from due proportion, that he ſhould not be crooked, or broken backed, or haue ſore eyes, or any other default, and ſo he proceedeth, in recyting many other defects from which a Prieſt ſhould be free. In the new teſtament, there was not ſo great care had, of thoſe defects in Prieſts, ſince we find, that many ſuch were ordered.*

*The thing which God would haue vs to be aware of, and to auoide, is: that we haue not in our mindes thoſe vices, which thoſe deffects did betoken. The Prieſt muſt not be blind by iguorance, nor lame by two much frailty, nor haue any ſpots in his face, that is: that he be not double minded, or a diſſembler, that he haue not a noſe two great or two litle, that is: that he be not extreeme in any thing, that he make no account of childdisbe things, nor be ſlack, in doing things of importance. That he haue not a wry noſe, that is: that he be not a deceiuer. He muſt not be bunch-backt, that is: he muſt not be couetous, and to much deſirous, to heap together temporal goods that be ſuperfluous. He muſt not haue blear-eyes, or running with water, but muſt haue a good ſight, to ſee the infirmity, of his neigbeur, that he may apply a fit medicine for his diſeaſe.*

*The old law ordaining, that the Prieſt ſhould not haue any outward defect in his body; The new law intendeth that the Prieſt ſhould not haue any inward defect in his ſoule. To this purpoſe Pope Zepherinus among other his decrees, made one, that was: that Prieſts ſhould be ordered publickly, that euery one might ſee them. Whereby he would ſignify: that their life ſhould be ſuch, that none ſhould be able to reprehend them, or hinder them from ordination,*

*and therefore it was done publikely, and in the ſight of euery one. The life of this holy Pope, collected by Damaſus, and other authours, was in this manner.*

SAint Zepherinus was borne in Rome, and was ſonne vnto Abondus. He was placed in the ſeat of S. Peter, by the death of Victor Pope and martyr. Septimus Seuerus had been lately Emperour, who raiſed a very ſore perſecution, againſt the Church, in ſo much, that Chriſtians were put to death daily in great numbers, through al the dominions of the Empire, but after him ſucceeded Antonius. This holy Saint Zepherinus who was already choſen Pope, was euer imployed in al vertuous exciſes, and applyed with al diligence to gouerne and comfort the afflicted Church, and to augment the ſeruice of God.

The Churchs were not ſo rich in thoſe holy times, as now they be, and therefore, they were conſtrained, to vſe Challices, and Pattens of wood in the holy ſacrifice of the Maſſe. And for that no wood can be ſo ſolide, and cloſe, but it wil drincke ſome litle of the Sacrament of the B. Blood S. Zepherinus commanded: that they ſhould not conſecrate any more in wood, but in Glaſſe. Yet afterwards, the time, and the poſſeſſions of the Church encreaſing, it was determined: that they ſhould not celebrate, but in Challices of gold or ſiluer only, or at leaſt of Tinne. And that none ſhould thereafter any more conſecrate in Challices of Glaſſe, for the danger there was of breaking them. That they ſhould not be of braſſe nor Copper, becauſe theſe two mettalles, prouoke vomite and giue an euil taſte vnto the wine.

Alſo, he ordeined, that al Chriſtians ſhould communicate on Eaſter day, and that the Biſhop accuſed by his Primate, and Metropolitane, could not be condemned by any other then the Pope, or by ſome that had authority from him to doe it. He alſo ordeined, that when the Biſhop celebrateth he ſhould haue his Prieſts with him, as Euariſtus had commanded before time. He ordeined: that the Prieſts and Leuites, which be the deacons) ſhould be ordered in publike, as is aforeſaid, in the preſence of other Prieſts, and al other kind of people, that their innocency might be knowne and published. And he charged that perſons of ſincere life, and learned men ſhould be choſen to that office. In theſe, and the like holy exerciſes Pope Zepherinus ſpent his time that he liued in the Papacy, which was: 9. yeares. 7. months, and 2. daies. (Baronius ſaith: 8. yeares 18. daies.) And at the end he was martyred, on the 26. of Auguſt. in the yeare of our Lord, 216. (Baronius ſaith: 221.) In the time of Antonius Caracalla Emperour.

He gaue holy orders ſeuentimes in the month of December, and ordered, 13. Biſhops, 14. Prieſts, and 7. Deacons. He was buried in the Via Appia, neer to the Churchyard of Calliſtus. The Church celebrateth his feaſt on the ſame day on which he was martyred, which was as is ſaid before, on the 26. of Auguſt.

## *The life of S. Augustine, Doctour of the Church. August. 28.*

*HOLY writte recounteth of Iudas Machabeus, that great and valiant captaine, that he went from one citty to another like a fierce Lyon, doing great hurt, and damage, to those that were enemies, of God and himselfe. He pursued, destroyed, and expulsed them, out of the borders, of Israel; so that his name was famous & renowned through al the world. One Appollonius a mighty captaine, set himselfe against him, who for that he had many people, and trusting in his forces, he thought to giue him battaille, and to ouercome him. Iudas refused not to fight, but came against him in open field, and the successe of the battaile was: that Appollonius was slaine in the place, and his army was defeated. Iudas was Lord, and master of the field, and tooke a great booty, but in especial (saith the text) he tooke a sward of a most excellent temper, with which Appollonius fought. With that same sword, Iudas shewing his valour, fought afterwards al the daies of his life.*

*This history is very agreable to S. Augustine doctour of the Church, Iudas Machabeus is a figure of Iesus Christ, who as a fierce Lyon, vndertook the defence of his people, pursued his enemies, and obtained a glorious name in al the world. Against him Appollonius being the figure of the diuel made an opposition, who trusting in his strength, thought he had power to ouerthrow him, and therfore presented him battaile with an army of Donatistes, Manichees, and Pelagians, which put the Church of God in feare, and trouble, and brought it into great danger. Iesus Christ issued out against him, accompanied with his army of Catholikes, leading with him certaine valiant captaines, as saint Ambrose was, and began the battaile. The successe was: that Iesus Christ got the victory, the Church ouer comming her enemies. Appollonius was slaine, so was the diuel, in that errour especially, Iesus Christ took as word of a fine and excellent temper, (which was Augustine before his conuersion,) vnto himself, and fighteth with the same to this present, and wil fight with the same vntil the end of the world. For that which this saint hath left written, is a most sharpe sword against the heretikes, and destroyeth, and throweth them to the ground. The life of this glorious doctour, collected out of his owne writings, and other good authours, but especially out of Possidonius Bishop of Calamentia, who was his discipe, was in this manner.*

THE glorious Saint Augustine was borne in the yeare of our Lord 367. in the 7. yeare of the Papacy of Pope Liberius, and in the 10. yeare of the raigne of Constantinus the Emperour, sonne to Constantinus Magnus, on the 13. day of Nouember, as he saith him selfe in his Book *de vita beata*. His father was a noble man of the order called Equestris, which was between the commons, and the nobillity. His name was Patritius, and he was a gentile, or pagan, as saint Augustine saith. His mother was called Monica, whose life and Religion, was so holy and vertuous, that by her merits & teares, the Church hath at this day gained so great, and so excellent a Doctour, as saint Augustine is: Bulfilas, a graue, and credible authour saith: that on the same day, on which saint Augustine was borne in Africa, Pelagius was borne in England, Pelagius was an heretike, to whom Saint Augustine was professed enemie. By this appeareth plainly the great

great clemenſy of our Lord, that if he ſtrike with one hand, he healeth with the other.

When Anguſtine was a litle child, his parents being careful of his education, ſet him to ſcoole, to the ſtudy of humanity, in which he ſurpaſſed al them of his age. He dwelt in the citty of Tagaſta in Africa, in which place he was borne, & from thence he went to another citty called Madaurus, for in that citty was read, the liberal artes; and there he ſtayed til he was fifteen yeares old. In this ſpace bleſſed S. Monica his mother, by her many prayers, almoſdeedes faſtings, and teares, obtained the ſaluation of the ſoule of her huſband Patritius, who was conuerted to the faith, and dyed a good Catholike Chriſtian, as S. Auguſtine himſelfe ſaith in the Book of his confeſſions.

Then Auguſtine returned vnto his natiue country, and being nineteen yeares old, it was granted him to read grammer publikly. From thence he was ſent to Carthage, the metropolis of Afrike, where for the sharpnes of his witte, he had a publike ſtipend, for the reading of Rhetorike. At that time, the peſtiferous hereſy of the Manichees, was ſpred ouer al Africa, and becauſe S. Auguſtine conuerſed with people infected therewith, he fel into it alſo. They might be called hereticks, becauſe being baptiſed, they held hereſy; but Auguſtine though he was fallen into that errour, yet he could not be called an heretick, becauſe he was not Baptiſed.

His bleſſed mother Monica, had not yet dryed the teares from her cheekes, for he death of her huſband, becauſe she had loſt him aſſoone as she had won him to Chriſt, but they were renewed, when she heard, that her ſonne Auguſtine was falne into the errour of the Manichees. She requeſted certaine holy and vertuous men, to talke with her ſonne, and to draw him out of that errour, into which he was falne. When she could not obtaine that of them, becauſe they durſt not enter into diſputation with him, he being of ſo sharpe a wit, & ſo cuning in logike, she deſired them at leaſt to pray vnto God for him. She talked one day with a holy Bishop concerning this matter, and he ſaid vnto her: Madame, be aſſured, that the ſonne of many teares cannot perish.

The holy woman being one night in bed, ſaw in her ſleep an Angel, in the shap of a yong men, who asked her why she lamented ſo much, and was ſo ſorrowful? she anſwered him: for the loſſe of my ſonne. The Angel ſaid vnto her: Be of good comfort, for where thou shalt go, he shal goe alſo. On the nex day, she recounted this dreame to her ſonne, and he cauilling, and playing with the words, ſaid vnto her: Mother, you haue not vnderſtood him aright, for he did not ſay, that I should goe whither you goe, but where I am, you shal come alſo. And I hop one day, you shal be of the ſame opinion that I am of, and ſo you shal come, to the place where I am. The words ſtruck new grife into the hart of the afflicted mother, and ſo much the more, for that she ſaw him addicted to youthful vanities. This an ordinary thing with them that are in ſinne, that they ſtay not long in one, but paſſe, from on ſinne, vnto an other. For S. Auguſtine being blinded with his errour, he proceeded to carnal delights, and had a ſonne whom he named *Adeodatus*.

His mother was exceeding ſorrowful to ſee him thus drownd in carnallity, yet she reproued him more with teares, then with sharp words, knowing his high

high stomacke, and mind; therefore, to deale otherwise with him, was but to lay wood on the fire, & to encrease his misbehauiour. Augustin growing weary of his owne country, desired to shew his learning & partes in other places also, and there vpon determined to goe to Rome. When his mother heard of his intention, she besought him very earnestly not to goe, for that she feared many misfortunes might befal him. But he stubborne, and obstinate in his entent, (although at first he promised not to go; yet one day, when she being at her prayers in the Church of S. Cyprian (wherein she besought God to grant saluation to her sonne) he embarked himself, and departed. The sorrow and lamentation that his mother made when she heard hereof, cannot easily be expressed. She wept, and cryed out most bitterly, calling frō the shore vnto the ship wherein her sonne was, and there shee staid mourning, til he was gone out of sight.

S. Augustine arriued at Rome, and there he read Rhetorike, with great commendation, and concourse of auditours. The citty of Millane sending one to enquire for some to read Rhetorike in that citty, although Augustine had been but one yeare in Rome, yet Simachus who was President of the administration of Italy, chose Augustine to goe vnto Millane for that purpose. There S. Augustine got great credit, and was much esteemed by the Emperour Valentinianus, as Possidonius saith in his life. The heauy and discomforted mother could not forget her sonne, but for the great desire she had to bring his soule into safty, she passed from Africa to Rome, and from Rome to Millaine. At that time S. Ambrose was Archbishop of Millaine, who in discharge of his duty and office, preached sundry sermons.

S. Monica and Augustine her sonne came often to heare him, but with different intents, for she came to enioye the sweetnes of his doctrine, and her sonne came only to heare some nouelty. For he being of a sharp and quicke vnderstanding, and hauing notice of the great learning of S. Ambrose, heard him the more willingly, that he might thereby take occasion to dispute with him, as he did often, in priuate conferences. He disputed not only with him, but also with other skilfull and learned men in our faith, and brought them to many hard streights, by the help of his logike. So that (as Ambrosius Coriolanus saith) S. Ambrose commanded to say in the litanies: *A Logica Augustini; Libera nos Domine*, The conuersation he had with S. Ambrose, and the teares of his mother Monica, wtought so in the end with S. Augustine, that he forsook the errour of the Manichees, and read, and studied hard the holy scripture.

There was a monastery without the wals of Millaine, in which was a holy man called Simplicianus with other religious men, S. Augustine going often to conuerse, and talke with them, Simplicianus (hauing bin told by S. Ambose of his high stomake, wit, & eloquence) with the desire of the saluatiō of his soule, shewed vnto him the errour wherein he was, and made him to be enamoured of the Euangelical life, which Iesus Christ taught vnto his seruants. He shewed him also the example of Victorinus a Rhetorician, who was brought to the knowledged of the faith by his persuasion, and contemned al the world, for the loue of Iesus Christ, yea he dealt so with him, that at the ende he made him to endline, and desire to receaue the Christian faith; and to follow the Church of Rome, in al that which she preached and taugh.

At a certaine time one Potianus a noble man of Africa, who was Catholike, and his great friend, came vnto him; who hauing learned the life of S. Anthony the Abbot, which he lead in Ægipt, with his great vertues and miracles, told al theſe things vnto S. Auguſtine, he vnderſtanding wel what, and how great things a man vnlettered had done, felt as it were anxiety, and trouble in his mind, and ſaid to his friend Alixius: How doe we fee, and endure this? Shal the ignorant and the vnlearned thus ſteale away heauen? and shal wee with our learning be drowned in the pit of hel? Now drew neer the time, in which God (that with his profound wiſedome ordaineth the end of al things) would giue end, to the teares of his handmaid S. Monica, and open the eyes of his new Captaine Auguſtine.

To effect this, he one day touched his hart, and cauſed him to shed ſuch aboundance of teares, that finding no more fit place then the open aire to shed them in, he went into a garden, & ſitting vnder a figge tree, he called vpon God with aloud voice and ſaid: How long shal I ſay. To morrow, to morrow? Oh my Lord let me now follow thee, awake me, & come neer vnto mee. Enkindle me, and shew me the ſweetnes of thy loue. Long it was ere I loued, ô ancient beauty, but now vnto me. Thou waſt within mee, and I ſought thee without. I ſought thee in the beauty that thou dideſt create, and I fel into much wickednes. Thou art with me, but I am not with thee. Thou haſt called me, and deliuered me from my deafnes, and thou haſt illuminated my blindnes. I haue taſted thy ſweetnes, and the honger and deſire to approch neer vnto thee, is augmented in mee.

Then he talked with S. Ambroſe, and demanded Baptiſme, and deſired that a day might be aſſigned for it, where vpon the holy Prelat made him a Catechumen. After fiue monthes, when *Sabbathum Sanctum*, or Eaſter eaue was come, he was Baptiſed, iointly with Nebridius, and Euodius, who was martyred afterward, with Alipius who after was Bishop of Tagata, Potianus, *Adeo datus* his ſonne, Simplicius, Fauſtinus, Condolus, Iuſtus, and Paulinus. When S. Ambroſe caſt water vpon his head, and ſaid the words, which be the forme of the Sacrament (S. Decius, who was the fourth Archbishop of Millane after S. Ambroſe ſaith) he ſaid with a loud voice: *Te Deum laudamus.* And S. Auguſtine anſwered: *Te Dominum confitemur.* and ſo they compoſed that Canticle vnto the end, one ſaying one verſe, and the other another; and at this day, the Catholike Church vſeth it at Mattins, and at al times, when she wil render thanks to God, for any benefit receaued.

In thoſe times they vſed to giue vnto the new Baptiſed Chriſtians white garments; but vnto Auguſtine was giuen a black veſture ouer his white habite, and he was girded with a girdle of leather, different from the Monkes that liue in the deſert, who vſe it not. This manner of habite, was afterward, the habite of his religious order, when he founded the order which are called at this day, the Hermits of S. Auguſtine. He was Baptiſed, at the age of 30. yeares. The ioye & content of his bleſſed mother cannot be expreſſed, ſeing her long deſire, thus happily performed. S. Ambroſe and al the Catholikes which were in Millane, & in diuers other places alſo, reioiced exceedingly, when they heard of Auguſtines conuerſion. Among others Simplicianus made demonſtration of eſpecial

ioye,

ioy, and kept him in his company for certaine daies, beſeeching him, to giue him ſome māner of rules in writing ſuch as he should think beſt. For although al the religious men of his Monaſtery, agreed together in the ſeruice of God, yet they did it not by rule, but as euery one beſt liked. This mā prayed, another faſted, another vſed diſcipline. S. Auguſtine contented, to doe what pleaſure he could vnto that holy man, ordained & ſed downe a rule, which should be conſonant to the Apoſtolike life, though in Africa he altred many things to a better forme. After theſe things, being entreated by his mother, he entended to returne into Affrica. Taking the benediction of S. Ambroſe, and Simplicianus, and leaue of the Cittiſens of Millan which were his friends, he departed toward Oſtia Tyber, in the cōpany of his mother, & of thē that had been Baptiſed with him. S. Auguſtine came vnto the deſerts of Toſcane, which he calleth Mons Piſanus, and hearing that there dwelt certaine religious men, that liued like Hermits, he viſited, & dwelt with them one whole yeare, and vnto them he gaue a rule alſo, which was called the firſt of the three which he made. After this, (although ſome ſay it was before) his mother S. Monica being 56. yeares old, and hauing abounded in good and vertuous works, died, at the hauen of Oſtia, her two ſonnes Auguſtine, and Nauigius being preſent. S. Auguſtine being at that time 33. yeares old. After the death of S. Monica, S. Auguſtine went to Rome, and from thence to Centune Cœlle, now called Ciuita Vecchia, which is neere vnto the ſea, where ſome liued the liues of Hermits in holy ſort, among the ruines of ſome old buildings. Theſe receaued S. Auguſtine with great loue, & reuerence, hauing had notice what he had done at Mons Piſanus, and there he gaue the ſecond rule, adding vnto the firſt, the manner to ſay the diuine office. It is ſaid: that in this place he compoſed his Book *de Trinitate*, and there he had the reuelation of a child that māde a litle pitte, and S. Auguſtine demanding what he would doe, he anſwered: that he would put into that litle pitte, al the water in the ſea. The ſimple and childish anſwere, made the holy Doctour ſmile, telling the child; that it was a thing impoſſible. The child replied: Thou thinckeſt this a matter difficult, but I tel thee, the enterpriſe with thou haſt vndertaken, thincking with thy weake vnderſtanding to penetrate ſo high miſteries of the B. Trinity, is much more difficult. The child hauing ſaid this, vanished away. Whereby S. Auguſtine vnderſtood, that he was ſent by God, to aduertiſe him of his bold attempt, and ſo he ſtaied his hand, to write any more of that matter, & was diligent to amend, and correct, that which he had written: and in the ſame place he compoſed a litle Book of Solilokies. Then paſſed he into Africa, and went vnto Carthage, where he lodged in the houſe of a chiefe Cittiſen, called Innocentius, who was deputy Lieutenant. He had a ſore on his legge, and the Phiſitions had cut off one part thereof, and were conſulting to cut of the whole, that they might ſaue his life. S. Auguſtine prayed for him, and his legge was healed to the great wonder of them al.

From Carthage he went to Tagaſta where he was borne and ſold that part of his patrimony that fel to his lotte, part thereof he gaue vnto the poore, & part he reſerued to build a Monaſtery (ashe did afterward) in the deſert, where, with his ſonne, brethren & friends, he determined to liue an Apoſtolike; and Monaſtical life. In that place he began the order of the Hermits: & was in the yeare

of our Lord 361. And although it was not confirmed of the Apoſtolike ſea, nor of any other like authority: yet ſuch antiquity it hath, that from that time began the Hermits of S. Auguſt. in which rule they liued with great rigour, & sharp penance. And becauſe many people came to that monaſtery to viſite S. Auguſtine, he went vnto the top of a mountaine, & built there a litle cel, where he remained alone for a time. The other religious men, being vnwilling to be abſent from his ſweet, and holy compane, determined to follow him: yet for that they would not diſturb or trouble him, they built themſelues caues diſperſedly, on the mountaine, and they were in al, about 120. Hermites.

S. Valerius Bishop of Hippo heard great fame of S. Auguſtine, & was thereof very glad, hoping that he might be to him a great helpe in the gouerment of his Church. The good Bishop endeauoured to get S. Auguſtine vnto him, but he excuſed himſelf, and kept himſelf away, leaſt he might be choſen Bishop by force, if by any occaſion the ſea should be vacant. S. Valerius viſited him often, & was much pleaſed to ſee the life that S. Auguſtine, and his religious men led. He ſeeing their charity hearing the mellifluous words of S. Auguſtine, notinge his great penance, his poore dyet, and meane lodging, he thought that it was a heauenly life, to dwel among thoſe bleſſed people. Holy Valerius approoued and alowed their manner of life, which was as much as is vſed now, to wit: that the Bishops did approoue or diſalow, that which they thought was profitable or vnprofitable, to be vſed in their Dioceſſe, & that ſame approbation or alowance had the order of S. Baſile, and S. Benedict at their firſt beginning.

Among the other religious men, that were in the Monaſtery that S. Auguſtine had founded in the deſert, there was one Simplicius, whoſe father was murdered: where vpon he being mooued with humaine imperfections, departed from the Monaſtery, with intent, to take reuenge vpon the murtherers. When S. Auguſtine knew thereof, like a good Paſtour, he went to ſeek the ſtraying sheep. He heard Simplicius was in the city of Hippo, and thither he went forthwith. S. Valerius hearing of the comming of S. Auguſtine thither, congregated the people (as Poſſidonius ſaith) and shewed them, that his Church had great need of a Prieſt (whom we now cal a Curate.) And becauſe S. Auguſtine was wiſe, and a good Catholik, he exhorted them, to chooſe him to that office. The people by common conſent, entreated him; & although Auguſtine ſought excuſes, and would haue gone from them yet he could not, for they encloſed him round, and conducted him to S. Valerius, who in manner by compulſion, ordered him, and made him Prieſt. S. Auguſtine drew back, and excuſed himſelf, ſaying: he was not worthy of that dignity, but the Bishop would admit not excuſes. The ſame Poſſidonius ſaith, that being demanded for what cauſe he receaued that dignity ſo vnwillingly, he anſwered: becauſe the charge of Prieſt or Curate, is neere vnto the place of a Bishop.

S. Auguſtine hauing taken the order of Prieſthood, & S. Valerius vnderſtanding, that he was much affected to Monaſtical life & was neuer from the Monaſtery, gaue vnto him a garden out of the city where he might build a Monaſtery. This was the ſecond Conuent of his order, he builded a Monaſtery in that place, and wrote the rule, being the ſame, which the religious of his order now obſerue. Then began he to preach openly, to the great good, and profit of ſoules,

les, as wel of that Bishoprike, as of others alſo, for the zeale he had to winne ſoules to God made him to alter his purpoſe, and to conuerſe more with people abroad in the world. S. Valerius was not yet ſatisfied, but aſſembled certaine Bishops, & getting the conſent of the Metropolitane of Carthage, conſecrated Auguſtine Bishop of the ſame citty of Hippo, by the name of Coadiutor.

S. Auguſtine was 37. yeares old, and ſeeing himſelf conſecrated Bishop, he labored in the reformation of the Churchs affaires. He obtained eſpecially, that the Prieſts of the Cathedral Church should liue in cõmon, after the inſtitution of the Apoſtles, which S. Mark brought into Alexãdria. He aſſembled the Clergy into the Bishop houſe, and there gaue them a rule, how they should liue without propriety, and that they should promiſe the three ordinary vowes of Religious men. Theſe and their followers were they, which afterwards were called Chanons regulars: he alſo at that time, founded a Monaſtery of virgins, and chaſt women, and made Perpetua his ſiſter head ouer them, who was a widow, and becauſe she loued chaſtity, did voluntarily withdraw her ſelfe into that Monaſtery.

There came into the ſame Monaſtery, two other ſiſters of Sainct Auguſtine, daughters to Patritius his father, but not to S. Monica his mother. The one was called Baſilica, and the other Felicita, who were both afterwards renowned for miracles. Some authours ſay, that S. Auguſtine had but two ſiſters only, but my former words, be moſt certaine. Not long after died the Bishop S. Valerius, and then al the charge lay wholly vpon S. Auguſtine. There died alſo in Carthage, his ſonne *Adeo datus*, being of great hope and towardlines. The ſame S. Auguſtine ſaith in his Book of confeſſions: that the youth being but 15. yeares old, ſurpaſſed in wit, many men of perfect age. The care S. Auguſt. had ouer his flock, his great trouble, the diuers Books he wrot, the important buſines wherin he was alwaies imployed, could not hinder him, from beſtowing many howers in prayer meditation, and contemplation.

His cuſtome was, after his conuerſion, to meditate much vpon the high and ſoueraigne miſtery of the Incarnation, and as he meditated thereon, he was enkindeled with ſo great loue, that he cried out in teares: O Lord, he that doth not ſerue thee for the benefit of his Creation, is wel worthy of hel, but he that doth not ſerue thee, & yeeld thee thancks for the benefit of thy Incarnation, it were fit, that a new hel were made for him. But I o Lord, whom thou haſt created, recouered, conuerted and pulled out of the darknes wherein I was, what punishment shal I deſerue, if I doe not ſerue thee? O Lord, my hart is penetrated with two arrowes, the one of thy loue, the other of thy feare. I feare o Lord, leſt I shal be vnthanckful for theſe great benefits, and I loue him, that loting me, hath done ſo much for me. None can know what God hath done for me, if I doe not recite my miſeries.

How shal his liberality in pardoning me be knowne, if I doe not account vp my debtes? How shal the wiſedom of the Phiſitian be knowne, except the infirmity which I haue had be alſo declared? Let my wonds, and ſinnes be knowne, that the great bounty of God, who would, who knoweth, and is of power to hearle and cure me, may be apparantly ſeen. Thoſe my euils magnify God, who vouchſafed to take for his ſonne him, that was the ſlaue and bondman of

Lucifer. God forbid, that we should rob God of his honour. O Lord, thine is power, thine is knowledge: thine is honour, and al that is good is thine. Thou art the Lord of al, thou art light, and I am darknes. Thou art good, & I am euil If I haue any good in me, I haue it of thee, I haue it of thy grace, and by thy fauour, and although I be very wicked, thou art infinitly more good. I reioice exceedingly o Lord, that thou art God, and although it be impoſſible that Auguſtine should be God, yet if it could be, I would rather wish ſtil to be Auguſtine, then that thou shouldſt not be God.

Theſe and ſuch like meditations vſed that holy Doctour, and alwaies he finished with giuing thanks to God, for the benefit of the Incarnation, and for that he had conuerted him, and taken him out of his errour wherein he had been deceiued. And when he was moſt attentiue to lamēt his ſinnes, ſo great was the ſweetnes and comforte he felt in lamenting them, that he ſaid vnto God: Oh Lord, if the lamētation for ſinnes heare on earth for looſing of thee be ſo ſweet, how exceeding ioyful shal the mirth in heauen be, for the finding of thee, and poſſeſſing thy ſight, in the heauenly viſion? The holy ſaint, when he departed from this exerciſe, he returned to the affaires of his Church, the troubles were not few, which he did ſuſteine in diſcharging his office.

In this time there were many Heretiks Manichees, Donatiſts, and Pelagians, whom he perſecuted, as wel with diſputations he had with thē, as with Books which he wrot againſt them, and eſpecially he oppoſed him ſelf againſt a certaine Heretike which was moſt obſtinate, and was called Fauſtus. For this cauſe Heretiks did ſo hate him, that they preached among themſelues, and publikly alſo among them that followed their errours, that it was no ſinne to kil him, and that he that murdered him if he dyed (were he neuer ſo great a ſinner, should goe ſtraight to heauen. They lay in waite for him, & beſet the waies he was to paſſe, with intent to murder him, but S. Auguſtine by Gods permiſſion miſſed his way, & by that meanes eſcaped the danger, giuing thankes vnto God afterward for that eſcape.

If any thing that he preached or writ, were commended by others, as learned and profound, he forthwith ſaid: I doe not perceiue that God is more offended with me in any thing, then in this that, I, being but worthie to be a ſlaue in a Galley, he hath made me the head of a Church to gouerne it, and wheras I should ſtand and heare others, he hath made me their maiſter, and teacher. His apparel generally, was not of great valew, nor very baſe, but of a middle quality, and very modeſt. His dyet in meat and drinke, was very temperate, and he was much diſpleaſed, if they which were at the table did detract, or ſpeake euil of any, eſpecially of thoſe that were abſent, for which cauſe he wrot on the wal theſe two latine verſes.

*Quiſquis amat dictis, abſentium rodere vitam.*
*Hanc menſam vetitam, nouerit eſſe ſibi.*

in english thus.

*Let al men know, this bord forbidden is,*
*To thoſe that of the abſent ſpeake amiſſe.*

It happened on a time, that certaine Prelats being at the table with S. Auguſtine, they begā to detract ſome that were abſent, whereupō he ſaid: O alter &

change

change your ſpeech, or els blot out theſe verſes; if you wil nor doe one of theſe two, I wil depart from the table. This holy ſaint had a very great care, to prouide for the poore and needy, and for them that were in any extreame want or neceſſity, he ſpared not the Iewels and ornaments of the Church, but ſold thē, to relieue them, though afterwards, he reſtored them or the value vnto the Church agine, ſaying: that he learned of S. Ambroſe ſo to doe.

Some at their death, bequethed certaine houſes, and goods vnto the Church, but vnderſtanding, that they left their children poore, he would not receaue them, ſaying: He that entendeth to depriue his children of his inheritance, & beſtow it on the Church, let him ſeeke for another Bishop to receiue it, for Auguſtine wil not, and God graunt they may find none that wil.

He would not ſuffer any women to be in his houſe, no not ſiſters nor kinſwoman, & ſaid: Though my ſiſter be my ſiſter, & my coſen be my kinſwoman, yet the handmaides of my ſiſter or kinſwoman, be neither ſiſters nor kinſwoman, and ſo they may cauſe, a ſcandal to ariſe. He auoided alſo, after he was Baptiſed to be alone with any woman, nor neuer would he talke priuatly with any woman, except important buſines compelled him. He was very vnwilling to entreate fauour at the hands of any, for an other man, & when he did it, he vſed the matter ſo in intreating, that he would not ſeeme to vrge, or be importunate on them that were to grant the fauour.

He would neuer be vmpire, or iudge among friends, but only among ſtrangers, alleadging this reaſon: Among friends one would be loſt, being diſpleaſed for that the matter was Iudged againſt him, but among them that were not knowne, one was gained, on whoſe ſide the ſentence should be giuen. One time he ſent two Deacons vnto S. Ierome, to be his ſcollers and diſciples, that when they returned, they might shew vnto him, what they had learned of their maſter. Theſe two Deacons requeſted S. Ierome to write againſt Pelagius the Heretick, againſt whom S. Auguſtine had written alſo; & he anſwered: who can write any more of that matter, of which that Angellical doctour Auguſtine hath treated, and diſcourſed? This holy ſaint was ſo loyal and ſo deuout vnto Almighty God, that in al his writings, you shal not find a place, but he ſtil attributeth al the glory vnto God.

He greatly diſliked them that vſed much ſwearing, and ſet a penalty on his Prieſts and houſhold ſeruants for euery othe, penancing them by the times that drinke was giuen at his table, which was thrice, and for euery othe, one was kept back. He helped his kinſfolke, that they should not be in extreame want or need, yet not in ſuch ſort that he made them rich.

In the yeare of our Lord. 433. the Vandals being driuen out of Spaine, paſſed into Africa, where making very ſore warre againſt the Chriſtiās, they were encamped before Hippo, where S. Auguſtine was Bishop, beſeeging it very ſtraitly the ſpace of three months. The bleſſed father beſought God to giue him patiēce in that great callamity, (wherein the beſieged people endured many sharp afflictions) or els to deliuer him out of theſe miſerable tribulations by deat. God granted him his laſt requeſt, and ſo he fel into an infirmity. The holy ſaint knowing that death was at hand, commanded the penitential Pſalmes should be written, and ſet on the wal, that he lying in his bed might read them.

It was

It was ſo done, and he read them often, with very great deuotion, al the while shedding teares. Becauſe he would be more quiet in his meditations, and think only vpon heauenly matters, he commanded ten dayes before his death, that none should enter into his chamber except the phiſitions, and one that attended him, and brought him his dyet.

When the haure of his death approched, hauing receiued al the Sacraments, he rendred his ſoule vnto God, at the age of 76. yeares. He made no wil, for he left nothing but his books, which he gaue vnto the Friers of his order. He was buried in the Church of S. Stephen, which he had cauſed to be built. He left his Church and dioceſſe, ful of Prieſts and Monaſteries, ful of monkes, & Nonnes. He had been preſent at ſeuen Councels kept in Africa, and had ſubſcribed vnto them. He wrote 332. books, as appeareth by the book of his Retractions, beſide many Chronicles, Treatiſes, and Epiſtles.

The Barbarians after his death tooke the citty, and made no account of the holy things or places: wherefore, the body of S. Auguſtine was caried into the Ile of Sardinia. Afterward Luitprandus King of the Longobards, in the yeare, 718. bought this bleſſed body of the Saracens, (who then were Lords of that Ile) and bringing it to Pauia, buried it there very honourably. This holy ſaint did many miracles, as wel in his life, as after his death.

Some holy men began to write the praiſes of the good S. Auguſtine, but did not finish their worke, and euen ſo muſt I alſo end here. Only, I wil ſay thus much: that he that was ſo great an enemy vnto heretiks in his life, wil now when he enioieth the glory of God, be a farre greater friend vnto the Catholicks. They therfore which by the fauour of God, be ſuch, let them pray vnto this bleſſed ſaint, that by his interceſſion, they, and al ſinners, may obtaine of God, pardon for al their ſinnes, as this glorious ſaint obtained for his offences: that by the merits of this ſaint, gaining the aſſiſtance of Gods grace in this life, they may when this life shal end, enioy his glory, in life euerlaſting. Amen.

The Church celebrateth the feaſt of S. Auguſtine on the day of his happy death, which was on the 28. of Auguſt, in the yeare of our Lord 431. (Baronius ſaith 430.) after he had been Bishop 36. yeares; at that time Theodoſius the yonger being Emperour.

## *The life of* S. *Hermes Martyr. Auguſt.* 28.

*THE Scribes and Phariſees on a time, ſent certaine officers, and miniſters to apprehend and take Ieſus Chriſt (as S. Iohn ſaith) and it befel, that they found him preaching. They ſtaying a while to heare him, returned back without him, and being demanded, why they had not taken him, they anſwered*: There was neuer man ſpoke as this man doth, *Which was as if they had ſaid, neyther his deeds, nor his words doe giue any occaſion that he should be apprehended, when this infernal and hellish crew, heard this anſwere of the officers, they ſcoffed, and derided them ſaying: what hath he alſo deceiued you? you shew your ſelues to be baſe, and abiect people, and without vnderſtanding. Tel vs but this, haue you ſeen any of the chief men of the citty to follow him? or the Doctours of Phariſes to receiue his doctrine? you ſee he is only followed, by the common people, and by the*

by the base, and rascal companie, which haue no knowledge of the lawe. By this may be seene, that fewe of the great or principal men followed Christ, or receiued his doctrine.

But let vs consider a litle, whether this befel, by reason of any imperfection in the doctrine of Christ or not: Surelie no, for it was perfect, diuine, and right worthie. If this was not the cause, perhaps it was, because it seemed to those great Lords, and estats that the words which Iesus Christ said were not true, or els for that they did not vnderstand the same? No neither, was this the cause. Ordinarilie, great and noble personages, although they haue not much studied, yet haue they a good capacitie, and vnderstanding, as wel by their good blood, as by their good dyet, which things make a good temperature, and of which, the vnderstanding cometh to be polished, pure, and elegant. From whence then proceedeth it? I wil tel you. It cometh to passe, that riches, and temporal goods, though in them selues they be not euil, yet doe they hinder a man verie much to doe good thinges.

The cheife and great men of the Hebrewes, the Scribes and Pharisees vnderstood verie wel, that the doctrine of Iesus Christ was diuine, and came from heauen, they knew he was worthy to be followed of al the world, but perceiuing, that if they followed him, they must also imitate him in life, and leaue their goods, euen as the Apostles had left theirs, that they must also forsake their pleasures and delights, and al that which our disordinate nature coueteth in liuing a wanton and effeminate life, these motiues I say, so insnared the harts of this people, that few of them did follow Iesus Christ or did seeke to imitate him, or the example of the Centurion, and Nichodemus, who loued much, serued much, and forsooke much, and therefore our Lord gaue vnto them much, and great glory in heauen.

In the number of those, was also the glorious martyr S. Hermes, who followed Iesus Christ at the preaching of Pope Alexander. And although he was of noble, and honourable linage, and very rich also, yet forsooke he al for the loue of God, and at last his very life, in dying a martyr for his sake. This his life, taken out of the life of Pope Alexander, and written by a notaries (or registers) of Rome, was in this manner.

POPE Alexander sat in the chaire of S. Peter, when in yeares he was but yong, though ancient in vertue, and good life. He exercised his office diligently, teaching and preaching, to the conuersion of many, and comfort, and satisfaction of al that heard him. Many were conuerted, not only cõmon people, but many also of nobility, & of the Senatours, were baptised. Hermes who was gouernour of the citty was one of them, with his wife, children, and whole family, being in al 1250. persons. This thing gaue occasion of great talke and speech through al the citty of Rome, the vse and custõme being then, that those that were newly Baptised, were clothed in white for certaines daies; and the sight of so many persons at one time in that liuery (for the history saith, that Hermes clothed them al in white) was much displeasing to them that were earnest in the honour of their false Gods, for they thought, if things proceeded in that manner, there would be very few left shortly to worship their Gods.

They wrote hereof vnto Traiane, who at that time was in Seleucia, and certified him what Hermes had done, and told him: that it was as necessary to prouide remedy for this at home, as it was, to make that warre, against those foes.

The Emperour ſent an Earle called Aurelianus, with abſolute authority, to take order, and to remedy this matter, but Traiane dyed preſently after. This is the cauſe, that ſome authours writ; that the martyrdome of Pope Alexander, and of S. Hermes was in his time, and others ſay: that it was in the time of Adrian his ſucceſſour. It is ſufficient, that in the raigne of Traiane they were apprehended, and in the time of Adrian they were put to death.

Aurelianus aryued at Rome, and was receiued by the Senate with as great pompe and triumph, as if Traiane himſelfe had been come. The Prieſts of the Idols came vnto him, and complained of Alexander the Pope, and of Hermes the gouernour, ſaying; they deſerued to be conſumed with fire, for that they perſuaded by their perſuaſions and examples, the people, not to adore the Gods. Aurelianus cauſed them to be apprehended, Alexander he committed to the common iaile, and Hermes he commanded to be kept priſoner, in the houſe of Quirinus the Tribune. That which enſued hereof was this (as is recounted in the life of Saint Alexander) Quirinus made a long, and large conference with Hermes, labouring with his perſuaſions, to make him to forſake the Chriſtian faith, and theſe like words he vſed: I haue reputed thee for a wiſe, and diſcreete man, but now, I maruaile not a litle, that thou wilt belieue, that there should be another life after this; ſeing the body of man when he dyeth becometh duſt, and earth, yea the very bones laſt not long, but rotte, and conſume vnto nothing. Now ſith there is not another life after this, what diſcreet man wil paſſe ouer this life without honour and credit? or who would ſpend this life in empriſonement, or fal into pouerty? Hermes anſwered: heretefore, I haue been of the ſame oppinion that thou art of, but Pope Alexander hath drawne, and deliuered me from that errour, and I am now of another mind, then I haue been in former times. Quirinus ſaid: perhaps that Alexander whom I haue in the common iaile, among the theeues and murtherers, is the man thou ſpeakeſt of? He is the man indeed ſaid Hermes. And if he would, it were not impoſſible (being holpen by Ieſus Chriſt) to depart out of the priſon, and to come hither, where I now am, or to goe to ſome other place, where it pleaſed him. Quirinus made a ieſt, and ſcoffe at theſe words, as at a thing impoſſible yea he protered, that when he ſaw that performed, he would receaue the doctrine that Alexander preached, and belieued.

This being ſaid, Quirinus departed, and ſet double lockes, and double guard ouer the priſon. Hermes certified Alexander of al his ſpeeches with Quirinus, vpon which, the bleſſed Pope, by meanes of his prayers, and by the guiding of an Angel, departed out of the priſon, and came vnto the place where Hermes was: when Quirinus came home, and found Alexander there, al amaſed, and aſtonied, he ſaid: that he was ready to performe, al that he had promiſed, and to be a Chriſtian, if Alexander would cure and heale his daughter who had the kings euil. Hermes ſaid vnto him: it is not needful to deferre, thy being a Chriſtian for that cauſe, for Alexander hath done the like, in raiſing my ſonne from death to life. Quirinus ſaid: he would fulfil al, when he ſaw his daughter cured. Alexander bad him bring her to the priſon where he had been, and there he would cure, and heale her. When Quirinus departed to fetch his daughter,

he

he would haue left Hermes dore open, but they not permitting him, made him locke it faſt.

The bleſſed Pope returned backe vnto the priſon, in the ſame manner that he came thither, and Quirinus bringing his daughter called Balbina, Alexander cured her. Quirinus ſeeing the miracle, was Baptiſed, and ſo were many other of the priſoners. Quirinus would haue ſet them al at liberty, but they would not, ſaying: it was their deſire to dye, for the loue of Ieſus Chriſt, ſince they had been laid in priſon for their offences, and deſerued death for them. Balbina was alſo Baptiſed, and was after a martyr.

Aurelianus hauing notice of al theſe things, ſent ſome of his ſouldiers vnto the iaile, and commanded: that al they that had been Baptiſed, ſhould be put into a barke, and launched into the ſea; and when they were a good diſtance from the land, they ſhould be caſt into the ſea, with great ſtones tyed about their neckes. Balbina was one among many other which were put to death in this ſort. How Pope Alexander, and the two Prieſts, Euentius & Theodulus dyed, is already ſaid in their liues, on the day on which the Church celebrateth their feaſt, that is: on the third of Maye. Quirinus was tormented in diuers manners, and at laſt was beheaded, and ſo was Hermes.

His body was buried by Theodora his ſiſter, in the way Salaria, not farre from Rome. The Church maketh a commemoration of S. Hermes, on the day of his martirdom, which was on the 28. of Auguſt in the yeare of our Lord 118. (Baronius ſaith 132. Traiane being now dead, and Adrian choſen in his place.

## *The decollation of S. Iohn Baptiſt. Auguſt. 29.*

MENTION *is made in the ſacred ſcripture, of ſome feaſts and banquets, which were cauſe of great hurt and damage. Such was the feaſt of King Aſſuerus, (as we read in the Booke of Heſter) which laſted ſeuen daies, and the tables were alwaies furniſhed and loaden with delicate meats and pretious wines, ready for euery one that would eate and drinck. For what was the end of this feaſt? no other but that Queen Vaſthi ſhould be depriued of her Royal ſtate, that the crowne of Gold, might be taken from her head, that ſhe might be deſpoyled of her purple robes, and laſtly thruſt out of the Kings pallace, with the ſorrow, and diſcomfort of al her damſels.*

*Such alſo was the feaſts and banquet (although it be called a Supper) that Balthaſar King of Babylon made vnto his women, and other principal perſons of his court, his table being ſerued with the veſſels, with the which before time, God haa been ſerued in the Temple of Salomon; but what did befale amidſt their pleaſures? there apeared a hand on the walle, writting words which could not be vnderſtood, whereat the King, and al the other gueſts, were aſtonied, and much amaſed: and laſtly, the King loſt not only his Royal eſtate but his life alſo, for ſo much ſignified the words written on the walle, being interpreted by Daniel.*

*Such a one, and perhaps worſe, was the feaſt, that Abſalon made vnto his brethren, in his owne houſe, where after he had feaſted them wel, at the end of dinner, the eldeſt brother Amon was ſtabbed and ſo murthered, and the other remained, halfe dead with feare.*

*Like to this was the banquet Ptolomy made to Simeon Machabeus, and to his two ſonnes Iudas, and Iohn. They began their dinner with mirth, but at the end, Simeon was killed, and his ſonnes kept priſoners.*

*All theſe feaſts, and ſuch like mentioned in the ſcripture, we may cal diſaſtrous, and vnhappy, for the vnfortunate end they had, but none was more diſaſtrous, then the banquet King Herod made, in which was murdered, and beheaded, the moſt holy man Patriarch, Prophet, Apoſtle, Prieſt, Angel, Martyr, and the voice of God, the great Saint Iohn Baptiſt, who becauſe the table was diſtained with his bloud, Herod ſeemed to be diſcontent, the gueſts diſpleaſed, the people in an vproare, his diſciples bewailing, and Ieſus Chriſt, offended. Saint Marke recounteth the hiſtory hereof in this manner.*

THE fame of Ieſus Chriſt comming to the eares of King Herod, what great and wonderful miracles he wrought, he ſaid: Surely this is Iohn Baptiſt whom I beheaded, that is riſen againe. There were diuers, and different opinions in the court of the King, concerning Ieſus Chriſt, and who he ſhould be. Some ſaid he was Helias returned into the world. Others affirmed: that he was the Prophet Ieremias, and others ſaid, he was a great Prophet. Herod ſaid alſo his opinion, to wit: doutbles this man is Iohn Baptiſt, whom I cauſed to be beheaded. This is the vſual courſe of the wicked, they are neuer ſecure, the worme of their conſcience continually gnaweth them.

We read in the Book of Iob, that when the diuel began to afflict him, he ſent a great multitude of theeues, that ſtole away his beaſts and cattle that were in the fields. Which to effect they killed the keepers of them, onely one fled away and came running vnto Iob, to tel him of that which had happened. The ſame commeth to paſſe, when the diuel ouercommeth a mans ſoule, he is made Lord thereof, by meanes of mortal ſinne, yet though he kille the vertue in a man, whereby the faith remaineth afflicted, the vnderſtanding offuſcated or darkned, and the wil enfeebled, yet remaineth one that goeth crying, and telleth the newes to Iob, the euil conſcience, a worme that alwaies gnaweth remaineth tormenting it, and aduiſing it continually, that it haue regard vnto the vnhappy eſtate wherein it is, that it conſider that God is wroth with her, that hel gapeth for her, and that she it to be ſeperated from this body by death, which may come vpon her vnawares. This it the cauſe, that a man that hath a wicked conſcience, is neuer at reſt.

Hereof it came that Herod, father of this Herod which put S. Iohn Baptiſt to death, hearing the Magi ſay: that the King of the Iewes was borne, (becauſe he kept, and held the realme by tiranny,) he was ſo afeard, that he committed that horrible cruelty, in murdering ſo many innocent children. The ſame happened to Herod his ſonne, (of whom we treat at this preſent) who becauſe he was enchained in the dishoneſt loue of Herodias the adultereſſe, he had alwaies a ſting in his conſcience: And moreouer becauſe he had killed Iohn Baptiſt, who did reproue his ſinne, he was neuer ſecure, but thinking that he was riſē againe ſaid: that Ieſus Chriſt was Iohn Baptiſt. At this word which Herod ſpake, the Euangeliſt took occaſion to write in particular his death, & ſaith: that Herod did put him in priſon for Herodias, to wit: becauſe he reprooued the King that committed

committed adulterie with her, being his cosen, and wife to his brother Philip. Vpon this we haue two expositions.

S. Iohn Chrisostome, in one of his homilies vpon S. Mathew saith: that Phillip was dead, and because he had left a daughter, Herod was forbidden to Marry his wife, as we read in Leuiticus, but if Phillip had not had children, Herod might haue taken her, as God commandeth in Deuteronomy; that the brother of him which was dead should take his wife, to raise vp seed vnto his brother. So this doctour saith, that though Phillip was dead, yet because he left a daughter, Herod could not keep his wife by any righ, but in keeping her he scandalized the whole people, and therefore S. Iohn reprooued him as of a publike scandal.

S. Ieroſme saith: that Phillip was aliue, and because Herod was the mightier man, he took away his wife by force, and kept her for himself. This seemeth the more likely oppinion, because, the greater the offence, the more fit to be reprooued by S. Iohn Baptist. The holy Church inclineth to this oppinion, for in a Responsory of the office of this solemnity, the Breuiary saith he was aliue. The Euangelist saith, that Herod gaue willing eare vnto S. Iohn Baptist, and at his request did many things. Albertus Magnus saith: that the things Herod did for S. Iohn Baptist, were matters of smal importance, but would not doe for him, those thing that were of waight. This is the custome of wicked men, to make account of those things that be of smal importance, and of matters of waight to make no reconing.

The Scribes and Pharises had appointed that Christ should be taken, which was a most grieuous sinne; and yet had no scrupule thereof. But to enter into the house of Pilate on the day of Pasche, because he was a Gentile, of this they made a great matter. They esteemed it to be a matter of great importance, that the bodies of Iesus Christ & of the theeues, should remaine on the Crosse on the sabaoth day, yet they accounted it no sinne to haue crucified him which was Lord of the Sabaoth, although the same Lord, had rebuked them before for the same vice, saying (as we read in S. Mathew.) This people vse to straine at a gnat, and swallow a camel. So did Herod also, he made some account of smal matters, for S. Iohn Baptist sake, but of matters of waight, as to auoide the scandal that he caused among the people by his sinne, of that he made no account.

It is a thing very likely, that S. Iohn Baptist seeing Herod to heare him willingly, and that he did some things for his sake, considered with himself whether he were obliged to reprooue him for that he had the publike office of a preacher. We may imagine: that at the beginning of his sermon, he began to reproue the vice of dishonest life shewing, how many euils arises therof, & how this sinne especially, doth store, and fil vp hel. He might come to more particulars & say: that adultery is the most grieuous sinne, and more in the persons of great estate in respect of the scandal, and euil example that they giue: yet staid he not heer, yea it may be thought, that by the meanes of his disciples, he endeauoured to know, what the King said, and it may be he was told, that the King would not heare thereof, and made no shew to vnderstand it.

Then S. Iohn preached againe, and spoke more plainly, saying: although he was a King, yet was it not therefore lawful for him, to keep an other mans

wife. Theſe words troubled the King, and it may be, he acquainted Herodias with them. Wherefore she being vexed, might peraduenture ſay: What: is that ſauage fellow ſo bold, to ſpeak in this ſort: But you my Lord are cauſe thereof, yea, you deſerue to be thus ſpoken by, ſince you make ſo great eſtimation of him and his words; leauing your important affaires, to goe to heare his ſermons: this maketh him ſo malapert, and without regard of your eſtate.

We may not thinke this enraged lady did in this her choller ſtay thus, but that she rather took paper and inke, and wrot ſome letter ful of threats, as Ieſabel did againſt Helias. Perhaps it might be to this like effect. I wish and warne thee Iohn, that thou keep thy ſelfe quiet. The King my Lord is very much incenſed againſt thee, and truly he hath great reaſon. But be aſſured, that though he should diſſemble it, and haue patience, I wil not paſſe it ouer ſo ſleightly. And if he doe not punish thee, and put thee in priſon, I shal find ſome ſlaues or vaſſals, that shal make diſpatch of thee ſodeinly.

But we may wel think that S. Iohn made not account of theſe her threats, but the next day he began to preach againe, and ſaid, King Herod if thou haſt not hitherto vnderſtood what I haue ſaid, vnderſtand now what I ſay concerning thee. I ſay: it is not lawful for thee, to take to wife her that is wife of thy brother. Forſake her, or thou wilt ſtil ſcandaliſe the people, and cauſe others to doe the ſame, by this thy exãple, which were a grieuous fault. At theſe words the King, and the people alſo were vexed and diſquieted. Some ſaid, he ſaith wery wel, welfarre his hart, that he ſpeaketh the truth, without reſpect of perſons. Others ſaid: this man goeth to farre, this is to much boldnes. And if the King wil shew himſelf a King, he muſt punish him ſeuerily, to teach him to bewarre how he talketh in this manner.

The King, who heard the murmuring of the multitude, ſent ſodeinly armed men of his guard, to apprehend Iohn, who hauing ended his ſermon, and being come out of the pulpit, found this intertainmẽt of the ſouldiers, that like fierce, and beſtial people encloſing, and laying hold on him ſaid: How now thou preſumptius, & ſawcy fellow, talkeſt thou of the King ſo audaciouſly, without regard, or feare of his power? and with reprochful words they led him to priſon. Perhaps Herod had a deſire to put him vnto death forthwith, at the importunity, and entreaties of the ſtrompet Herodias, but he durſt not, leaſt the people should make an vproare, for he knew al men held Iohn for a Prophet, and accounted him for a holy man, and therfore he awaited ſome fitter occaſion to performe his entẽt. as S. Ierome is of opinion, whẽ he expoundeth theſe words of the Ghoſpel that follow. *And a fit day being come.* A day for his purpoſe, to put S. Iohn to death, ro fulfil his owne mind, and the deſire of the adultereſſe alſo. This fit day, was that on which Herod vſed to celebrate his birth-day.

S. Ierome ſaith: holy writ maketh mention of two perſons, that vſed to celebrate their birth-daies. The one was Pharao King of Ægypt, & the other was this Herod. The one was an Idolater, and the other was an adulterer, the one was naught, and the other was worſe: wicked men celebrate the day of their birth, when they should rather lament, and think on the day of their death, which may iuſtly be bewailed, for that they go ſtraight vnto hel. They may wel celebrate their birth-day, for the good that they are to haue, they enioy it in this life.

life. But good men doe al things in a contrary manner. They rather lament their birth-daie, because then they be borne in original sinne, & begin to enter, into the tribulations of this world, and they make a feast on the day of their death, because, thē they finish their trauailes, & troubles, & begin their rest, & repose.

Herod celebrated his birth-day, as he was accustomed, and among other solemnizations thereof, was a sumptuous supper; vnto which the great Lords of Galilee were inuited. After supper began dauncing, in which came forth the daughter of Herodias, who was a yong girle, and shamelesse, for (as S. Iohn Chrisostome saith) it had been fitter, she had been in some priuate roome, then to come thus forth before the peoplē, by her presence publishing the offence of her mother. This immodest girle, daunced so amorously, and neatly, that she pleased, and delighted al the company, but cheifly King Herod. Her mother was not so careful to instruct her in her prayers, and other works of piety, as to daunce, nor to be bashful and modest, as to be bold & dissolute. What could an adultéresse, that had lost the feare of God, and was past shame of men, instruct her daughter? Truly nothing, but such like exercises as to daunce; that the diuel might alwaies be at the side of her daughter, that had wholy possessed her.

S. Iohn Chrisostome saith: that from the places where dishonest daunces be, the diuel is neuer absent, but is alwaies attending for the gaine that he maketh by them. The same happened in the daunce we now speake of. Because Herod (whether it were by a secret compact between him, and Herodias the adultéresse, whether it were on the sodaine) called to him the yong girle, and said to her; aske what boone, or request thou wilt of me, and thou shalt obtaine it, although it be, the halfe of my Kingdom.

The Euangelist saith: that Herod confirmed his promise with an oathe, which maketh it seeme to be done fraudulently by him, that being so bound, he might after performe, what she requested. When the girle heard such a large offer made, she went to her mother, and said to her: what shal I demaund of the King, who hath made me this liberal offer? shal I demaund a good portion for my mariage, since my father taketh no care thereof? we may wel imagine the girle thought on this. But the mother answered: I wil not haue you aske any such thing, because the King wil take care for that, when time shal be. I would rather haue thee aske the head of Iohn Baptist who is in prison for if he liue, he wil cause the King to put me away, & I know not thē, what shal become of vs.

S. Thomas saith: that women naturally are pittiful, but if by occasion they be otherwise, they be more cruel then Beares, or Tygres. We haue seen by experience, that some mothers haue been so cruel, that (oppressed by famine) they haue slaine their owne children, and eaten them, being more ouercome with desire to satisfie their appetite, then with motherly loue to their children, and this proceeded of the cruelty of their minds. We neuer read that any father did such an act. The Holy Ghost speaking by the mouth of Salomō in Ecclesiasticus saith: there is no wrath nor anger, like vnto the anger of a woman. It were good that women would aduise themselues hereof, that they might resist that passion, and not be brought to doe as Herodias did, who endeauored by al her drifes, to depriue him of life that was most whorty to liue, to wit, S. Iohn Baptist. She thought by this meanes, to couer, and hide her sinne, that it might neuer

uer more be ſpoken of, but by this meanes, it is ſpoken of publikly, vntil this preſent time, and shalbe vnto the end of the world. The ſame happened to this woman, which happened to Dauid in his ſinne, which was of Adultery alſo. He thought to couer, and hide it, with the death of innocent Vrias, but that deed of his made it ſo publike, that there was nothing ſo wel knowen or, ſo famous at that time, as that offence of Dauid.

The girle being retured from her mother vnto the King, ſaid vnto him: The fauour that I deſire to receaue of thee shal be this: that thou giue me in a platter, the head of Iohn Baptiſt, I meane the preacher that is in priſon, who ſpeaketh with ſuch litle reſpect. The King hearing the demand of the girle (whether he diſſembled, or was indeed diſpleaſed) he showed himſelf much troubled in mind, at this requeſt. Notwithſtandig thinking himſelf to be bound to ſatisfie her requeſt, as wel by reaſon of his promiſe, & as alſo of the othe he had made, (though in that caſe he was not onely not bound there by, but it was ſinne to obſerue it) as alſo, becauſe he would not shew to his gueſts, but that he was maſter of his word, and that his words were of waight, & to be regarded, and that he was not inconſtant (though it was great and inconſiderate inconſtancy to doe that which he did) here vpon he commanded forth with, that Iohn Baptiſt should be heheaded, and the heah deliuered to the young girle.

The ſinne which this cruel tyrant committed was very heynous, in reſpect of the perſon who was put to death, and of the cauſe wherefore he did it, as alſo, for that he was much beholding to S. Iohn Baptiſt, who without any particular gaine or profit, put himſelf in manifeſt danger by reprooving his ſinne which was publick, whereby Herod might haue taken occaſion, to abandon the wicked adultereſſe, and haue ſought remedy, and health for his ſoule. Moreouer, he should not haue committed this wicked act, on ſuch a day, on which he was eſpecially obliged, to render thanks vnto God, by recognition of his duty, for his life beſtowed on him, & that it had been preſerued by God vntil that preſent day.

The hangman going to the priſon, it is likly the priſoners hoped & expected that on that feſtiual day of the Kings, ſome of them should haue pardon, & be ſet at liberty. They ſeeing one of the Kings ſeruants to come, at that vnuſual houre, and in the night, they al ſtepped forward, to know, who should be the man, that should be ſet free, and diſcharged, for on that day, they expected no other newes. He anſwered: that he came not to giue liberty to any, but to behead one of them. A man may imagine, how this word aſtonied them, & ſtruck thē almoſt dead with feare, yet demanded they who it should be, and he anſwered, Iohn the Baptiſt. This anſwere made thē to wonder, for the holy & vertuous life of S. Iohn, was ſpred & knowne vnto al. The hangman came into the place where the holy man was (peraduenture at his praiers) and ſaid vnto him: Iohn Baptiſt, I am ſent by the King, who hath commanded me to cut off thy head, becauſe he hath beſtowed it, as a guift vpon a Lady. We may wel think this newes to be nothing at al diſpleaſing to the holy man, bus rather that he reioiced thereat, and lifted vp his hands to heauen, and ſaid:

Lord, I render thee thanks for this great, and happy fauour, shewed to me this day, in granting that I shal dye in thy ſeruice, and in defence of thy verity. I repute

pute it an especial fauour, to haue my life taken away, of which and of this bodily flesh, I haue made so smale account. These 32. yeares I haue been vnto it a continual aduersary. I haue giuen to it al the hard and sharp vsage that I could, and haue vsed it as mine enemy. Now I repute it for a special fauour, that another should deliuer me from this affliction. One thing only I could haue desired, that I might haue seen my beloued cosen, and thy only begotten sonne Iesus Christ. That I might giue vnto him my last embracements, and receaue some message from him, to carry vnto the holy Patriarchs and Prophets which be in Limbo, and expect his comming thither to deliuer them. Yet shal I certifie them of his comming, as I haue giuen notice to men in this world. Thus may we coniecture the holy precursour said. Then he bowed his neck vnder the sharp sword, with which the hangman cut off his blessed head, and bore it to them that were authours of that wicked fact.

She caried it to the King, that al other that were present might see it. Then she gaue it to her mother, who we may thinke, was very ioyful thereat, thinking herselfe to be now secure, and that none would be so bold hereafter to reproue her. But her mirth and ioylity lasted but a while, for (as Iosephus the Iew and Egesippus writ) the cursed Herod made an euil end. For by the incessant suite that Herod Aggrippa (his brother) made, he lost his Kingdom, and was banished to Lions in France, or into Spaine as Venerable Bede, and Seuerius Sulpitius say. Where the wreth, seeing himself without Kingdom, and brought to such poore estate, dyed miserably.

Nicephorus Callistus and Simeon Metaphrastes: say: that the daughter of Herodias had also an euil end. For she passing a riuer which was frosen, the ice broke, and so her body fel downe into the water: onely the ice closed vpon her necke keeping her head aboue, in which manner she hanged til the ice cut off her head and so she dyed. Thus we may see, how shee which by tripping and dauncing was cause, that the head of S. Iohn Baptist was cut off, here is iustly punished with the losse of her owne: concerning the mother, I doubt not but she dyed as euil as any, she indeed deseruing it most of al. The body of S. Iohn was buried by his disciples with great lamentation, and to the great sorrow, not only of men, but of heauen also, for Iesus Christ King of heauen, was sorrowful for his death.

This was the cause that at the time of his Passion, being sent by Pilate to that same Herod, he would not answere a word, although he was vrged many times; which our Sauiour did, holding him as an excommunicate person, for that he had killed S. Iohn Baptist that was a Prophet. Also he would not answere him, for that S. Iohn Baptist being the voice of Christ, and Herod hauing depriued him of that voice, our Lord thought him not worthy to heare his most blessed voice. Let vs enter here into this consideration, that if God did permit, that S. Iohn Baptist who was so holy a man, should die such a death, what end shal the wicked, and wretched sinners make? If he permit such a chastisement on the green tree, what shal become of the dry, and withered stock?

S. Ierome writing vpon the Prophecy of Abdias saith: that the disciples of S. Iohn Baptist, buried his body in Sebaste, which is in Samaria, between two holy Prophets, to wit: Heliseus, and Abdias, and in that place God shewed ma-

ny miracles for his ſake, for many ſick men were made whole, and many poſſeſſed by the diuels were made free.

Ruffinus alſo in his Eccleſiaſtical hiſtory, and the Authours of the Tripartite hiſtory ſay: that Iulian the Apoſtata, who was Emperour, & a great perſecutor, not only of the Chriſtians, but of Chriſt himſelf alſo and of his ſaints, ſeeing the many miracles, that the body of S. Iohn Baptiſt did, took it out of the ſepulchre, where it was laid, and cauſed it to be conſumed by fire. But before the whole body was conſumed, certaine deuout Chriſtians had time, to take ſome of his bones, and to carrie them to Philip Biſhop of Ieruſalem, and he ſent them by one of his deacons called Iulianus, to the Patriarch of Alexandia.

After this (at ſuch time as the Emperour Theodoſius commanded al the Temples of the Idols to be throwne vnto the ground, and for that end had ſent an Edict vnto Alexandria) Theophilus his ſucceſſour not permitting a famous Tẽple of Serapis, which was then to be ruinated, after he had cauſed the Idols to be broken in pieces, conſecrated the ſame for a Church in honour of S. Iohn Baptiſt, and in that place he put his holy relikes. It came to paſſe in proceſſe of time, that they were tranſlated from thence, into diuers parts of Chriſtendom.

As for the head of S. Iohn Baptiſt, the ſame Ruffinus, the authours of the Tripartite hiſtory, venerable Bede, and Simon Metaphraſtes ſay: that Herodias the Adultereſſe cauſed it to be buried in her pallace, fearing it would returne, and being reunited to the body, riſe and reproaue her againe for her adultery, and murther. This bleſſed head remained hidden a long time in that place, vntil the ſaid S. Iohn Baptiſt, did reueile it to certaine religious men, which went from the Eaſt to Ieruſalem, to viſit the places, where Ieſus Chriſt wrought our Redemption. They found it wrapped in the ſame garment made of camels haire, which the holy man wore.

This inuention was on the 29. of Auguſt, in the time of the Emperour Martian, about the yeare of our Lord. 46.. (Baronius ſaith 391. Valentinian and Theodoſius being Emperours.) For this cauſe, the feaſt of the Decollation, is kept on that day. For he was beheaded in the month of March, neer vnto the feaſt of the Paſchal Lamb, one yeere before the Paſſion of Chriſt, as may be gathered out of the Goſpel. It is ſaid: that the relikes of S. Iohn Baptiſt, be in Genoa, at this preſent, and the head in Rome, in a Church of the Monaſtery of nonnes called S. Silueſter.

## *The life of S. Sabina Martyr. Octob. 29.*

*OVR Sauiour Ieſus Chriſt ſonne of the liuing God, foretold vnto his Apoſtles, that they ſhould ſuffer perſecution, and many troubles for his ſake. He told them that their aduerſaries would bring them before Iudges, who ſhould put them to death with ſharp, and cruel torments. And that which ſhould be a greater grief vnto them, they ſhould be accuſed by their neer friends, acquaintance, and kinſfolke.*

*But then to giue them ſome comfort and conſolation, he adioyned.* (as S. Matthew ſaith) The diſciple is not aboue his maiſter, *which was, as if he had ſaid: the diſciples*

not

*not to looke for better intertainment then his maiſter. I am your maiſter, you shal ſee mee taken, and led before diuers Iudges, and at laſt put vnto moſt cruel death. It is no great matter, if you be vſed in the ſame manner, and though your torments be neuer ſo great, they shal not be equal to mine. This is a great comfort for al Chriſtians that be in any affliction or tribulation, for no great matter it is, if we which be diſciples of Ieſus Chriſt tollerate, and beare ſome part of his many dolours, ſince he hath ſuffred many more, and the diſciple is not aboue the maiſter.*

*This doctrine agreeth very fitly to the illuſtrious ſage Romane matrone, and martyr, S. Sabina, who had for her inſtructreſſe in the faith S. Seraphia, a moſt holy, and vertuous damoſel. S. Seraphia had the crowne of martyrdom and Sabina was likewiſe martyred, to the end, the diſciple might imitate her inſtructreſſe. The life of this glorious holy ſaint, is collected out of that, which venerable Bede, and Ado Archbiſhop of Trieuers wrote of her, in this manner.*

SAint Sabina was a Romane matrone, daughter vnto Herod Metellarius, and wife vnto Valerian. Her father, and her huſband were of noble bloud and very rich in temporal goods. The huſband of S. Sabina dying, in her widowhood, she grew in acquaintance and friendship, with a holy damſel called Seraphia, who perſwaded her, to leaue and forſake, the adoration of the Idols, and to receiue the Chriſtian faith. She vſed ſuch perſwaſions to her, that at laſt she brought her to her deſire. Saint Sabina took ſuch loue and affection vnto S. Seraphia, for that she had been cauſe of her ſo great good, that when she was taken in the time of the Emperour Adrian, and led to be martyred by the apointment of the Gouernour Berillus, S. Sabina did accompany her vnto the place of execution.

As she went she conferred and talked with her, lamenting hartely, not ſo much to ſee her goe to her death, as that she remained ſtil aliue, and shoud now be depriued, of her ſweet & comfortable conuerſation. By this occaſion, notice was giuen of her vnto the Gouernour, & she being brought before him, he ſaid vnto her: why doeſt thou abaſe thy ſelf in this ſort? It ſeemeth thou haſt ſmal regard of thine owne credit, and leſſe of his, whoſe daughter thou art. Thou doſt fauour the part of the Chriſtians, litle reſpecting the nobility of thy bloud, or that thou haſt been wife vnto Valerianus. Thou haſt forgot thy ſelf, and our Gods, beware leſt they alſo forget and renounce thee. Get thee home, and forſake this witch, who by her ſorceries and enchantments, hath drawen many from the worship of our Gods.

S. Sabina anſwered: would to God Berillus, that thou haddſt heard that damſel whom thou calleſt a ſorcerer ſpeak, as I haue, and conuerſed with her, as I haue done: & then I am moſt aſſured thou wouldeſt haue forſaken, theſe falſe and deceitful Gods, and we should haue ſeen thee, to acknowledge the true God, who giueth life euerlaſting vnto the good, and eternal torments vnto the wicked. The Gouernour hearing the words of S. Sabina, was in a great rage, yet in reuerence to him whoſe wife she had been, he let her depart. When S. Seraphia was dead, she took her body, as a moſt rich Iewel, and pretious treaſure, and laid it in the tombe, which she had prepared for her ſelf, in one of her farme houſes.

Not many daies after this, she was taken againe and brought before the Gouernour Elpidius, who when he ſaw her, ſaid: art thou Sabina late wife to that worthy, and memorable man Valerianus, and daughter vnto Herod? The holy Saint anſwered: I am. And I yeeld infinit thanks vnto Ieſus Chriſt, not only for that I am as thou haſt ſaid, but eſpecially, for that I being a hainous ſinner, he hath deliuered me from many ſinnes, and from the hands of the diuel, by the meanes of Seraphia holy handmaid.

The Gouernour held a long diſcourſe with her, al tending to draw her ſacrifice to the Idols, but ſeeing her to be firme and conſtant in her faith, he gaue this iudgment vpon her. Vnto Sabina who contemneth our Gods, and wil not obey the lawes of our Emperours, let her head be cut of, and let al her goods, be confiſcated. The death of this glorious ſaint was on the 29. of Auguſt, in the yeare of our Lord, 130. (Baronius ſaith: 122.) And being Emperour. Her holy body was buried by the Chriſtians, in the ſame graue where she had laid ſaint Seraphia at Rocca, or the Arch of Fauſtinus, neere vnto the field called Vindician. Her ſoule reſteth in heauen, it is ſaid that her body is city of Parma, in the Church of ſaint Bartholomew.

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## *The life of ſaint Felix, and ſaint Audactus, martyrs. Auguſt. 29.*

*ARISTOTLE in the ninth Book, and 9. chapter of his Ethickes, aſketh this queſtion, to wit: Whether to be a man happy and fortunate, haue yet need of friends? and he anſwereth: that man to be truly happy and fortunate, ought to haue al good things, which ought to be eſteemed, and for that freinds be things moſt eſpecially to be eſteemed of, it followeth, that a man to be happy and fortunate, hath need of them.*

*This agreeth wel vnto S. Felix, ſince it pleaſed God to make him fortunate and happy: for that he might be happy in deed, as he was in name, he enobled him with the Crowne of Martyrdom. And to the end, he ſhould not want any thing, he prouided him of a friend, called Audactus, who voluntarily offred him ſelf to dy in his company, and ſo he was martyred with him for the ſame cauſe. The life of theſe two Saints, written by venerable Bede, and Ado Archbiſhop of Treuers, was in this manner.*

THE cruel perſecution of Diocleſian againſt the Chriſtian Church ſtil enduring, Felix a Romane citiſen, and a Prieſt of moſt holy life, was apprehended, for the profeſſion of the Chriſtian faith. He was led vnto the Temple of Serapis, to doe Sacrifice vnto that Idol, but when he came neere vnto the ſame, he ſpitte in the face thereof, & forthwith the ſtatue (though it was of metal) fel into powder. The ſame befel in the Temples of Mercury, & Diana, into which places, the holy ſaint was alſo led. The pagans ſeeing this, deliuered him vnto a Iudge called Dracus, & accuſed him, that he was a ſorcerer, an enchan-

& a ſacrilegious perſon, & that he had deſtroyed their Gods, by his charmes

-ceries. The Iudge cauſed him to be tormented vpon the Rack, but ſeeing

it would

it would not preuaile, to make him fal from his faith and Religion, he gaue ſentence he ſhould be beheaded.

The officers led him to execution toward Oſtia, and by the way met him a Chriſtian, who liued ſecretly, and vnknowne. This man, when he ſaw them leade S. Felix vnto his death, and vnderſtood the cauſe ſaid, with a loud voice: The faith and religion, that this man holdeth, I hold and belieue alſo. He confeſſeth Ieſus Chriſt for God, and I alſo confeſſe Ieſus Chriſt for the true God, this man goeth willingly to dye for him, and I alſo for his ſake, am prepared for to dye. Hauing ſaid this: and aproching neare vnto S. Felix, he embraced him, and gaue vnto him, the kiſſe of peace.

The officers hearing his words, and ſeeing what he had done, took him, and beheaded them both together. But becauſe the Chriſtians knew not his name, it ſeemeth that they which were preſent, and wrote the martyrdom of S. Felix, called him Adauctus, which is as much to ſay, as added. He being truly added a companion in martirdom vnto S. Felix, to be afterward his companion, in receauing the rewards of the ioyes of heauen. God make vs alſo to enioye their company, in that heauenly citty.

The Church doth celebrate the feaſt of theſe two martyrs, on the day of their deathes, which was on the 30. of Auguſt, in the yeare of our Lord. 284. (Baronius ſaith: 302.) In the time of the aforenamed Diocleſianus.

*The end of month of Auguſt.*

# FESTA SEPTEMBRIS.




*Virginis Mariæ grata Natiuitas,*
*Hinc Exaltatio Crucis* IESV,
*Vincit Luciferum Michael Archangelus,*
*Apostolus Matthæus fit Euangelista.*

# SEPTEMBER.

## *The life of S. Giles Abbot. Septemb.* 1.

*WE reade in the beginning of Geneſis, that when our Lord God would forme man, he ſaid theſe words:* Let vs make man vnto our image and ſimilitude, who shal rule ouer the fishes of the ſea, the foules of the ayre, and beaſtes of the earth. *The holy Doctours ſay: that if the firſt man had perſeuered in the ſtate of innocency, and had conſerued original iuſtice, in the which God created him, al the creatures had acknowleged him for their Lord, & had been obedient vnto him: but for that he was diſobedient vnto God, al creatures were diſobedient, and became foes vnto him.*

*The ſame thing happened vnto man which befalleth vnto a hunter, who going out to hunt, if the dogges leap about him, and fawne and lick him, but if he should put on a viſard, it is likely inough they would not acknowledge him, but would look angerly, grinne, and ſnarle at him. Euen ſo befelit vnto our firſt father Adam, after that he put the viſard of diſobeiſance on his face. Before that al creatures eſteemed and ſerued him, & acknowledged him for their ſuperiour, but afterward, they al rebelled, making warre againſt him, as againſt their common enemy. Neuertheles, God being merciful (to the end, that ſome ſigne of that happy eſtate might be ſeen) permitted, that there should be ſome ſo holy and faithful, that vnto them many creatures should ſerue, and be obedient. As we haue an example of S. Giles, who was cheriſhed by a hind a while, and mainteined by her milk, the time he remained in a caue, of a ſolitary and craggy mountaine. The life of this haly Abbot and Confeſſour, was written by Gilbertus, B. of Carnotum, and other Authours in this manner.*

SAint Giles was borne in Athens of the Royal bloud. His father was called Theodorus, & his mother Pelagia; From his childhood he was inſtructed in the ſtudies of humanity, and diuinity alſo, and in the ſame age he gaue himſelf vnto the ſeruice of God, exerciſing himſelf in good works He was of ſingular charity, and gaue much almoſe. He went one daye vnto the Church, & ſaw a poore ſick man in the ſtreet, who asked an almes of him, and he taking the garment he wore, gaue it to the poore man, who took it, and put it on, and forth with, he became perfectly whole. Not long after this, his father died, and he diſtributed al his patrimony (which was very great) a mongſt the needy.

God shewed many miracles by the meanes of this holy Saint: one was, when he healed a man that was bitten by a venemous ſerpent, ſo that he was at the

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point of death. Another was, he being one ſonday at a Church, there came in a man poſſeſſed with the diuel, & made ſuch a noiſe that the deuine office could not be heard. The holy man prayed for him, and not only obteined that the deuil in him did hold his peace, but alſo did depart out of him and left him free. Through al Greece the fame of S. Giles, was ſpred, whereupon he fearing to be honoured and reputed for a holy man, tooke ſea, intending to goe into ſome country, where he ſhould not be knowen. The bark was not far from the ſhore, but a huge tempeſt aroſe, ſo that euery one made account to perish in the ſea. S. Giles prayed, & the ſtorme ceaſed, by which al the mariners and paſſengers wel perceiued, that the ſtorme ceaſed by his prayers, and they yelded vnto him many thanks for the ſame.

After a few dayes the bark arriued at a heauen in France, where S. Giles took land, and went to the citty of Arlez, where a holy man called Ceſarius was Biſhop. The holy Saint ſtaied in his cõpany two yeares, to the great content of the both, for that al their conference and conuerſation was of heauenly matters. In that place S. Giles by his praiers healed a man, which had been ſick of a feuer three yeares; And becauſe that deed, & the cõmendations of Ceſarius, cauſed him to be had in great reuerence, and that euery one called him the holy man, he reſolued to depart, and to fly from the reputation and honour of the world (though the conuerſation & cõpany of Ceſarius pleaſed him much.) So he paſſed ouer the riuer of Rhoſne which is wel knowen in that realme, & he found on the bank thereof, a holy Hermit called Veredemius, liuing a ſolitary life; with whom he ſtaied & continued certaine daies: And wheras the contrey naturally was barren, it became fertile and fruitful, by the praiers of S. Giles.

It happened, that on a time a ſick man was carried vnto the cel of Veredemius to be healed by him, but it falling out that he was not at home at that time S. Giles praied for him, and healed him. There was neuer man that auoided to be contemned and deſpiſed, as S. Giles laboured to ſhunne, and to repel the eſtimation and honour of the world; and therfore he departed from that place, and went vnto an other which was more ſolitary, and fuller of wood, toward the mouth of the Riuer. In that place he found a caue among certein thornes, and other wild plantes, neer vnto which ſprang a cleare and pure fountaine. In it he alſo ſaw a hind, which made ſignes, to be content that he ſhould lodge with her: ſo the holy man reſolued, to make his abode in that place. His food was the rootes of herbes, and running water, & ſometimes the hind permitted him to milk her, and in that ſort, he ſpent part of his life, paſſing the time in prayer and meditation.

It befel afterward, that the King who then reigned in France, (being a Chriſtian) went one day a hunting, and his houndes found the hind of S. Giles, and purſued her hard to kil her. Shee with a ſwift courſe ranne back vnto the caue, where the holy man remained, and lay at his feet, as it were, to demaund ſuccor and help at his handes in that danger. When the hind came into the caue, S. Giles was at his prayers on his knees; and though he ſaw his hoſteſſe that gaue him lodging, in manifeſt danger, he did not therfore ariſe from his exerciſe, but he beſough God to defend and deliuer her. The prayer of the holy Confeſſour was heard, for by the power of God, the dogges could not

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enter into the caue, but ſtood a good way off and barked.

At this noiſe the King and the other hunters came in, but they being not able to enter the caue, one that caried a croſſ-bowe, put a quarel therin, which he ſhot of toward the caue; determining to make trial what was within: and the quarel, or arrow, (be what it was,) ligthed vpon the holy Saint, and wounded him, who patiently tollerated the wound which was made. The hunters paſſed through the thornes and branches, determining to ſee what was in the caue, and at the laſt they came to the place where S. Giles was. It ſeemed vnto euery one of them a ſtrange ſpectacle, to ſee him at the mouth of the caue, on his knees, with a graue and venerable aſpect, and nothing troubled; looking with his face and eyes, and likewiſe his hands lifted toward heauen; The wound had made him al bloudly, and the hind lay cloſe by his ſide.

Theſe things put the King & al his people in great dread; wherfore he went vnto him, and reputing him a holy man, made obeyſance and craued pardon of him, becauſe his bowe-bearer had wounded him, and gaue order, that prouiſion ſhould be made for his cure, though the holy Saint made therunto denial, wiſhing that the wound and the ſore might continew al his life, that it might be an occaſion wherby he might haue more merite. The King offered vnto him great ſommes of mony, to the end he ſhould pray vnto God for him, but the holy Saint would not accept any guifts, but perſwaded him, to lay out that which he deſired to beſtow on him, in building of a monaſtery, in which religious men might dwel, that ſhould pray vnto God for him and for his Kingdom. The King was wel pleaſed therewith, and cauſed a monaſtery to be builded: of the which, the holy man was compelled by the importunity of the King, to take on him the gouernement with the title of Abbot.

S. Giles liued in this monaſtery certaine yeares, and al that time he ſpent in prayers and faſtings, endeauoring that euery one ſhould fly from ſinne, and attend to the ſeruice of God. This may euidently appeare by the ſame King, who was obſtinate in a certaine ſinne he had committed, and therof had ſmal remorſe and greefe, and leſſe wil to confeſſe it, yet ſo much the prayer of S. Giles preuailed, that the King confeſſed it with great ſorrow of mind, & repentance for his treſpaſſe, and al other offences committed in his life. It is ſaid: that the holy Saint went vnto Rome, and at his returne brought many indulgences and pardons, granted vnto him by the Popes, for his monaſteries, as wel for them that dwelt therin, and wore his habite, as alſo for them that viſited it.

S. Giles hauing gouerned his monaſtery (no leſſe religiouſly then holilie,) certaine yeares, the time of his death approched, which was agreable vnto his good and vertuous life, leauing behind him a holy enuy vnto al them, that were preſent at that time, for it was apparant and euident, that he went to poſſeſſe the Kingdome of heauen, where was for him prepared a moſt honourable place. His glorious death was on the firſt day of September, and theron the Church celebrateth his feaſt. In the hiſtory of the life of this Saint it is written, that S. Giles liued ſometime with Ceſarius Biſhop of Arlez, as I haue ſaid before, who (after Trithemius) liued in the yeare of our Lord. 660. and adding the time, this holy Saint liued after his death, he died in the yeare of our Lord. 700. or there aboues. *The Spaniſh original ſaith 720. vpon a Sunday.*

## The twelue Brethen Martyrs. Septemb. 1.

ON the ſame day that the Church celebrateth the feaſt of S. Giles, it alſo maketh a commemoration of the twelue Brethren Martyrs. The martyrdome of theſe twelue holy men, was written in heroical vſe by Alfan monke of Monte Caſſine, who liued in the yeare of our Lord. 1108. That which we can extract out of this Authour, and out of other martyrologes concerning the life of theſe holy Saints, is: That they were martirized in Beneuento, in the time of Valerian Emperour of Rome in the yeare of our Lord. 258.

The names of the holy martirs were theſe: Donatus, Fælix, Aconitus, Honoratus, Fortunatus, Sabinianus, Septimius, Ianuarius, Fælix, Secundus, Vitalis, Satyrus, and Repoſitus. They were in bloud noble, & al of them had been wel inſtructed in humanity and diuinity. They al preached the Ghoſpel of Ieſus Chriſt, and many were conuerted vnto the faith of Chriſt by their doctrine.

They were al layed in moſt dark priſons; Then were they taken foorth, and brought into the high ſtreet, where they locked their hands faſt into certaine pieces of wood, and afterward made fier vnderneth them. Then in the preſence of the ſame Valerian they bound them vnto certain cordes, and ropes, which ranne in polleis, and ſo hoiſed them alofte in the aire, then they let them falle on a ſoudaine, and gaue them the moſt cruel ſtrappado.

This ſufficed not, but they alſo ſcourged them, and then tore and rent their flesh with hookes of Iron, to the exceſſiue paine and torment of the holy martirs; the officers herein diſplaying their cruel minds. Then they put them to the fier againe, and ſet the kindled torches to their bare ſides: but the holy Saints endured and abode al very conſtantly: which the tyrant ſeing, and wearied in putting them vnto ſo many torments, did laſtly cauſe al of them to be beheaded; and by this martyrdome their mortal liues ended, and their ſoules went to the ioyes of heauen.

## The Natiuity of our B. Lady. Septemb. 8.

*THe ſacred ſcripture in the booke of Exodus recounteth, that Moyſes, being borne, his father and mother knew not how to deliuer him from death, for that king Pharao had made a decree, that al the male children that were borne of the Hebrewes, ſhould be put to death. The reſolution of his parents was this. They made a basket of Rushes, and dawbed it ouer with claye, wherein they put Moyſes, and laying him thus in the Ryuer Nylus, they let him go take his aduenture. By this inuention he eſcaped death: for the daughter of Pharao ſeing him, cauſed him to be taken out, and to be brought vp as if he had been her owne ſonne. After this he came to be the captaine of the Hebrewes.*

*Moyſes was a figure of Ieſus Chriſt, who for that he was to be caſt into the water of this world which is ful of ſtormes, there was made a litle basket wherein he was put, which ſignifieth the bleſſed virgin Mary his mother, who is a basket annoynted ouer on the out-*

*ſide*

*side. The holy virgin is like vnto the rushes, for she had no bark of Actual sinne nor no knot of Original sinne. She remained neere vnto the torrent of waters for that she enioyed those goods, that spring from that liuely fountaine of God in great abondance: for that she is neere conioyned vnto his maiesty. This litle basket hath the clay without, which was the grace wherwith God preserued and defended her, that her soule could receaue no damage, neither after she was borne into the world, nor in the wombe of her mother Anna. God was put in this basket, being made man, in her sacred and holy wombe, and for that respect that she was to be his mother, God bestowed graces, and fauours vpon her abondantly. And that wee may see for what reason the Church celebrateth the feast of the nattuity of this glorious virgin, before that we recount the history therof, it shalbe wel done for vs to consider the dignity for the which shee was borne, the worthy and eminent estate shee ought to haue, and her great familiarity with God.*

SAy then, that though this virgin had diuers names and titles al maiestical and stately, yet are none to be equalized to the name of the mother of God. For this cause, alwais when the Euangelists name her in the discourse of the Ghospel, they cal her the mother of God. The Euangelist S. Mathew fetching the pettigree of her most noble linage from Abraham, when he cometh to name her, and her spouse Ioseph, forthwith he addeth *of whom Iesus that is called Christ was borne.* When he writeth of the comming of the three Kings or sages to adore Iesus Christ, he saith: they found him with Mary his mother. S. Luke also writing how the B. virgin went to visit S. Elizabeth her cosin, saith; the good old woman resaluted her with these words; *How haue I deserued this, that the mother of my Lord cometh to visite me?* The same S. Luke saith: that whē Iesus was 12. yeares old, and staied behind her at Ierusalem, and was found after three daies, his mother said vnto him: *Sonne, why hast thou done this vnto me?* S. Iohn speaking of the wedding in Cana of Galilee, where Iesus Christ and the glorious virgin were present, he repeateth twise the name of the mother of Iesus. The same Euangelist writing also of the mistery of the passion, saith: that Iesus Christ being on the Crosse, there was his mother present, in such sort this, and the other places of the Ghospel, the Euangelists alwais giue vnto her, this most noble name of the mother of God. The same Christ our Lord, as often as he nameth himself, is called the sonne of man, which words meane (after the opinion of many holy doctours) the sonne of the virgin.

The holy Church hath alwaies had such care of that name, that in the Ephesine councel, which was one, & the third of the same general councels (which was celebrated in the time of Pope Celestinus & of the Emperour Theodosius) where Cyril the great was present and 200. Bishops were assembled: the principal thing that was determined therin, & for which thy were assembled was; that it should be holden for a Catholik verity, and an article of faith; that the glorious virgin Mary, was, and is, the very true mother of God; as truly, and veritably, as other mothers are to their true and natural children. The same was confirmed in the time of Pope Leo the first and Martian the Emperour in the Councel of Chalcedon,

Some holy doctours, as S. Cyril, S. Iohn Damascen, S. Augustine, & S. Thomas, declare the maner therof. The substance of that which they say, is this: that

the bleſſed virgin, hauing conceiued Ieſus Chriſt our Lord, shee was his mother, for that her moſt chaſt, pure, & more then illuſtrious bloud, ſerued for matter, of which the holy Ghoſt by his deuine vertue, formed the body of Ieſus Chriſt, for which cauſe, shee became a true and veritable mother, as any other mothers be. Hauing laid this foundation of truth. I ſay; that to be the mother of God, argueth the great noblenes and worthines of this holy damoſel.

This is proued by a principale, the Philoſophers hold, to wit: that there is not only a proportion between the cauſe and the effect, but alſo, if the cauſe be not empeached or hindered, it produceth a like effect to it ſelf, euen to the Indiuiduum, and the accidents: as a lyon, that hath ſpots, produceth not only another lyon, but alſo with the ſame ſpots. This being graunted: I ſay, that if the natural guifts of the wit, complexion, and proportion of members, and natural condition of Chriſt were tranſcendent, & excellent in the hieſt degree, ât it is apparant by the ſacred ſcripture, and alſo ſaid by the holy doctours: we are by great reaſon to find al the ſame in the B. virgin, as in his true & veritable mother, to wit: that shee was of an excellent vit, an amiable complexion, of an admirable beauty, and abſolute proportion of limmes, & moſt goodly natural condition. So that ſaying that Ieſus Chriſt. *Was the fairest of al men*, the ſame may be affirmed of the B. virgin. Wherefore, we may wel ſay thus: O lady vnto whom shal we liken thee? what goodlines shalbe like vnto thyne? who is ſo beatiful as thou art? The ſonne compared vnto thee is foule and vgly, thee moone is dark and obſcure, and the ſtarres are as clouds. The Angels are far inferiour, and the Seraphins come not neer vnto thee, vnto whom shal we liken thee, but euen vnto Ieſus Chriſt thy ſonne? wil you haue (ſaith S. Gregory,) a liuely paterne of the glorious virgin, fixe your eies & behold Ieſus Chriſt. Behold the ſonne, in him you shal ſee a picture of the mother: not you that there is litle difference between the mother & the ſonne. Such a ſonne, & of ſuch & ſo great perfections, was fit for ſuch a mother, & ſuch a mother, endued with ſo many graces, was fit for ſuch a ſonne: yee ought alſo to conſider a heauenly workmanship between the B. virgin and her ſonne, for she gaue him one thing, which was the humain nature and he gaue vnto her another, to wit, the fulnes of grace. The mother gaue vnto him that which she had, to wit the humanity, and Chriſt being God, and fountein of grace, gaue it vnto his mother.

Of this groweth two admirable things: The one is, that as the glorious virgin, for his nature is his mother, ſo is shee his daughter in reſpect of grace, ſo that the mother is daughter, and the ſonne is father, and that which other mothers ſay in ſport to their ſonnes, calling them: my King, my Prince, my father and my treaſor, the glorious virgin might ſay it in truth and verity. This alſo ariſeth between the mother and the ſonne. That as the ſonne for his humaine nature is made like vnto his mother, ſo the mother in reſpect of graces is like vnto the ſonne. Shee was humble (in proportion, not in equality) as he, charitable as he, obedient as he, and (in her proportion) ful of grace, as he, ſo the Angel called her, Alhaile, ful of grace.

The conſideration of this mother and ſonne goeth further: The virgin in his conception, beſtowed the bloud of her vaines, of which to forme his body, and in the nine moneths, that she caryed him in her wombe, ouer and beſide the

giuing

giuing vnto him, her moſt chaſt bowels, for his rich pallace, and the couerings and pannicles of her hart to be the tapiſſery of his chāber, shee alſo gaue him, the very ſame meate, shee took her ſelf, ſo that like a bleſſed doue, with her bil, shee put the nutriment in the mouth of her ſonne: After he was borne, the armes of his mother, was his cradel, and holding him vnto her breſt, she warmed him better, then Abyſac warmed Dauid. Ieſus being growē vp, his mother gaue him, her hands, her care & diligence, to the end al things shee had might ſerue him. After he was dead, and taken from the croſſe, shee took him alſo in her armes, and embraced him whith tender affection. Al this gaue the mother vnto the ſonne.

The ſonne gaue vnto the mother grace in her conception, in preſeruing her from ſinne, he gaue vnto her the vſe of reaſon before the ordinary time, and at three yeares old, he conducted her as his owne vnto the Temple. Then he aduanced her higher, vntil he made her his mother and moſt fit for ſuch a ſonne, in ſuch māner, that shee is no reproch vnto Chriſt before his eternal father, the Angels and al men, yea he glorieth and ioyeth to haue ſuch a mother as Mary is. Ieſus Chriſt & his mother were in this as other things, moſt faithful louers, for the preſents and guifts the one had from the other liked them ſo wel, that they neuer left them. Ieſus had his humanity of his mother, and he ſo firmely embraced it, that as the diuines ſay, that which he once vnited to himſelf, he neuer loſt. He loſt his life in his paſſion, and in the three daies he lay in the ſepulcher, the humane nature was not there: for his parts, to wit the body and the ſoule were ſeperated aſunder, but the parts were neuer ſeperated from the diuine Suppoſitum. It is alſo very cleare, that the Iewels with which this infant was borne and were beſtowed on her in her conception, were neuer loſt, for shee neuer committed any mortal ſinne.

Let vs then conclude this firſt treatiſe to wit, of the nobility which accrewed and aroſe vnto the Virgin, in being the mother of God, with the words of S. Auguſtine, to wit: That to be the mother of God, is ſo great a dignity, that by it shee ſurpaſſeth not only al manking, but alſo al the Angels: For as much, as it is more to be the mother, rather then the ſeruant, ſo much is the dignity greater to be the mother of the Prince, then to be his ſeruant. This reaſon alſo conuinceth it, for that ſo much the more is a thing aduanced in perfection, the more or neterit is vnited to God, who is the higheſt perfectiō. This is the daughter, that is borne this day, the infant, whoſe feaſt the Catholik Church celebrateth: a litle infant, but a great Lady. An infant whoſe graces cannot be expreſſed, but by him, that created her. This is a day of great deſart, a day whoſe memory reioyceth both heauen and earth. This is the day, in which shee is borne, of whom would be borne Ieſus, that is called Chriſt. By the things before reherſed, you may know, how reaſonable it is to celebrat the Natiuity of this Virgin, for that her deſarts and graces be ſo great, as is aboue mentioned.

The Church in ancient time did not ſolemnize this feaſt, which is proued by the words of S. Auguſtine, who ſaith in one ſermon: that the Natiuity of Ieſus Chriſt, & S. Iohn Baptiſt be only celebrated. By this you may vnderſtand, that this feaſt was not kept through the vniuerſal Church, at that time, though it be thought, that from the time of the Apoſtles, it was celebrated in ſome

particular Churchs. In the time of Pope Innocent 4. it was ordeined, that this ſolemnity should be celebrated vniuerſally, by al the faithful, in the Catholik Church: about the yeare of our Lord. 1250.

The occaſion to celebrate this feaſt was, in one yeare and 8. months ſpace, no Pope was choſen, after the death of Pope Celeſtine. 4. which was the cauſe of infinite ſcandals through al Chriſtendom, but eſpecially in Italy, for that the Emperour Frederick who rebelled againſt the Church, euery day vſurped, and got ſome of the landes belonging vnto the Church. The Cardinal who were in the Cõclaue deſired to make the election, but they could not agree. At laſt, they treated among them ſels (it being propounded by ſome deuout perſon vnto our Lady,) to make a vow, that if any of them were made Pope in a short ſpace, for a remedy of thoſe great damages and loſſes of the Church, he should ordeine the celebration of the Natiuity of our Lady, & should make it a feaſt with octaues, through al Chriſtendom. The vow being made, forthwith enſued the election of Cardinal Sinibaldus, who was called Innocent 4. who ordeined the Natiuity of our Lady to be kept on the 8. day of Septemb. through al Chriſtendom.

This election reioyced the wholle world that had longed for a Pope, and for that the cauſe of this was aſcribed vnto the new feaſt of the moſt B. Virgin, he ordained that in the office, they should ſing this Antheme which beginneth: *Natiuitas tua, Dei genitrix virgo gaudium annunciauit vniuerſo mundo* &c: That is to ſay: Thy birthe o Virgin Mary, mother of God, brough ioye vnto the whole world.

Some Authours ſeeme to ſay: that a religious man liuing in contemplation, heard euery yeare on the 8. day of September, the Angels to make melody and triumph; and demanding of one of them, what was the cauſe of ſuch ioy in heauen, he was anſwered; that on that day, was celebrated the Natiuity of the mother of God, and that then vpon the credit of that religious man, this feaſt began to be celebrated. It may be true, that this religious man, had that before mentioned viſion, but the occaſion to promulgate ſolemnity of this feaſt, is, that which I reherſed firſt.

And to the end, ſome thing may be ſpoken concerning the hiſtery, collecting it out of that, which S. Ierome, S. Iohn Damaſcen, Gregory of Niſſen, and Simeon Metaphraſtes write therof, I ſay; that the father of the Virgin Mary was called Ioachim, and her mother Anna: Thy were both of the tribe of Iuda, & of the houſe and family of Dauid, and this is to be holden as an Article of faith, for there be many propheties in holy writ which ſay, that the Meſſias should be borne of the tribe of Iuda, and of the houſe and family of Dauid. And he being to be borne of the glorious Virgin, it followeth, that the father & mother of her, were to be of that tribe, and of that family. S. Iero. nameth ſome Patriarches, which muſt of neceſſity, be the ſame, which S. Luke nameth in his Goſpel. He ſaith then, that Iannes begot Melchi, and Melchi begot Leui, and Leui begot Nathan, and Nathan begot Heli, who is alſo called Ioachim, who (as he ſaith) was natural father vnto the Virgin Mary, and legal father vnto Ioſeph.

Ioachim took Anna vnto wife, & both of them dwelt in Nazareth a citty of Galilee. They were very rich, and beſtowed part of their goods vpon the poore, and

& other pious vſes. S. Ierome ſaith alſo; that they continued together. 20. years, and neuer had children, for which Iſſachar the Prieſt, not only would not receaue the offering of Ioachim in the temple of Ieruſalem, vpon a feaſt which was kept there, and was called Encenia, but bad him to depart out of the tẽple, for that aſſuredly he had ſome ſecret ſinne for the which God punished him, and did not graunt him the fruit of benediction. So that Ioachim al afflicted & ashamed, departed from the temple. Gregory Nizen and Simeon Metaphraſtes ſay: that S. Anna vpon the like ſolemnity came from Nazareth vnto Ieruſalem, and like the other Anna the mother of Samuel lamented, wept, & ſighed, in the Temple, deſiring God to graunt her children, and euen as Anna the mother of Samuel did, shee vowed to offer in the temple, vnto the ſeruice of God the ſonne or daughter that God would be pleaſed to giue her.

They ſay alſo, that after shee had made the vow, shee lay with her husband Ioachim, and conceiued, and was deliuered of the Queen of Angels, the Virgin Mary our Aduocate. And though vſually, when daughters are borne, the father and mother doe not reioyce ſo much, as if it were a ſonne, for that the daughters are troubleſome to bring vp, and to mainteine, and more chargeable to ſet forth in mariage, yet when the B. virgin was borne, the father and mother felt, and taſted infinit ioy, as of a thing, they had long deſired. They alſo reioyced, for that they had ſome kind of knowledg, that this their daughter should not be any charge to them for a dowry in mariage, but alſo by her meanes God would show many fauours, and bleſſings vpon al the world.

S. Bernard made this ſpeech vnto the B. virgin in theſe words: Happy art thou ô Virgin Mary, more then any other creature, ſince of thee, in thee, and by thee, God hath recreated the wholle world, which he hath created. In that we haue ſaid before, we haue in part ſeen the great worth of the Queen newly borne, the order of her birth. & her coming into the world: Now it remaineth (as the vſage is) to congratulate and reioice with her father & mother, ſaying vnto them: O Holy and happy Patriarch Ioachim & Anna, happy may the birth of your daughter be, wee pray God, yee may ſee her brought vp, & wel married with out doubt it shalbe ſo: for God wil giue vnto her for ſpouſe Ioſeph, one of the holieſt men, that shal be in the world. He shal be her guard, & help, he shal not take of her the pledge dew vnto ſpouſes, but rather by theſe eſpouſals, shee shal remaine moſt pure and chaſt, as she was before, and euer shal be. Shee shal haue another ſpouſe in heauen, which shal be God himſelf, to wit, the holy Ghoſt, the third perſon of the holy Trinity. He shal be her ſpouſe, and by him shee shal conceiue, without loſſe and dammage vnto her virginity, and hauing conceiued, shal bring forth into the world, our Sauiour and redeemer.

After we haue thus reioiced with Ioachim and Anna, for that they haue ſuch a daughter borne vnto them, we may alſo reioice with their other kinsfolke, for that they haue gotten now ſuch a kinſwoman. Let vs reioice alſo with the ſinners, for that now this day is borne their aduocate. Let vs reioice with the Angels, ſince that on this day is borne their Queen: let vs reioice with God, ſince on this day is borne his mother, daughter, and ſpouſe. And at the laſt, let vs reioice with the Virgin her ſelfe, ſince God hath elected her to ſuch greatnes & dignity: And the occaſion of this being, for that we be ſinners; for if ſinne had

had not bin, God had not bin made man, and if he had not bin made man, shee had not bin his mother. Therfore without doute, shee being aduanced to this greatnes by our occasion, wil remember vs, and obteine for vs, of the same God who is her sonne, pardon and mercy for our sinnes and transgressions and also his heauenly grace, that we may be partakers of his glory.

## *The life of S. Adrian Martyr. Septemb. 8.*

*THE worthy King Dauid speaking with good in one Psalme said:* I haue inclined my hart to doe iust and good works for retribution sake: *that is hauing regard vnto the reward which ariseth in doing them. It is not euil to exercise, & to doe good and holy works in hauing regard vnto that which is gained therby in doing them: The reason hereof is, that the guerdon or reward which is expected, is God himself. In such sort that he who for that respect doth good workes, doth them for the loue of God. In the number of those, may the glorious martyrs S. Adrian be accounted, who by hearing of the greate guerdon, the martyrs expected, did voluntarily offer himself vnto martyrdom. His life was written by Ado Bishop of Tours: and it was in this manner.*

THE Emperour Maximian commanded; that the Christians that were in the city of Nicomedia a city of Bithinia, should be diligently sought out. Many were apprehended, and after that the Emperour had admonished, and willed them to adore the Idol, and saw them constant and firme in the profession of the faith of Iesus Christ, he bad them al to be chained vnto wodden postes, and to be beaten with the raw sinewes of beasts: and when he heard them in their torments to praise the name of Iesus Christ, he caused their tounges to be cut out, and theire mouthes to be beaten with greate stones. The number of these martyrs was 23.

Adrian was present there, as an officer, to attend and see, that the commandement of the Emperour should be executed. He was an Idolater, and a man of good account with Maximian; And when he saw how patiently the holy martirs tollerated those terrible torments, wondering thereat he said vnto them: I coniure you by the God which you adore, and for whom you suffer these torments, to tel me truly, what guerdon or reward you expect, for I suppose it to be very great. The holy martirs, though they had no tongues, by the permission of God answered him thus: The reward we expect is such and so great, that eyes neuer saw it, nor eares haue heard it, nor the hart of man cannot conceiue it, for it is an vnspeakable good, which God hath perpared for his freinds: Adrian hearing this, desired not to heare any more, but being inspired by God, and shewing himself desirous to be partaker of so great a good, entred into the midst of the martirs, and said to the Registor, (before whom the matter was handled) write also my name with these soulders of Christ: for I wil be a Christian also, as they be.

The Emperour was certified hereof: and when the name of Adrian was read vnto him, among the other Christians which were prisoners: he caused him to be

be called, & ſaid vnto him. O Adrian, what, art thou become foolish, that thou ſeekeſt to loſe thy life wretchedly? Adrian anſwered: I haue been, but now I am not a foole, for that I am a Chriſtian, and no more an Idolater, as I haue been before time. The Emperour being deſirous to make him alter his purpoſe, diſcourſed, and conferred long with him, but ſeeing his words did not preuaile, in rage and fury he cauſed him to be chained, fettered and put in priſon.

Adrian was about 28. yeares old, & had to wife a woman called Natalia, who was a Chriſtian. When shee heard what had befallen vnto her husband, she went with great ioy vnto the priſon, and fel at his feet, and kiſſing his fetters wherewith he was giued, ſaid vnto him: Bleſſed art thou, ô Adrian my husband, and my Lord, now thou haſt found the riches which thy father left not vnto thee: Paſſe ſecurely vnto Ieſus Chriſt, in whom thou haſt repoſed thy treaſure, which thou shalt find herafter in the time of neceſſity, when no man shal be able to deliuer from punishment the wretch which shalbe condemned. The father shal not be able to deliuer the ſonne, nor the mother the daughter, nor tranſitory riches of the world, nor ambition to haue many ſeruants, and great patrimony: the friend shal not be of ability to help the friend, only the deeds which a man hath done, shal doe a man good and pleaſure. Thou (my Lord) haſt Ieſus Chriſt in thy company, in whom thou haſt depoſed and laid vp thy treaſures: walk in the way thou haſt begon, be not weary therof, to the end thou maieſt enioy the promiſes. Take heed, let not the remembrance of earthly and momentary things moue thee, to turne backward from thy way begon, neither let thy kinsfolk, nor the wailings of thy father and mother, not the flattery of thy friends, nor the menaces of thy enemies moue thee. Let not the torments of the tirant put thee in feare, but fixe thy eyes vpon the conſtancy and patience of theſe holy martirs, which be with thee. Imitate them in life, and thou shalt be rewarded with them in death.

The bleſſed woman hauing ſaid theſe words, went vnto the holy martirs, by one, and kiſſed their giues & fetters, ſayng; I beſeech you, O ſeruants of Ieſus Chriſt, to animate and encourage my husband, gaine you his ſoule. Be vnto him a father, that by your meanes, he may be regenerated vnto euerlaſting life. Adrian ſaid vnto his wife: Goe home from hence, my deare and chaſt ſiſter, for when the time shal come, that we shalbe examined and iuged, I wil bring thee notice thereof, that thou maieſt be preſent, and ſee the end of this work.

Certein daies after, S. Adrian vnderſtood that they reſolued to heare and determine the cauſe of him, and of the other priſoners which were with him, wherupon he gaue a large ſome of mony vnto the keepers of the priſon (ſome of his acquaintance interceding and being his ſuerties) that he might goe home vnto his houſe, promiſing to retorne back with ſpeed. Adrian was ſo wel beloued of al men, that they ſeemed not to deſire his returne vnto the priſon; they let him depart, and to eſcape if he would, though they knew and ſaw themſelues in apparant danger of life. And it is to be thought his ſuerties were in the ſame danger.

Forthwith ſome ranne before him to giue notice vnto his wife that he came home. Shee hearing this newes, did not beleeue it at the firſt, but ſaid. Who hath power to put off the giues with the which I left him fettered? here with al

came thither a yong man theire ſeruant who told them; Adrian came home free and diſcharged. She imagining that he had yelded, and now fled to eſcape Martirdome, was much troubled in mind, & began to weep: and when shee ſaw him to approch the gate of the houſe, shee threw her ſowing work (which shee had in her hands) on the ground, and running, locked the gate faſt and ſaid: I wil not haue any thing to doe with this vile & baſe daſtardly coward, that hath returned back, and forſaken the good way he had begon, and much les wil I ſee him with mine eies: I wil not heare him ſpeak a word vnto me, neither wil I liſten to that tounge, which hath dealt deceitfully in the ſight of his Creator.

When he came ſome what neerer, shee held the gate shut very cloſe al the while: and ſaid vnto him. O man of al men moſt miſcreant, and irreligious; what hath enforced thee to begin that courſe, which thou wilt not accõplishe? who is he that hath gotten thee out of the ſociety of the bleſſed men, with whom I left thee? who hath deceiued thee, and made thee to depart out of the company of peace and perpetual ioy? Tel me, tel mee wherfore haſt thou tourned thy back, and fled before the conflict begun? Wherefore doeſt thou caſt downe thy armour on the ground like a daſtard, before thou ſaweſt thy enemy come to aſſaile thee? wherfore doeſt thou enrol thy name among the wounded men, before there be a ſword drawen, or arrow shot? what shal I doe, wretch that I am? who was he that ioyned me to a faithles perſon? I haue not deſerued to be the wife of a martyr; nay, now I shalbe called the wife of a Regenerate. A ſmal time endured my ioy and gladnes; and long shal my shame and reproche endure.

Saint Adrian ſtayed without the gate, very glad to heare his wife ſay theſe things? wherefore he ſaid vnto her: Natalia my ſiſter, open me the dore, for I doe not fly to eſcape death, as thou thinkeſt, but come to cal thee, that thou maieſt be preſent at our martirdome, as I haue heretofore promiſed thee. Natalia did not beliue him, but rather called him deceiuer. He auerred earneſtly vnto her, that his words were truth, and that if shee would not open the gate quickly, he would returne vnto the priſon, that he might keep his word, and not be depriued of the crowne of martirdome. Natalia gaue him then credit, and opened the gate, and fel humbly at his feet, and he embraced her, and then both of them returned back vnto the Iaile.

By the way S. Adrian ſaid vnto his wife Natalia. Tel me my deareſt, what order haſt thou taken with thy goodes and patrimony, leſt after my death al be confiſcated and taken from thee? Natalia made anſwer: my Lord and husband, take no thought for the temporal and tranſitory goodes, leſt they doe captiuitate thy hart and deſire. Cal to thy remembrance, and reſolue in thy mind, the goods that be permanent and euerlaſting, vnto which thou draweſt neer to be partaker, together with the other holy men, in whoſe company thou doeſt deſire to dye for the loue of Ieſus Chriſt.

They both being come vnto the priſon, al wondered that Adrian would returne, for they were aſſured, that he came back to his death. Then did Maximian command: that al the Chriſtian priſoners should be brought forth before him. Some came with ther flesh wounded and putrefied; for in thoſe pla-

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ces where their Irons and gyues had been, wormes were engendred, as was apparant to be seen. Natalia came close vnto her husband, and said vnto him; Be careful, my Lord, that thy soule be firme and stable in God: beware thy hart doth not wauer, when they present the tortures before thy corporal sight: The present troubles shal endure for a smale time, but the guerdon, and the beatitude shal endure for euer.

The Emperour looked first vpon Adrian, and said vnto him: wilt thou continue stil in thy folly? The blessed man answered: I am prepared to giue my life for this which thou callest folly. Maximian took such indignation at this answere, that he caused him in his owne sight, to be stripped out of his cloths, and to be cruelly scourged. The officers were tired, and changed they were, first one, and then another, but the tyrant was not tired, but bid them scourge the holy martyr in cruel sort; & no lesse the martir stroue to tollerat the torment, with a resolute mind and greate patience.

Oh that one had then seen Natalia, how often the collour changed in her face: sometimes shee feared, that her husband should yeld, and skrink at the cruelty of the torments, and then shee was place as a clothe, but when she saw him endure al constantly and courageously, her liuely and chereful colloure returned into her face. Sometimes Adrian looked toward her, and though nothing shee said, yet only by her countenance he vnderstood, how shee bad him be valliant, and resolute, & to haue consideration that the more the torments increased, so much greater should his reward be. The holy martir was beaten with such cruelty, that they hauing torne and rent his flesh, and laid his ribbes open to the view, might also see into his bowels.

The tyrant now veary to see any more vsed on that fashion, at that time, commanded him into the same prison, where he was before, in which place he remained certaine daies in the company of the other Christian, who had endured the same torment, and suffered the same molestation, as he had done. After this Maximian caused them to be againe presented vnto him, in the place of iudgment. The martirs were taken out of the dark prison, where thy were brought vnto that state, that it affrighted men, and moued men to compassion, to behold them, yet they remained constant, (as before) in the faith of Iesus Christ. The tyrant commanded the bones of al their legs to be broken to shiuers, and one of the hands of S. Adrian to be cut off. The holy martirs in this torment passed from this vnto a better life, euen as they made their praiers vnto our Lord.

Then Maximian gaue commandment, that their bodies should be burned, & whilest the officers, hauing already gotten al their bodies together, prepared to performe it, and had laid wood on the top of them, and put fire vnto them, behold on a sodaine, the skye was couered with dark and black clouds, & dredful thunders were heard, and thunderboltes killed some of the Pagans, who were busied in burning the bodies of the holy martyrs: and the other fled away to saue their liues: wherat the Christians took hart, and gathered together the Relickes of the holy Martyrs, taking them out of the fire which was already quenched: and putting them into a bark, sailed with them vnto Bizantium, and there they buried them very honourably.

After a few daies, the couragious matrone Natalia desirous to remaine in the

ſame place, where the holy relickes were, paſſed from Nicomedia, vnto Bizantium, where shee made a bleſſed end in our Lord, and was buried at the ſide of S. Adrian her huſband: whoſe body was in proceſſe of time caried vnto Rome, and buried in a Church bùilded to his name. The death of S. Adrian was one the 8. day of September: and the death of Natalia his wife was on the firſt day of December, in the yeare of our Lord 306. vpon a mundy as the ſpanish ſaith, Diocleſian raigning iointly with Maximian, on the earth; and Ieſus Chriſt, with the father, & holy Ghoſt, in perfect Trinity reigning in heauen, to whome be al praiſe and glory for euer. *Amen.*

## *The life of S. Gorgonius Martyr. Septemb. 9.*

*IESVS Chriſt ſpeaking of his comming into the world, ſaith as S. Mathew writeth in his Ghoſpel:* Doe not you think, that I am come to make peace in the earth, for I am come to ſet warre therein: *Although that the Angels ſang when I was borne:* Glory be vnto God in the heauens, and in earth, peace vnto men of good wil: *Although I am become man to treate and conclude peace between mine eternal father and men, and though my ſalutations when I roſe from death, were nothing but peace, becauſe I deſire that euery man ſhould haue it; neuertheles, let not any man be deceaued, for I am come to make a diuiſion between the father and the ſonne, the mother and the daughter, the ſtepmother and the daughter in law: and I am come to make the houſhold ſeruants, and familier freinds, enemies vnto the maſter of the houſe.*

*This is euident and apparant to be ſo, for when the father and the ſonne, the mother and the daughter, the ſtepmother and the daughter in law, the maſter of the houſe, and his houſhold people, and familiar freinds, be wicked and vicious, if God touch the hart of any of them, and they be conuerted vnto him, and the other continue in their wickeanes, forthwith diſcord and diſſenſion ariſeth among them, and they make war one againſt an other: but this doe the wicked againſt the good, by perſecuting them, euen to the taking away of their liues, becauſe they forſake and abandon their conuerſation. Of this we haue an example in S. Gorgonius the martir, who was chamberlain vnto the Emperour Diocleſian, who as long as Gorgonius was a Gentil and worshipped the Idols, liued quietly with him, and he shewed much kindnes vnto him, but when he vnderſtood that Gorgonius was a Chriſtian, forthwith he fel out with him, and vſed him with great tyranny, and laſtly with greate cruelty put him to death. How it came to paſſe, Euſebius Biſhop of Ceſarea reherſeth after this manner.*

SAint Gorgonius was borne in the city of Nicomedia, & was chamberlein vnto the Emperour Diocleſian. This man hauing receiued the faith of Chriſt Ieſus by the meanes of Dorotheus his followe & companion in the ſame office, theſe two conferred what they might doe, to get others of the Emperours chamber, to be made Chriſtians. It fel out that one day, one Peter that had receaued alſo the Chriſtian faith, who was a man noble in bloud, and of high eſteeme in the Emperours Court, hauing an honourable office in the ſame, ſaw in the city of Nicomedia, in the high ſtreet, an edict or proclamation ſet vp

which

which was made against the Christians, threatning death and torments to them that should be discouered.

This man vpon a great zeale of our faith took downe the edict, and in the sight of al the people, rent it in pieces. When this happened, Diocleſian and Maximian (whom the former had choſen to be his colleague and companion in the Empire, & had giuen vnto him the title of Ceſar) were both together in Nicomedia, and vnto them it was tould, what Peter had done, wherat both enraged and mad with fury, commanded he should be brought before theire presence. When he was brought, (and the other two alſo being there preſent,) he reproched and reuiled Peter out of meaſure, and gaue ſtrict commandement, he should not he fauored in his torments, which although they were exceſſiue, yet did he neuer show in his contenance any ſigne, but of ioy, and neuer ſpoke word, but it declared a vallerous and inuincible mind.

Gorgonius was preſent at this ſpectacle, for he and Dorotheus had been inſtructours of Peter in the faith of Chriſt. Theſe two ſeeing the conſtancy of the B. martir, there grew in them alſo a deſire to dye for the loue of Ieſus Chriſt (this his example working much in them) and by accord between them, they ſpoke vnto the Emperour in this māner: what meaneſt thou, o Emperour, that thou tormenteſt Peter only for that thing, in which if it be in him any fault, we alſo are culpable: if thou putteſt him to the endurance of theſe tormēts, becauſe he profeſſeth the faith of Ieſus Chriſt, the ſame faith we cōfeſſe alſo: The ſame intention he hath, we haue alſo, therfore reaſon willeth, that thou put vs vnto the ſame torments, which thou haſt māde him to ſuffer.

When Diocleſian heard them ſay this: he grew into great choller: The loue he bore towards them before, was not ſo great, and the deſire to doe thē good, as was now the indignation he conceiued againſt them, and the determination he had to hand them euil, and in his fury and rage he ſaid vnto them: Since you ſeek the way like fooles (as this man doth) to be tormented, you shal haue your minds ſatisfied. The he commanded they should be ſcourged without pitty, which was performed forthwith, ſo that their flesh was rent and torne in diuers places. Then the tirant commanded the officers to caſt ſalt, and power vineger into their wounds, and lay them on the gridiron, and vnder it a fire to be made, but not a great one, to put them to the more torment.

Peter was now dead by this martirdom, and becauſe Gorgonius and Dorotheus ſemed yet to liue, & the tirant was wearied to ſee their torment vpon the gridiron, he made them to be taken from it, and with a rop tied about their necks to be hanged, by which meanes the two holy martirs rendered vp their ſoules vnto their Creatour. Their bodies being taken away, were after buried by ſome Chriſtians.

But Diocleſian vnderſtanding, that the Chriſtians came ſecretly to make their praiers at the place, where the holy martirs were buried, cauſed their bodies to be taken out of their graues, and to be thrown into the ſea. At ſuch time, as Diocleſian commanded it, he ſaid: Let them be caſt into a place, where they may be no more ſeen, leaſt they be accounted for Gods by the Chriſtians, who are ſo ignorant, that they doe think it better to adore them that haue been our ſeruants, then thoſe whom we adore for our Gods.

God almighty did not permit thoſe bleſſed Relikes to lye hidden, but rather his pleaſure was, to cauſe the ſea to doe them honour, and to bring them vnto the ſhore. When the Chriſtiens ſaw them, they took them vp with reuerence, and buried them in a place vnknowen vnto the pagans. Afterward in proceſſe of time, the body of S. Gorgonius was caried vnto Rome, and was buried in the way called Lauicana, between the two bay trees. The Spanish Book ſaith Via Latina. After this, Pope Gregory. 4. cauſed it to be tranſlated into the Church of S. Peter. The Church celebrateth their feaſt on the day of their Martirdom, which was on the 9. day of September, in the yeare of our Lord 280. in the time of the afore named Emperour Diocleſian.

## *The life of S. Nicholas of Tolentin. Septemb.* 10.

THE *Apoſtle S. Iames in his canonical epiſtle, admoniſheth vs*, to pray vnto God, one for an other, becauſe the continual prayer of a iuſt man is of a great force. *But if it be ſo, as it is indeed, and that the prayers of the iuſt man, that be here vpon the earth, doe help much, notwithſtanding that they be ſubiect, yea rather-falling (as Ieſus Chriſt ſaith) ſeuen times a day, though they be ſlight faults: how much more, may we beliewe, the prayers of them, who doe already enioy the viſion of God, & the diuine eſſence, and be confirmed in grace, and be certain, and aſſured neuer to looſe it, nor euer to ſinne, doe help, and doe vs good? The holy ſaint gaue vp their liues for Gods ſake, ſome in effect, as the martirs, & others by the way of good will, as the Confeſſours, & to be brief, they al offered them vp readily in the ſeruice of God, endeauoring al they might not to offend him by any meanes. Such like as theſe without doubt, be heard of God, when they aske any fauour of him.*

*But omitting the examples and teſtimonies of the holy ſcriptures, which make this thing an Article of faith, we haue moſt euident examples in many holy ſaints, vnto whom God graunted many fauours and graces (which they requeſted of him not only in their life time, in this world but alſo after their paſſing into heauen, to poſſeſſe the euerlaſting glory. One of theſe was S. Nicholas the Biſhop & Confeſſour, by whoſe prayers, God graunted vnto a man and his wife, a ſonne, who was alſo called Nicholas, and was a holy man, by whoſe merits God graunted many fauours and graces vnto them, that deuoutly recommend themſelues vnto him. His life was writtem by S. Antonius Archbiſhop of Florence, and by a religious man of his order, in this manner.*

SAint Nicholas was borne in the Marca d'Ancona in a village called S. Angelo, in the territory of Fermo. His father was called Compagnone and his mother Amata. Theſe two were borne of noble bloud, rich they were, & good Chriſtians, but they liued in ſome diſcontent, for that hauing been married together a good ſpace, they had yet no children: They had a particular deuotion vnto S. Nicholas the Biſhop & Confeſſour, and him they beſought continually that he would obteine of God that fauour for them, that they might haue that fruit of benediction. With this entēt they went to viſite his Church in the city of Bary in Puglia. In that place, the holy ſaint appeared vnto them, and did aſſure them, that they ſhould haue a ſonne, whom thy ſhould name Nicho-

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lasafter him, and also that he should be a blessed seruant of God.

Euery thing fel out iust, as the Saint said: for they being returned home, Amata conceiued, and at her due time brought forth a sonne, whom they called Nicholas: and as he took his name of S. Nicholas Bishop and Confessour, by whose intercession he was obteined, euen so he was like vnto him in many things. From a child, he was inclined to serue God, he frequented the Church, he heard Masse and praied with great deuotion, moreouer he fasted, gaue almes and followed his study, so that as he encreased in age, euen so he did in vertue, learning & science, and to be short, he determined to be a man of the Church.

He was already made a chanon of the Church of Saint Sauiour, in the place where he dwelt, and it happened, that a worthy and renowmed father of the order of S. Augustine, came thither to preach: One day among others, Nicholas was at the sermon, in the which the preacher expounded these words of saint Iohn: *Doe not you loue the world, nor the things, that be therin.* The preacher vttered such good matter vpon that text, that Nicholas resolued to abandon the world, and to take the habite of S. Augustine in that same conuent, where the said preacher dwelt, with whom he had been acquainted before that time. When he entended to execute in deed the resolution he had made before time, he asked leaue of his father and mother, who though they were aggrieued to lose the sight of their sonne, yed did they giue him licence.

Nicholas went vnto the conuent of Tolnetinum, to craue the habite of S. Augustine which was giuen him readily, for they had before then notice of his good life. Hauing receiued the habite, he proceeded from vertue to vertue, labouring to atteine vnto perfection. So that being a religious man, he was a mirrour for other religious men, and being a Priest, he was a looking glasse for other Priests, and when he was a preacher, a spectacle for other preachers, to behold their duety and function. In this godly saint, among other vertues, his abstinence shined most clearly: for in 30. years space, that he continewed in the conuent of Tolentinum, he did neuer eat flesh, eggs, fish, milk, nor any thing made with milk.

He fel one time into a grieuous infirmity, which brought him vnto deaths dore, wherupon the phisitions told him; that if he would recouer his health, he must eat flesh, wherunto he answered: that in so doing, he should, by desiring to auoid one danger, fal into another, & that in flieng the infirmity of the body, he should incurre the malady of his soule, by giuing liberty vnto his sensuality & appetite. The Priour of the conuent seeing the phisitions to affirme, that it was necessary for the blessed man Nicholas to eate flesh, commanded him in the vertue of holy obedience, to eate some. He, without any reply, bad the meat which he should eate, to be brought vnto him.

There was brought vnto him, (as it is said) a boiled chicken, or some other foule, whatsoeuer it was, and the blessed man hauing it before him, besought our Lord to doe him that fauour, that he might not eat of that foule, and yet not to runne into the sinne of disobedience: wherupon the foule returned vnto life and flew away out of the platter, leauing al them that were present astonished, and the holy saint iocund and glad.

On the next night, the B. Virgin Mary accompanied with S. Augustine visited him

him,and the glorious virgin bad him to ſend for a loafe of bread into the marker place,and to put it in water,and to eate therof,in the name of Ieſus Chriſt: and he ſhould be cured of that infirmity. Herof commeth the vſage, that the bread, which is called the bread of S. Nicholas of Tolentin, is bleſſed on that day in the conuents S. Auguſtine, that his feaſt is ſolemniſed, and this bread helpeth,and cureth many infirmities, as is to this day ſeen by experience,eſpecially the feuer tertian,which was his infirmity as is thought.

S.Nicholas being healed,and cured of the aforeſaid infirmity,returned vnto his accuſtomed penance, and auſterity of life; he vſed to faſt three dayes in the week,which he had obſerued from the age of ſeuen years.He whipped himſelf in the night many times, and his diſcipline or whippe was certain chaines of Iron: his bed was made with a litle hay,and his habite was of courſe cloth,ful of peeces; he vſed to pray very much, for he continued in his prayers from the houre of the Complin, vntil it was farre in the night, and from the houre of mattins, vntil Maſſe was celebrated, and from the houre of noone, vntil the euen ſong.

The bleſſed man ſpending his time in theſe, and other like good exerciſes, was much vexed and molleſted by the diuel, who endeauoured to drawe him from theſe his holy employments, by ſcoffs and deceits, and ſometimes (by the permiſſion of God) by tormenting and beating him, in ſuch ſort, that the friers hearing the noiſe came forthwith to defend him, and they found him laid at length vpon the ground, like a dead man, and ſo they caried him back vnto his couch of hey,yet he for al this omitted not his holy prayers. He viſited ſick men with great charity, and endeauored to helpe and cherish them,as much as he was able. He had greate compaſſion vpon ſome ſinners which had made their confeſſion vnto him, and for them he praied, faſted,and ſaid Maſſe with greate deuotion.

The like he did for the ſoules in Purgatory,vnto the which he had greate deuotion, which was encreaſed much more in him by a reuelation he had, of the great paines they ſuffered in that place. When there came any frier as a ſtranger vnto his conuent, he ſhewed him al the kindnes he could poſſibly; Neither did he forget the ſtate of priſoners,but rather in his ſermons, & priuate communications,which he had with rich men,& men in autority, he perſuaded them to the works of mercy, as a thing very acceptable vnto our Lord. This bleſſed Saint comforted the afflicted,gaue cõſolation vnto men in tribulation, ſet atonement between men, that were at variance: He was a refuge for them, that were in affliction, a helper vnto the needy, and the raunſomer of them that were ſlaues and in bondage.

God ſhewed many miracles by the meanes of this glorious ſaint, as wel in his life time, as alſo after his death: which befel him in the aforeſaid conuent of Tolentine,and when he was now at the laſt gaſp, he called the friers,and deſired them al to forgiue him,if he had offended them in any thing:and after he had receiued the moſt holy ſacramẽts,he cauſed a crucifix to be ſet before him, and in ſpeaking vnto Chriſt,his B.mother,and his holy father S. Auguſtine,he yelded vp his ſoule vnto God, on the.10. day of September,in the yeare of our Lord. 1307. Afterward Pope Eugenius the. 4. hauing made due enquiry, and hauing

hauing receiued ful information of his life, and miracles, put his name in the catalogue of the holy Confessours, in the yeare of our Saluation. 1446.

## *The life of SS. Prothus and Iacinthus Martyrs. Septemb. 11.*

*THe Apostle S. Paule saith*, that by the meanes of visible things, we come vnto the knowledg of the inuisible things of God. *His meaning is, that by the knowledg of the creatures, we come vnto the knowledg of the creator. Euen so it happened vnto the glorious martirs SS. Prothus and Iacinthus by the meanes of a holy damosel called Eugenia. They studied philosophy, and other humaine sciences, and by that study, they came to the knowledg, that the Gods which the Gentils adore, were false and that there was but one God onely. After this, by conuersing with some Christians, they vnderstood that Iesus Christ is the true God, and they were conuerted vnto his faith. In collecting their life out of that, which S. Isidore and Symeon Metaphrastes write in the life of S. Eugenia, I say: That.*

SAint Prothus and Iacinthus were eunuches, and attended vpon a noble Lady called Egenia, daughter vnto Philip a Roman Senatour, who being elected Regent of Alexandria by the senate, went thither with Claudia his wife, Eugenia his daughter, and al his family. There went thither also with Eugenia, Prothus and Iacinthus the two Eunuches. And because in that city there was a study of diuers sciences, Eugenia and the two Eunuchs bestowed their time in study, and they al three profited much therein. Philosophy was their chiefest study, and by speculation in the same, they came to know that it was a foolish & vaine thing to adore many Gods, for reason did make demonstration, that such wicked, and leud men as were Iupiter, Apollo, Mars, and al the other, which the heathens adored for Gods, were not only vnworthy of the name of God, but also of men, since their deeds and actions were bestial and abhominable.

After this, beginning to frequent the company of Christians, they had vnderstanding of the misteries of our faith, & so desired to be baptized: To performe this the better, Eugenia determined to put herself in mans apparel, and in that sort to depart from her fathers house, taking with her Prothus and Iacinthus the Eunuchs, to seek out a holy Abbot called Helenus, to be by him Baptised, and receiued into his society. This Abbot gouerned in a monastery of religious men, and had a reuelation that Eugenius so called, was a woman, yet because he knew it to be the wil of God, that things should proceed in that manner, he kept it from her. He baptised them and gaue vnto them al there his religious habit, and they liued therein a godly and vertuous life: Afterward Helenus the Abbot deceasing, the monks, who thought Eugenius had been a man, chose hir for their Abbot. Who was vnwilling to take the charge on her, but the entreaty of the monks who were much pleased with hir holy life, preuailed.

There was in Alexandria a matrone called Melantia, who had bin cured and healed of a great infirmity by the prayers of Eugenius, who adiudged her to be a man. Eugenius went of vnto her house at her importunate inuitations. The

matrone was indeed ennamoured of her, and they two being alone, without any regard of her eſtate or credit laid open her loue, imagining her to be a man. Eugenius sharply reproued her, and ſo departed and left hir alone. Melantia ſeing her ſelf cõtemned and refuſed, like the miſtris of Ioſeph shreeked out, and ſaid: that the Abbot Eugenius would haue forced her: And not content with that, did alſo accuſe her falſely vnto the Gouernor, who was the father of Eugenia. The Regent hauing heard the accuſation of Melantia, commanded the Abbot Eugenius to be brought before him. When the bleſſed Saint vnderſtood the cauſe wherfore shee was called, she tooke the Eunuchus Prothus & Iacinthus in the habite of religious men with her: being come before Philip her father, he vſed rough words, and asked them if Chriſt their God, counſelled them to force honorable Ladies?

The virgin with a modeſt and chereful face ſaid: *There is time to be ſilent, and a time to ſpeak.* If Melantia ſaith that I would vſe force, it is not true, & thou ô Philip peraduenture doeſt but ieſt with me, in asking if the God that I adore, doth wil me to do ſuch things. Now thou shalt ſee the verity of this womans accuſation. Hauing ſaid this, she rent her habite before her breaſt, and opened it, that euery one might ſee by her breaſtes that she was a woman. Then she proceeded, and told him that she was Eugenia his daughter; and moreouer she ſpake ſo wel vnto hir father, that he was conuerted vnto the faith of Chriſt, and ſo was Claudia his wife, and al the reſt of his family.

Philip gaue vp his office and place, and not long after was choſen Bishop: and after ward in the perſecution raiſed by the Emperours Valerian and Gallyen, he was martired. Claudia, Eugenia, Prothus and Iacinthus, returned vnto Rome, where by the labour of the holy damoſel Eugenia, and of the two holy Eunuches Prothus and Iacinthus, many were conuerted vnto the faith of Chriſt. Gallien being certified herof, cauſed Eugenia to be apprehended, and after the indurance of many torments to be beheadded. Then he cauſed the two Eunuchus Prothus, and Iacinthus to be taken, and hauing vſed ſundry enducements to moue them to ſacrifice vnto the Idolls, which they refuſed to doe, (shewing themſelues very couragious and conſtant in the faith of Chriſt) the tirant cauſed them to be cruelly ſcourged, and after many other torments giuen vnto them, he cauſed them in like manner to be beheaded. Their martirdome and death was on the 11. day of September, and on that day the Church celebrateth their feaſt. It was in the yeare of our Lord. 263. in the reigne of the aforeſaid Gallyen.

## *The exaltation of the Croſſe. Sept.* 14.

*Almighty God glorieth by the mouth of the prophet Ezechiel to haue done a famous worke, and indeed worthy of himſelfe, as he ſheweth by the manner of reciting the ſame, ſaying*: I the Lord haue humiliated and abaſed the lofty & ſtately wood, and haue enhaunced the lowly and humble vood. *S. Ierom ſaith, that this humble wood, is Ieſus Chriſt, and he ſaith very wel, for he being ſo humbled, that at the laſt he died on the Croſſe, God for that cauſe, did exalt him*

*him (as S. Paul saith) to such height, that the Angels in heauen, the men on earth, and vnder the earth in Purgatory, doe bow their knees at his name, and doe him reuerence. And Iesus Christ was not exaltet only to that height, for that he was humiliated, but the wood also which was the instrument of his humiliation, was exalted, and honoured by God, since (as S. Augustine saith) the Crosse which was alwaies before reprobesul, because theues, and other malefactours were put to death on the same, now Emperours and Kings, beare it on their heads, for that Iesus Christ died vpon the same.*

*The Emperour Heraclius honoured and respected it especially, wresting it out of the hands of Cosdroes King of Persia (who had taken it from Ierusalem and carried it into his Kingdom) and putting it in the former place. Now let vs see, how it passed, framing a history therof, out of a sermon, that Andreas Bishop of Candia made of the Exaltation of the holy Crosse, rehersed by Lyppomanus, and the lections of the Romaine Breuiary, and diuers Martirologes and Historiographers, yet first we wil propound an important doctrine, which is this.*

OVR Lord God desiring to be serued, and not to be offended by men, seing their condition, and seueral estates, and that some be noble, and to be dealt withal mildly, and that others be rude, and are to be handled roughly, he gaue premonitions vnto them, to the end they should not lament not complaine of him, as if they had not been warned. He talking with the Hebrewes (as we reade in Leuiticus) said to them: If you obserue my commandments, among other good and profit you shal reape therby, one shalbe this: that if you haue enemies that molest and make warre against you, fiue of you shal put a. 100. of them to flight, and a. 100. of you, shal put to flight. 10000. of them. But if on the other side you shalbe disobedient to me, a few, of your enemies shal make many of you to fly, and that in dread and feare, though none pursue you.

This which God said then vnto the people, was apparant and seen (as we read in the Book of Iosua) where it is said: that the Hebrewes hauing beseiged Iericho certaine daies, finally they took it, without drawing their sword, because the wals fel downe, and they which were within, made no resistance, al was put to the fire and sword, not sparing any thing, for so God had commanded, because his indignation was kindled against that nation, as also to terrify his other enemies. It came to passe in the pilling therof, that there came to the hands of a souldier called Achan, a scarlet robe, some mony, and a wand or rod of gold: which things he kept against the commandment of God. And to be more secure, he hid them al in the ground.

This being done, part of the army dislodged, and went to fight against Hay, the citisens wherof issued out and encountred with them; & preuailed killing many Israelites, and few returned with this doleful newes. Iosua general of the host, seing the same, fel on the ground, and weeping said vnto God: How happeneth it, ô Lord: be these thy promises? Doth it seeme to thee a iust thing, to haue thy people so euil entreated by thine enemies? Assoone as we be entred into this countrey to conquer it, why dost thou giue such forces to our aduersaries? This shalbe an occasiõ that others shal tak corage, & it shalbe a hard thing to subdue them. God answered Iosua: that this happened through the fault of

the people themselues, hauing broken his precept in reseruing some things in the destruction of the city. Therefore seeke out the culpable, and offender, and let him be chastised; and my iust indignation shal ceate. Assoone as Iosua had by enquiry found him out, he caused him to be punished, and the people did after that preuaile against their enemies.

By this you may see, that when Catholicks are ouercome, and vanquished, it happeneth; because God is offended with them for their sinnes, we ought therefore to haue this regard euer when warre is made against infidels: if we intend and desire to haue victory, that we be in good estate and fauour with God, by confessing our sinnes, doing penance, and receiuing the blessed Sacrament of the Aultar, and then without al doubt, a few Christians wilbe able to resist many Infidels.

As it befel to Pope Leo 4. in the yeare of our Lord 854. who being certified, that there was disembarqued or landed at Ostia a great nomber of infidels, and that no captein durst affront them, the glorious Pope assembled the people, and said; he himself would be general of the Army. And that he might set on, and encounter with his enemies more securely, he enioyned al the souldiers to confesse their sinnes, and to receiue the B. Sacrament: he also commanded eache one, in the one hand to cary their weapons for the warre, and in the other hand, the Rosary, to say their praiers in the way. Arriuing after this manner, in the sight of the enemy, notwithstanding the huge number of the Infidels, and the smal host of the Christians, he discomfited them, and droue them out of Italy, to the great honoure of the valiant Bishop, and good and benefit of al Christendome.

Al this may be fitly applied vnto that, which befel in the time of the Emperour Heraclius, for that the sinnes of the Christians were many and heinous (Phocas ruling the Gretian Empire, who was a vitius man and so died, Heraclius depriued him of the empire, and of his life also) God permitted a tyrant called Cosdroes King of Persia, as a grieuous scourge to rise against them. He being not content to haue taken by force of armes the holy city of Ierusalem, and to haue sacked it, caried away the holy Crosse, (on the which Iesus Christ died, which had bin there, from the time of Helena the mother of Constantine, who found it) into Persia, and put it in the temple of one of his Idols: and againe he inuaded the lands of the Christians with a new army, where he vsed horrible cruelties.

With fury he passed into Ægypt, & wonne the city of Alexandria, in which place he stayed certain daies, for that he vnderstood Heraclianus father to the Emperour Heraclius came against him with a huge host: but by the secret iudgment of God Heraclianus died of sicknes, & his army was vtterly defeated. The proud Cosdroes proceeded, and in few daies made himself Lord of al the dominions the Emperour had in Africa: he sacked Thunis, and hauing vsed horrible massacres of Christians, he returned into his Kingdom of Persia.

The Emperour Heraclius al this while remained in Constantinople, spending the time in iollity and pleasures, hauing taken to wife a beautiful lady called Martina, who was his cosen, but when he saw things goe away, to his greate reproch and discredit, and fearing greater losse might ensue in the empire, first he

he tried to obteine a peace by lowly and humble embassages, and vpon conditions no lesse reprochful then disauantagious for his estate, but the arrogant infidel, proud of his victories, would giue no eare to his peticions, but sent a messenger to say, that he would make no accord with him, except he would deny the faith of Iesus Christ, and become an Idolater as he himself was.

This proud answer, and blasphemy, did so exasperate the Christian Emperour, that he became an other man, and was altered from a negligent and careles person, to a couragious, and enkindled with a godly zeale: And being desirous to take on him the defence of Gods honour, he behaued himself as a valiant Prince, and a Catholick and good Christian. First, he assembled his forces very diligently, that he might come to try it with that proud pagan by dint of sword, and also amassed great store of men, engines, and other prouisions for the warre, & commanded, that in al the empire processions and prayers should be made, to beseech God to take to himself the defence of his Church, and to punish the proud blasphemy of the presumptuous tirant against his heauenly maiesty.

Heraclius departed from Constantinople, toward this pretious and holy interprise, carying alwais in his right hand the Image of Iesus Christ our Lord, and of his glorious mother, as his Captein (and the report was, that the same Image was brought from heauen) & passing from thence by sea with a goodly company, he entred into Asia, to affrõt the proud enemy, who when he vnderstood that the Emperour with a mighty army came to seeke him, was aduised to haue regard of his person, so he retired to a strong and secure place, and left his army guided by valorous generals, to defend the countreis he had conquered, and his owne also. There happened in this warre (which lasted litle lesse then sixe yeares) many greate and notable feats of armes.

The summe of al was, that they fought in three set battailes: The first was in the passage of the mount Taurus and the riuer Saron, and in this Heraclius discomfited and put to flight Saluarus one of the chiefest capteines of Cosdroes. The second pitch field was, in the next yeare, with Satinus who was another valiant captaine, and the encounter was very terrible, for the Persians fought stoutly to recouer the honour they had lost in the former battaile, so that Heraclius was in great danger. The Christians were resolued to leaue the field, & to fly, when it pleased God to heare the praier of his champion Heraclius: for vnlooked for, there fel from heauen a great shower of raine with a storme, which driuen with a strong wind, carried the raine into the face of the pagans, and depriued them of their sight, in such sort, that they not being able to fight, began to fly, which the Imperials seeing took hart, beholding God apparantly to fight on their side, and thus they obteined the second victory, which was far greater then the first.

Lastly, in the yeare following, Heraclius returned into the field, to encounter with Razatanes the most valiant captain Cosdroes had: and therin the Emperour behaued himself so valiantly, that he vtterly defeated and daunted the pride of the arrogant and cruel King Cosdroes, who was enforced by these ouerthrows, to retire himself vnto the most strong and secure places of his Kingdom of Persia. This his feareful retreate caused his vtter ruine. For thin-

king he had left sufficient forces on the frontiers of his realme, to keep his enemies from entrance, he made Medarses his yonger sonne his heire and successour in his Kingdom, and put him in possession therof, and assigned him to stay on the frontiers for the more sure garde and defence therof, and to keep the Imperials from entring therin.

Cosdroes had another sonne elder then Medarses, callee Siricheus, or Sirus (as some cal him) who expected to succeed his father in the Kingdom (as his right and prowesse also deserued) who took such indignation at his fathers doing, that he diuised to depriue him of his crowne: and that he might with more facility bring his purposes to passe, he determined to make a secret accord with Heraclius, which was concluded vpon these articles: That he should deliuer vnto the Emperour Heraclius, his father and brethren, either aliue or dead: and also the Crosse of our Lord Iesus Christ: and set free out of prison Zacharias the Patriarch of Ierusalem: That he should restore al that which Cosdroes had taken from thence: And that he should haue the realme of Persia for himself, and that he should keep perpetual peace with the Christians. Al these couenants were performed. For by the aide of them of his faction, and the aide Heraclius sent, he was made King, and put his father and brethren to death, he restored the holy Crosse, set the Patriarch free, and performed al the couenants comprised in the peace.

The Emperour Heraclius, desirous to render thanks vnto God for the benefits receaued, and also to restore the Holy Crosse vnto the place, where it ought to stād, went on procession In the which Heraclius was clothed in most gorgeous apparel, and with shoes embrodered with perles and pretious stones: & in this manner he carried the holy Crosse, as in imitation of Iesus Christ. It happened that whē he should enter the gate of the citty to goe vnto mount Caluary, I say enter, for that before the destruction of Ierusalem, Mount Caluary was out of the city, and when it was reedified newely, Mount Caluary was comprised with in the city gate, where by he was to enter) he stayed with the Crosse on his shoulder, and could not sturre by any meanes. He and al the rest of the people which were present, were amased at the miracle, not knowing what the cause might be.

The Patriarch Zacharias came neer vnto the Emperour, and said: am in doute that thou thy self giuest cause, why thou canst not sturre, and I wil tel the what it is: Thou now dost carry the Crosse vpon thy shoulders, as in imitatiō of Iesus Christ who bote the same by this way: But if thou mark it wel thou doest imitate him but litle, for thou doest not carry, as he did, nor as it should be carryed. Thou art apparelled in most costly garments, and he was clothed most meanely: Thou hast on thy head an emperial crowne, and he wore one of pricking thorus: he went with his feet bare, and ful of dust, and thy feet are adorned with purple embrodered with iewels and precious stones. The words of the Patriark seemed to the Emperour to be reasonable and true, wherupon he caused a meane and course garment to be brought vnto him. He took the crowne off from his head, and put off his hose and shooes, and thus being bare foot, and meanely apparelled, he followed the procession, vntil he set the holy Crosse in the former place, from whence Cosdroes had taken it 14. yeares

yeares before. For this reſpect the Catholike Church ordeined that euery yeare the feaſt of the Exaltation of the holy Croſſe, ſhould be celebrated on the ſame day it was placed againe by Heraclius, in the very ſame place it was ſet when Ieſus Chriſt ſhould dye theron. This miſtery befel on the day, that the Church celebrateth it, that is: on the 14. day of September; in the yeare of our Lord. 624. in the raigne of the aboue named Heraclius. S. Auguſtine S. Ambroſe and S. Epiphanius ſay: that in the place where the Croſſe of Chriſt was fert, Adam was buried, and the dead mans ſcul which ordinarily is painted at the foot of the Croſſe, denoteth and ſignifieth the ſame.

## *The life of S. Nicomedes Prieſt and Martyr. Sept. 15.*

RIght happy are they (ſaith Ieſus Chriſt,) which ſuffer for the loue of Iuſtice. *This is not be vnderſtood of them, that are punished by course of law for their treſpaſſes. Al they who are whipped, ſent to the galliez, and condemned to dye, are not happy, but many of them may more iuſtly be called vnfortunate, in that they know not how to reape profit by this chaſtiſement, which their offences deſerueth, but beare it impatiently, yea and aye deſperatly: but right happy are thoſe, that hauing done any iuſt, holy, or meritorius act, affliction cometh vpon them for it, as it befel vnto S. Nicomedes the Prieſt, who loſt his life, for that he had buried a holy damoſel martyred by the pagans, as may be ſeen in this ſtory written by Martellus the diſciple of S. Peter the Apoſtle, in this manner.*

SAint Petronilla the daughter of S. Peter being in Rome, was ſeen by the gouernour of the city, who was enamored of her. And though that he was a man in chiefe auctority, yet went he vnto the houſe of the holy ſaint, whith a great troope of gentlemen, and gaue her to vnderſtand, that he loued her, and deſired to marry her, and make her his wife. Petronilla ſeing Flaccus, (for that was his name) to be a man of great power, douted he would vſe violence, and therefore shaped him this anſwere: me thinke it is not a thing conuenient, to come and ſpeak vnto a damoſel (liuing alone, as I doe) with ſuch a crew, eſpecially in ſuch a matter as of loue, as though thou would ſt obteine me more by conſtraint, then by loue. I ſhould be thought a foole and vnwiſe, if I would forſake ſuch an honorable perſon as thy ſelf, that ſueth to mary me, and take any other to my husband: wherfore my Lord, I beſeech thee to ſend vnto me ſome matrones or damſels, to ſtay and remaine three daies with me, after which time I wil come vnto thy houſe, and the wedding ſhal be made as thou deſireſt.

This her requeſt contented the gouernour fully, and ſo he departed, with intent to performe her deſire. Petronilla had a maid ſeruant called Felicula, who was a Chriſtian & very vertuous, and vnto her Petronilla vttered her mind in great familiarity, & beſought her to aſiſt her in her prayers vnto God, that with in three daies God would be pleaſed to take her out of this life. Felicula at the requeſt of her miſtris, was content to doe it. So they two faſted and prayed al thoſe three daies, and did other works acceptable vnto God.

On

On the third day there came vnto them a Prieſt and ſeruant of God, dwelling in Rome, called Nicodemes; who ſaid Maſſe, and gaue them the B. Sacrament. S. Patronilla hauing communicated, began a long & feruent ſpeech vnto Ieſus Chriſt, ſaying: that she had offered her virginity vnto him, with a perpetual vow; and therfore deſired him not to permit it to be violated againſt her wil. S. Felicula alſo as a true friend, aided her, importunating our Lord, to deliuer his handmaid out of that danger; though she deſired not her death. It was Gods pleaſure to giue Petronilla remedy by that meãs; for hauing ended her prayers, she went vnto bed, and yelded vp her ſoule vnto God. The matrones and damſels Flaccus had ſent, to accompany the ſpouſe vnto his houſe on the wedding day, came in good time to ſolemniſe the funerals of the holy ſaint.

When Flaccus was certified, and ſaw Petronilla to be dead, he caſt his eyes vpon Felicula (who was very ſorrowful, for the death of her friend) being very beautiful, which drew the affectiõ of Flaccus in ſuch ſort, that he was enamoured of her alſo, and after many words he vſed to that purpoſe, he finished his ſpeach thus: Felicula, elect one of thes two things, pleaſe thy ſelf either to be my wife, or els ſacrifice vnto the Gods. The good damſel made him this bold anſwere: I wil not be thy wife, for I haue Ieſus Chriſt to my ſpouſe, and I wil not ſacrifice vnto thy Gods, for that I am a Chriſtian: when Flaccus heard the reſolute anſwere of Felicula, he deliuered her into the hands of the lieutenant to giue iudgment vpon her. He kept her faſt in a dark roome for ſeuen daies, & beſide other vexations, he kept her from any king of ſuſtenance.

Some women that belonged vnto the priſon, ſaid vnto her: Alas poore girle, why art thou ſo fond, as to dye willingly this euil death? Take this great Lord vnto thy huſband, who is beatiful, riche, and in the flower of his youth, and highly fauoured of the Emperour, who hath made him gouernour of this city: other women would haue been right glad therof, & thou makeſt no accunt of him, which may turne to thy damage and loſſe of life. The bleſſed damoſel replied: I am the ſpouſe of Ieſus Chriſt, and I wil not mary any other but him.

After ſeuen daies were expired, Felicula was led vnto the veſtal virgins, where she remained certain daies, but she would neuer eate of the meat that they did eate, becauſe it was offered and ſacrificed vnto the goddeſſe Veſta, for if she had eaten therof, she had giuen a ſigne to conſent vnto their Idolatry, & other Chriſtians would haue been much ſcandaliſed therat. Whẽ the deputy vnderſtood the conſtancy of Felicula, he cauſed her to be taken out of that place, and to be tortured with the torture called Eculeus, and when she was tortured there with, she ſaid with a loud voice: Now doe I ſee my beloued Ieſus Chriſt, vpon whom I haue fixed my loue. The executioners ſaid vnto her: Say, that thou art not a Chriſtian, end thou shalt be deliuered from this torture: She anſwered: I doe not deny, neither wil I deny my beloued Ieſus Chriſt, who for my ſake was crowned with thornes; and hal gal giuen him for drink: and alſo died on the Croſſe. The executioners took her off from that torment and threw her in a gutter or ſink, in the which the bleſſed damoſel yelded vp her ſoule vnto Almighty God.

Nicomedes the Prieſt, that had ſaid Maſſe, & giuen the B. Sacrament vnto S. Patronilla on the day of her death, & had layen cloſe and hidden in a cave, for feare

feare of the persecution, was aduertised therof; and one night he departed out of the caue, and took the body of S. Felicula from thence, and buried it a mile out of Rome, in the way toward Ardea. Flaccus being told, what Nicomedes had done, caused him to be apprehended for the same, and being instigated by the fiend; willed him to sacrifice vnto the gods. The goad priest said, he would not sacrifice to any, but to Almightie God, that raigned in the heauens; for that they whom they reputed gods were no other, but stocks and stones, which remained in their temples, like prisoners.

The gouernour commanded he should be whipped, which was done with such vehemency, that the good priest passed out of this, vnto a better life in this torment, and his body was cast into the riuer Tiber, by the commandement of the cursed Iudge: but one Iustus his seruant, sought carefully after it; and caried it being found vnto a gardan of his, neer vnto the walles of the citty, in the way called Numentana, and there he buried it. Vnto which place many Christians resorted, and there by the merits of that holy Saint, obteined many graces of God.

The death of S. Nicomedes was on the 15. day of September, and on the same day the Church celebrateth his feast. It was then (as Canisius saith) the yeare of our Lord. 90. in the raigne of the Emperour Domitian, and the same he saith of S. Petronilla, as is already, said in her life. But many think it was much sooner, for if S. Petronilla died in the yeare of our Lord. 90. she must be of necessitie at that time 6. yeares old, because she was borne before that our Lord gaue the chiefest prelacy or Papacy vnto S. Peter her father, for from thenceforth he obserued chastity. And againe, if she were only so old, it is not a thing likely that Flaccus should be ennamoured of her.

We reade also in the life of Pope Paul 1. that he translated from one place vnto another, the body of S. Petronilla, and that he found an epitaph, which S. Peter the Apostle had made at her death. Which being so it followeth; that before the yeare of our Lord. 70. in which S. Peter was crucified. S. Petronilla was dead, wherfore in mine opinion her death and the martirdome of S. Nicomedes was not in the yeare of our Lord. 90. as Canisius saith: but in, or about the yeare of our Lord. 60. in the reigne of Nero.

## *The life of S. Cornelius Pope and Martyr. Sept 16.*

*Salomon saith in Eccles:* The man that sweareth much shalbe ful of iniquitie, and the plague shal not depart from his house. *The wise man doth not say, he that sweareth falsly but he that sweareth much. For that speaking morally, he that sweareth much, sweareth false at one time or other. This sinne displeaseth God so much, that he deferreth not the chastisement til the world to come, but punisheth it in this life, sending plagues vpon the house where such people be. So then, if the sweater be afflicted with necessities, infirmities, and other troubles of this life, we may think he hath deserued it for his many oathes. Those that be free from such miseries, if they desire to be alwaies free, let them abstaine from othes, and swearing. The holie Pope Cornelius considering this, to auoide so euil an vse, and custome among Christians,*

*ordained by a decree: that lawful othes, as thoſe that be made by order, and before ſuperiours, and by the law, ſhould be taken faſting, as a holie thing, where of we ſhould aduiſe vs wel. He would for the reuerence of the oath, that they which ſhould ſweare, ſhould be faſting, to the end they ſhould doe it, with more aduiſe and regard. The life of this Pope written by Damaſus, and others, was in this manner.*

SIxe dayes after S. Fabianus the Pope was martired, Cornelius a man no leſſe learned then holy, was placed in the chaire of S. Peter, who receaued that dignity againſt his wil. S. Cyprian ſaith he was a Romaine, & ſonne vnto Caſtinus. When he was choſen Pope, the Church was in great troubles, for beſide the temporal ſword where with the Chriſtians were sharply afflicted, they were encombred alſo with the treacherous hereſie of Nouatus, which they could not wholly root out: yet this bleſſed Pope Cornelius, endeauoured with al diligence to confound them, by preaching and doctrine; by which he reduced many of thoſe hereticks to the vnion of the Catholike faith.

After this, the Pope (being aide by Lucina a noble Romane matron) determined to take the bodies of S. Peter & Paul, out of the Cathumbæ where they then were, and to put them in a more comely, and eminent place. The body of S. Paul was caried vnto the poſſeſſion of the afore named Lucina, in the Via Oſtienſis, not far from the place where he was beheaded, and there was built a ſumptuous, & magnificent Church to his honour, The Relikes of S. Peter were caried into the Vatican, where in like manner was built a Church, neer to the place where he was crucified. For theſe good works, and many other which he did, as alſo, for that many pagans were conuerted vnto the faith by his meanes, Decius the Emperour banished him from Rome, and ſent him to Centum-Celle. S. Cornelius remaining there, wrot oftentimes vnto S. Ciprian Bishop of Carthage, a holy man, and very eloquent, who in like manner returned him anſweres; and at this day, many of thoſe Epiſtles be extant in his works.

Decius being certified of the neer and priuate friendship of theſe two holy men, took great indignation thereat, & commanded: that Cornelius should be led vnto, and brought before his iudgement ſeat, which being done, Decius ſaid vnto the bleſſed Pope in great coller: Thinkeſt thou (Cornelius) that thou doeſt wel, and that which thou oughteſt to doe, in doing no reuerence to our Gods, nor obeying our Imperial commandements, nor fearing our threats? yea thou writeſt vnto our enemies of the eſtate of the weale-publike, both in diſgrace of it, and to the preiudice of the ſame. To this S. Cornelius anſwered: the letters that I haue receiued, meddle not at al with the common welth, neither treat of any thing appertaining to the ſame; but they be wholy written in the laud, & honour of Ieſus Chriſt, and of matters only appertaining to the ſaluation of ſoules. Decius was much more moued to indignation then before at this bold anſwere; and commanded, that the bleſſed Pope should be beaten in his ſight. After that, he appointed, that he should be led vnto the Temple of Mars, and if he refuſed to ſacrifice, that he should be beheaded.

The holy Pope went with determination to ſuffer, not one, but a 1000. deathes, rather then he would deny his faith and his God. By the way he met with Stephē his Archdeacon, vnto whom he gaue in charge to diſtribute the Treaſu-

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res of the Church vnto the poore, and he gaue vnto him alſo ſome records, appertaining to the gouernment of the Church. When the officers perceiued, that there was no way nor meanes; to draw S. Cornelius to ſacrifice vnto the Idols; they led him into via Appia, neere vnto the Churchyard of Calliſtus, & in that place they cut off his head. After his death, certaine Prieſts, (in the company of Lucila) took vp his body, and buried it in a poſſeſſion, in the San-field.

The martirdom of this holy Pope was on the 14. day of September, about the yeare of our Lord 253. the aboue named Decius being Emperour. He held the ſeat of S. Peter 2. yeares, 2. monthes, and 5. daies. He gaue holy orders twiſe in the month of December, and therein ordered 4. Prieſts. 4. Deacons, and 7. Biſhops. There bee in the decrees certaine Canons of this holy Pope, as the aforeſaid, that he who is by lawful order and authority to take an othe, ſhould doe it faſting. Alſo, that Prieſts be not enforced to ſweare. Alſo, that he, that is vnder the age of 14. yeares, ſhould not be compelled to take an othe.

Some hold this holy ſaint for an eſpecial aduocate againſt the falling ſickneſs; but the occaſion thereof is not knowen. It ſufficeth that the praiers of the ſaints are of great force and valewe with the maieſty of God, for al humaine infirmities, as wel ſpiritual, as corporal. We may wel think him an aduocate for the palſey, for as they led him vnto martirdom, he healed a woman that had the palſey, which woman was called Saluſtia, who with her huſband Cereal was alſo martired the ſame day. This holy S. Cornelius is one of the fiue Popes, of whom mention is made in the Canon of the Maſſe.

## *The life of S. Cyprian Biſhop and Martyr. Septemb. 16.*

*THE Apoſtle S. Paul lothing the world, and al the things therin, deſired much to goe vnto heauen to enioy Ieſus Chriſt, and to that purpoſe in the epiſtle vnto the Philippeans he ſaith.* I deſire to be freed and vnlooſed from the bonds of this flesh, and to be with Chriſt. *The notice he had, that to come to enioy his deſire, muſt be by beheading, did not hinder this his longing.*

*The glorious martir S. Cyprian ſeemed to haue the ſame deſire, who when the iudge pronounced the ſentence of death vpon him, anſwered ioyfully:* Deo gratias, *as if he would ſay: that he did not appeale from this ſentence, but gaue God thanks, that it pleaſed him to cal him by that meanes. When he came vnto the place of execution, to ſhew that he was beholding to the officer (for the good turne in taking away his life) he requeſted ſome of his freinds who were preſent there, to giue him ſome mony, which he beſtowed vpon the heads man, as a recompence for his labour.*

*Pontius his Deacon wrote the life of this holy Saint faithfully, and in an eloquent ſtile. Of Pontius this teſtimony is giuen by S. Ierome, in his Book of Eccleſiaſtical writers: Pontius Deacon vnto Cyprian, wrote a worthy Book of his life, vntil the day of his martirdom, for he was familier with him, and alſo his companion in banishment. For which teſtimony of S. Ierome (which giueth him auctority) I thinke beſt to follow Pontius, & to leaue other authours that wrote the life of this holy Saint.*

THough the memory of Cyprian Biſhop and martir of Ieſus Chriſt, ſhal endure whileſt the world laſteth, for that he wrote ſo many eloquent and

learned works, yet requisite it is that beside this, he should be registred for his famous and renoumed deeds, and for his most holy life, for the good of them that shal liue herafter. And because many haue a care, to describe the martirdomes, that holy men haue suffered for Christs sake, making therby their name immortal, it is very iust, that the martirdom of S. Cyprian be also written, that his external memory may be conserued, since he excelled in his life, euen from the time of his conuersion, and lastly in his martirdom. Wee need not to make any relation of his life, before his conuersion, because it was of no regard, or estimation in the sight of God.

Cyprian was altogether giuen vnto worldly matters, he studied humain letters, in the which he came to be very learned. He was a good retoritian, and red that science publikely in Carthage, which was his natiue countrey, but after he was conuerted vnto God, and of an Idollater was made a belieuer, and of a painim a Christian: he gaue himself vnto the study of diuinity, & therunto he adioyned good works, which be very acceptable vnto God. He especially resolued to obserue chastity: he sold his patrimony, and distributed the mony arising therof vnto the poore: and by this he obteined two things. First, he auoided therby worldly ambition, vnto which worldly riches doe draw men, that be welthy: and secondly: he was made perfect in vertue, assoone as he had knowledg therof, and knew what it was. For our Lord Iesus Christ, gaue this counsel vnto a yong man, that in al his life had kept the commandments of God, and told him, that if he would be perfect, he must sel al that he had, and giue the price vnto the poore.

S. Cyprian beginning to be good, desired also to be perfectly good, for (as I haue said) he sold al that he had, & gaue the mony vnto the poore. This was in him considerable, and also stupendious, because he that soweth, gathereth not the fruit forthwith, he that planteth a vineyard, doth not forthwith gather grapes, he that planteth a melon or a peare, doth not by and by gather a peare or a melon. This wonder was remarkable in Cyprian, for he had not scarce thrown the seed out of his hand, but he began to reap the corne: the vineyard was hardly planted, and yet he gathered grapes of it. So, assoone as the tree of the word of God and of faith was planted in his soule, so soone were seen in him the fruits of holy and vertuous works.

And though that the Apostle aduiseth vs: that the Neophite should not be made a Bishop (to wit one that is newely conuerted from any sect whatsoeuer, vnto true Christianity) saying: it is not fit to bestow on him so soone a dignity of such account, as it is to be a Bishop, lest there should be any nouelty introduced by him into the Church of God, which might smel or sauour of Paganisme: yet this rule was not obserued in the election of Cyprian, for that which is wrought in other men by time, that did his great and liuely faith operate in him presently, and therfore he was made Priest incontinent.

This function he exercised in al sanctity, neither did the memory of the forsaking of his goods, and to see himself poore, any whit dismay or hinder him. The flattering and guileful words of his wife (which he had when he was a heathen) did not hinder him, nor the perferments and reputation he had in the world, no nor his kinsfolks nor friends were any impediment, or obstacle vnto him.

him. His vertue continued firme with him, being in this ſtate, becauſe it was wel found: In ſuch ſort, that no temptation preuailed againſt him any whit: yea rather like another Iob, he bleſſed and praiſed God, in the depth of his tribulation.

Being Prieſt, he dwelt apart from others in a houſe, which was alway open for, and to the needy. Litle he could doe, becauſe he was peore, but for the litle that he could, there neuer came widdow, orphan, wounded, or diſcomforted perſon, that departed from him without help, ſuccour or good aduiſe. He was a great freind of a Prieſt called Cecilius, who was the man, that with his lively reaſons, and holy admonitions had wonne him from infidelity, and had Baptiſed him, and this is the cauſe why he called himſelf Cecilius Ciprianus, alwaies eſteeming this Prieſt as his father. Vnto this Cecilius S. Ciprian gaue and vſed meanes, wherwith to ſuſtein and maintain his wife, which he had before his conuerſion, as alſo his children, which he had by her, that is to ſay, one half of his patrimony, for the reſt he had beſtowed vpon the poore.

Cecilius took this charge vpon him, to the end Cyprian might better attend vnto the ſeruice of God, and pious deeds: for the which he grew ſo renoumed and famous, that shortly after he had bin made prieſt, he was choſen Bishop by al the people of Carthage, which dignity he refuſed, as much as might be, alleadging, that in Carthage were many Prieſts, more ancient, wel learned, and of good life alſo, which deſerued that dignity much more then he, who had been & Idollater. But the more he refuſed it, the more earneſt the people were in their opinion, and ſaid that Ciprian, and none other should be Bishop and prelate of that city.

S. Ciprian ſeeing their reſolution, withdrew himſelf vnto his houſe, & cauſed the gates to be faſt locked. Al the people ranne thither in heaps, and enuironed the houſe in that manner that he repented, that he had shut himſelf therin, and then he wished, he might get downe away from them, as S. Paul did, but it was impoſſible, for al the waies were forelaid with multitudes of people. There were ſome, who ſeeing how vnwilling Ciprian was to, accept the dignity, grudged at them which (in a manner) forced him to accept it, reciting ſome of his imperfections: & ſaying alſo that it was not fit, that one who was ſo lately an Idollater, should be elected a Bishop ſo ſoone. But S. Cyprian being Bishop, vſed thoſe perſon that depraued him, with great loue and kindnes, to the wonder of al men that knew it.

When he had accepted the charge and office of a Bishop, he shewed, that in ſuch, and like occaſions, the voice of the people is the voice of God. No humaine toung can expreſſe, with what ſanctity and prudence, he exerciſed himſelf in that office. He was compaſſionate toward the cowly and the humble, but toward the vaine glorious and hauty, he was rigorous, and auſtere. He alwaies looked with a cheereful contenance, but yet with grauity, in ſuch manner, that one could not know, whether he was more to be loued or feared, although he deſerued both the one and the other.

His apparel was not very coſtly, nor yet altogether courſe and baſe, becauſe the too much or exceſſe, was a thing reprouable for his perſon, and the too litle, was not fit nor conuenient in reſpect of his function. He was very merciful

toward the poore, and gaue them much almoſe, of the mony which many rich men gaue vnto him very largely. By theſe pious deeds Cyprian became in few daies ſo famous, that among the heathen alſo he was renoumed and no leſſe hated, as one, by whoſe meanes many left their paganiſme, and were made Chriſtians. For which cauſe they conferred among themſelues how they might take his life away, and to haue a commandement for it from the Emperours Valerian and Gallien, who at that time perſecuted the Church moſt cruelly, and put many Chriſtians to death euery day.

God did not permit that this their purpoſe should come to paſſe as yet. Becauſe a man of ſuch holy life, and excellent learning as Cyprian, was for ſome short time neceſſary to be in the Church, to the end, he might with his holy ſermons and admonitions, draw many ſoules out of the bandes of ſinnes, and bring them vnto pennance, and to the end, he might exhort many to forſake the world, and enter into religion, and that many damoſels liuing in monaſteries, might keep perpetual chaſtity. This excellent Doctour was alſo neceſſary, for to preach the truth vnto the heretiks, vnion vnto the ſciſmatiks, and peace vnto al the children of God. He was alſo neceſſary for the encouragement of the martirs, and to perſuade them with a willing mind, to ſuffer torments, & death, for the ſake of Ieſus Chriſt, with hop to acquire the crowne of glory in heauen. He was likewiſe neceſſary, to the end that they which only loſt their goods in the perſecution, should be by him comforted, in making them aſſured, that they should haue them doubled in heauen.

This perſecution being runne through diuers Prouinces and cities, came alſo vnto Carthage, and was put in execution, with ſuch rage and fury, that it was worthy of note, to ſee the miſerable Chriſtians to goe, one this way, another that way, al of them in feare and dread, labouring one while to ſaue their goods, another wil to preſerue their liues. In a short time the priſons were replenished with Chriſtians, and not with thieues or malefactours. There was no offence punished, but that which ſeemed moſt heinous vnto the painimes, to be a Chriſtian. After certein daies expired, the Chriſtians which were empriſoned, were taken forth and executed in the high ſtreets with diuerſity of torments. Theire dead bodies lay in heaps, and no man was ſo hardy, as to touch, or bury them.

What did the holy Bishop S. Cyprian in this time of great calamity and miſery? He called the Chriſtians to him, ſometimes one, and ſometimes another, and led them into certein ſecret places, where he preached vnto them, telling them, that the time was euen now come, in which it was to be clearly ſeen, who was in deed the friend of God, by perſeuering in the confeſſiō of the faith: by not fearing the tirants, that had power to doe harme only vnto their bodies, and not vnto their ſoules: but rather, the more the bodies were abuſed, the more glory should redound vnto their ſoules: and that therefore, they should not hate the tirants which perſecuted them, but rather loue, and pray vnto God for them, knowing that Ieſus Chriſt had ſaid, that the difference between the Chriſtian & the pagan is, that the Chriſtian doth loue his friends and foes alſo, whereas the pagan loueth none, but his friends. He made vnto them demonſtration of this verity, by the exāple of Chriſt, who praied for them

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that crucified him: and that therefore, if they would be his true children, they ought to imitate him in works. Many other things said the good Prelat vnto them, which if the tirants had heard, they might haue been conuerted by those words. Yet they brought foorth very great fruit in the harts of the Catholikes, because they did much animate them, not to feare the rigour of the persecution.

Cyprian also ordeined many things, to preuent & auoid many inconueniences, which happened euery day. As to appoint stout and lustly followes, who in the night, at certain howers of security, took away the bodies of the Martyrs, which lay in the streets, and buried them: to others he gaue in charge, the that Christians, which came out of prison with life, (yet very euilly entrated with torments) should be led by them vnto their houses, and there they should see them haue phisik with al speed. He ordeined others to helpe the Christians, which were designed to be taken, and fled hither and thither; and to prouide them substenance and cloathing. These, and such other the like prouisions, did the Blessed Bishop make in that time, ful of calamity: and he had such a notable guift in commanding things to be done, that euery one obeied him. And though they put themselues in manifest danger, yet did they performe al his commandments.

The Proconsul, who had the charge in Carthage to persecute the Christians, was aduertized of the good deeds that Cyprian did; wherupon he would be informed, who he was: and when he heard that the people loued him, and that he was of a great auctority with euery one, he durst not arrest him, to put him to death, but caused his commandment to be declared vnto him; which was, that he should depart from Carthage, and goe vnto a city called Corubitana. In that place he staied about a yeare, but the Proconsul deceasing, he returned vnto a place neere vnto Carthage, and staied in certain gardeins, which had been sometimes parcel of his owne patrimony, and which he had sold to be spent in almose. But he which had purchased them, had giuen, & restored them againe vnto him freely, without any recompence. And if the persecution had ceased, S. Cyprian had sould them againe, and had giuen the price (comming of them againe) vnto the poore.

Remaining certein daies in these gardens, accompanied with many Priests and deacons, and others friends (among whom was Pontius who wrot his life) many of the city of Carthage, and of other places also came to visite S. Cyprian, and to confer with him of heauenly metter, and at al times they found him affable and curteous. Euery one was by him comforted, euery one holpen, and he persuaded and exhorted them al to serue God.

Some of his friends besought him to depart from thence, and to remaine a litel further of from the Proconsul, who being newly come might seek to get him into his hands, and put him to death, therefore staying there, he was in great danger. But he, (who had receaued a reuelation, that about one yeares end after his banishmenr, he should obteine the crowne of martirdom,) had not the power to depart out of that place, for he had a great desire to dye for the faith of Christ.

The Proconsul had notice, where Cyprian dwelt, and how much people came

came thither to visite him: wherefore he sent officers to attache him, & being apprehended, he remained one night in the house of one of them, that had taken him. To that place resorted much people, euery one desiring to see their prelate aliue, for they were assured, that right soone they should see him dead. Thither came also many deauout women, but he caused them to depart to auoid occasion of offence.

On the next morning, the holy Bishop was brought before the Proconsul Galerius Maximus, apparelled in pontifical vestures, which made a goodly, and maiestical shew, when the Proconsul saw him, he said; Art thou that Cyprian, that hast the title of Pope, or great Bishop: I am Cyprian (said the good Bishop.) Tel me (said the Proconsul) if thou know, what our Emperours haue commanded, which is that thou must either sacrifice vnto the God, or els thou must loose thy life. Cyprian answered; I am a Christian, and I cannot, nor may not sacrifice vnto your Gods: wherefore doe whatsoeuer hath bin commanded vnto thee.

The Proconsul waxing wroth said: Thou hast liued sacrilegiously, and hast drawen many vnto thy deuotions, and you al haue made a confederacie against the Gods, whom the Romain Emperours adore, and thou wouldest neuer obey their decrees. But because thou art the authour of this euil, my wils is that thy doctrine be written with thy bloud, to the end, thy adherents may take example by thee, and be aduised by thy death. Hauing said thus: he pronounced the sentence, that Cyprian should be beheaded. The blessed Bishop then said. I render infinite thanks vnto God, who is pleased to deliuer me from the prison of this body. The officers of Iustice incontinent led him to be executed according to the sentence. Much people followed him, euery one lamenting, and al of them saying with a loud voice: *cut off al our heads together with his.*

When they came to the place of martirdom, the B. Bishop put off his pontifical attire, and wrapped and foulded vp the same againe, and gaue it vnto his deacons, and remained only in his last linnen garment. He then requested one of his friends, to giue him some mony, who gaue him. 20. pieces of gold, al which he gaue vnto the heads man, in recompence of the seruice he expected receaue of him. His friends and the cleargy that were in the place lamented bitterly, and laid their garments on the ground, that his blessed bloud might fal on the same. He himselfe put the napkin ouer his eies, and being on his knees, the heedsman performed his office.

Assoone as S. Cyprian was beheaded, the priests that were in that place, very reuerently tooke vp his body, and caried it vnto the graue. But they fearing lest the pagans would take it out of that publike place, and vnbury it, and pul and dismember it in pieces, the same priests by night tooke it out of that place, and caried it vnto the field of Macrobius Candidus. S Cyprian was the first prelat that was martirized in Africa. Of him, his life and death, much mention is made by many holy men & graue Authours. As S. Augustine, S. Ierome, S. Gregory Nazianzen, and Prudentius, Maximus Bishop of Turine, Paulus Diaconus, Lactantius Firmianus, and Eusebius Cesariensis.

You must note, that S. Gregory Nazianzen saith: that S. Cyprian was a magician or inchaunter, who tried by his art, to get the loue of a yong woman called

led Iustina, and that hauing sent the euil spirits to bring her vnto him, they could not bring her, no nor come neer her. And this he saith, was the occasion of his conuersion, and that the yong maid Iustina was martired with him. Marcus Marulus saith the same. They and the others that say thus, are deceaued, for they make but one Ciprian of two, that were. Cyprian Bishop of Carthage, a most holy Doctour and Martir, was one, and Cyprian the sorcerer or coniurer, was another: The times, wherin these two Cyprians liued, were diuers, and the Church celebrated their feasts on seueral dayes. The feast of S. Cyprian Bishop of Carthage whose life we haue written at this time, is celebrated on the same day that the feast of S. Cornelius the Pope is, vnto whom he was a great frend, and many letters were written from the one vnto the other, and they were martired on the same day, but in sundry places, and not in the same yeare, as S. Ierome and Ado of Vienna say.

The day of the martirdome of S. Cyprian was on the 14. day of Septemb. in the yeare of our Lord 259. But the Church translateth his feast vnto the 16. day of the same moneth, because that on the 14. day is celebrated the feast of the Exaltation of the holy Crosse, and on the 15. day is celebrated the octaue of the natiuity of our Lady. The feast of S. Cyprian the sorcerer, who was martyred with Iustina the virgin, is celebrated on the 26. day of September. This S. Cyprian liued in the time of the Emperour Claudius. 2. And S. Cyprian B. of Carthage was in the time of Valerian and Galien. One was borne in Carthage, and the other in Antioche.

God some times permitted the saints to erre in some matter, for if they should not erre in some one thing, they might be thought to be more then men. The which befel vnto S. Cyprian, whose life we haue written: for he was in an opinion, that those, which had been Baptised by heretiks, although they had obserued the forme, which the Church obserued in Baptisme, should & ought neuertheles to be rebaptised, and herein he erred: but as S. Augustin saith, the spot of this errour was washed away with the bloud, which he shed in his martirdome: Venerable Bede saith; that the relikes of S. Ciprian were brought from Africa into France, and that they be in Lyons.

## *The life of S. Euphemia Virgin, and of SS. Lucy and Germinian Martyrs. Septemb. 16.*

IESUS Christ *speaking vnto his Apostles of the persecutions, that thy were to suffer for his sake, as also others which should come after them, said these words*: The sonnes shal arise against their owne fathers, and shal procure their death, by accusing them vnto tirants. *This was accomplished according to the letter in a Romain matrone called Lucy, who was accused by her owne sonne before a tirant, that shee was a Christian, for the which shee was also put to death. The Church celebrated her feast, together with that of SS. Germinian & Euphemia, for that thy were martired at three on one day, by the ordinance of one & the same tirant though in sundry places. Their martirdome was written by venerable Bede. Vsuardus wrote the same, and likewise Ado Archbishop of Treus in this manner.*

IN the time of the Emperour Diocleſian, there was in the citty of Chalcedō a Senatour called Philophronius, he had one only daugther named Euphemia, who being a Chriſtian, was as much ennobled for her vertue, as for her bloud. Shee was put into priſon a Proconſul called Priſcus, who commanded her to ſacrifice vnto his Gods. The holy Virgin denied it with a valiāt courage, for which cauſe, he put her into a more lothſome priſon, and after a few dayes, brought her to a publike hearing, and then ſeeing her to be conſtant and reſolute, he commanded her to be tortured. The torments were ſuch, that they would haue bereaued the ſtouteſt and luſtieſt man of his life, and much more ſuch a tender damoſel, as Euphemia.

At the firſt, they did beat her with wands of Iron: then they put her on the torture called Eculeus, which deſiointed al her tender limmes. Thē an engin was made with a wheele ful of kniues; which being turned round about, came to ſtrike alwaies in that ſame place where the holy ſaint was to be tied. The wheele was ſet in order, and Euphemia was tied therto, but becauſe the tormēt was ſo dreadful, the holy ſaint made her prayers vnto God; and behold there deſcended from heauen an Angel, who broke it to shiuers. The maſter of that engine died in that place with many other perſons, wherupon the kinsfolke & freinds of the ſlaine men, kindled a great fire to haue burned the holy virgin therein, as though shee hal been the cauſe of their deaths: but by the grace and fauour of God, she was freed from thoſe fiery flames, with out receauing any harme at al. Laſtly, the Proconſul commanded shee should be giuen as a pray vnto the cruelty of ſauage beaſts. She being already wearied of enduring ſo great torments, beſought God that this might be the laſt, and ſo it was: for there were let out vpon her two fierce Lyons, which killed her: but they did not eate her flesh at al, and in this manner was finished the glorious conflict of S. Euphemia.

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## *The life of SS. Lucy and Germinian Martyrs Septemb. 16.*

SAINT Lucy was a Romain matrone, who had bin married, and her huſbād deceaſing of infirmity, shee continued widow frō the age of 36. years, vntil the age of 95. years. Shee was a Chriſtian, & ſpent her time in pious & vertuous actions, and had a ſonne called Eutropius, who was fully as wicked, as his mother was good. And becauſe his mother reproued him for his miſdeeds, shee grew odious vnto him, and he vſed a moſt enormous villany, that ſo he might liue as he liſted and liked, and this it was.

At that time, the perſecution which Diocleſian and Maximian vſed againſt the Chriſtians, was terrible, and executed with al rigoūre: the accurſed ſonne went to one of them, and accuſed his mother Lucy, to be a Chriſtian. The Emperour forthwith commanded her to be apprehended, and ſo shee was. And when Lucy continued firme and conſtant in her faith; he commanded, shee should be put into a great Cauldron, ful of pitch and molted lead; but the holy ſaint was taken out, this torment not doing her any harme.

Then the tirant commanded, that shee should be put to open shame and reproch

preach, causing her to be led giuded and fettered thorough the city; whih was not only a reproch vnto the holy saint, but also a grieuous paine, with the great weight she carried: & it was augmented in that she was so aged: and moreouer, the officers forced her to make hast, to giue vnto her the more annoy. S. Lucy being in this manner euil entreated, came neer vnto the house of a noble citisen called Geminian, who kept certain Idols in a priuate roome, al which did fal vnto the ground, when S. Lucy passed by. This was the cause, that Geminian with others that imitated him, were conuerted vnto the faith of Christ.

Geminian tanne vnto the place where S. Lucy was; and kneeling on his knees before her, said that he desired to be a Christian, and requested her to pray vnto God for him, that since God had giuen him that good desire, that he would also giue him ability to performe & to accomplishe it. The officers hearing this, laid hold on him, and led him vnto Diocleſian, who commanded, that both Lucy and he should be beheaded, and so they were. The martirdom of these three saints, Euphemia, Lucy, and Geminian was on the same day, that the Church maketh commemoration of them; to wit, on the. 16. day of September about the yeare of our Lord 290. the aforenamed Diocleſian and Maximian being Emperours: Metaphrastes, Zonaras, & Euagrius make mension of S. Euphemia.

## *The life of S. Ianuarius and others. Septemb.* 19.

AMONG other the great miracles which are read in holy writ, wrought by our Lord God in his seruants: in mine opinion, that in the cap. of the Prophet Daniel is the most principal and the cheefest. The proud King Nabuchodonosor desirous to be accounted a God on the earth, caused to be made that huge, and most prodigious statua, representing his person. He iointly sent forth a publik proclamations: that al and euery one of his subiects, none exempted, should adore it on their knees, at the sound of sondry instruments. The three yong Hebrue gentlemen called Ananias, Azaria and Misael (other wise Sidrac, Misac, and Abaenago) being requested so to doe, denied it, they remained faithful vnto God, to whom principally and only apperteineth diuine worship: not respecting the great fauours they had receiued on the King: not regarding his large promises and offers of great wealth, not caring for his threats, nor esteeming the losse of their owne liues.

The King, who more rightly might be called a tyrant, in a rage and fury caused a great ouen to be heat seuen times more, then it vsed to be: and those blessed yong men clothed as they were, to be cast into the same. But they by the merite of their faith and religion toward God, were not touched nor hurt by the fier in their garments or bodies: but walking securely in the midste of the fornace, as if it had been a hal, or faire street, did sing praises, and lauded God merily and ioyfully. And that which more increased the wonder, there discended an Angel downe from heauen, who cast the burning flame violently out of the oued, which burned & consumed the Chaldeans, & officers of the King, that were neere vnto the mouth of the fornace.

It pleased our Lord to doe the like thing in commendation, and for the merit of the true faith and holines of S. Ianuarius the Bishop. He for that he refused to worship the Idols,

*and to wrong the maiesty of God, and regarded not the threats of torments, nor was moued by the flattering promise of temporal goods, was (after many torments endured by the commandement of a president, vnder Diocletian that cruel tyrant, and other his diuelish ministers) cast into a burning fornace, made as hote as it could be: and yet the blessed man remained without any hurt at al, and he together with the Angels song praises, and rendered thanks vnto our Lord: and the wicked officers were al consumed, and burnt miraculously with the flame of the fire, which came out of the fornace. The life and death of this holy Bishop and his fellow martir (as it is gathered out of the catalogue of saints, the Romain breuiary, and Martirologe) is as followeth.*

SAint Ianuarius and his companions, that is to say, Festus, Sosius and Proculus Deacons, Desiderius the lector, Acatius, and Eutiches were martired nere vnto the city of Pozzoulo, vnder the persecution of the Emperour Diocleſian, Tymotheus gouerning that prouince for him. This gouernour being sent by the Emperour vnto Nola in Campania, with commission to root out the Christians; apprehended and emprisoned Sosius Deacon of the Church of Messina, and Proculus Deacons of the Church of Pozzuolo, and Acatius, and Eutiches, citisens of Nola and laymen.

But he commanded Ianuarius the Bishop of Beneuentum (accused a fore that time to be a Christian) to be layd hold on, and brought before him. And when he neither for much entreaty, nor for sharps threats, would be drawen to the sacrifice of the Idols, the gouernour apointed a fornace to be heated three daies together with continual fire, and that then Ianuarius (who in the meane space was kept in prison vnder a sure gard) should be cast therinto in the midst of the burning flames, with out any release or fauour to be shewed. He entred the same, hauing with great humility made his praiers vnto God, where singing together with the Angels, he went vp and downe without any hurt at al vnto his body.

The souldiers made relation of this miracle vnto the gouernour, who bad them open the mouth of the ouen wider, that it might be seen more apparantly if it was so, as they said: which when they did, the flame broke, & rushed out violently, and consumed a huge number of the pagans that stood about it. But Ianuarius came forth of the ouen so, that there was no shew or apparance that any thing was burned: no, not so much as the haire of his head, or of his garment he had on. The gouernour attributed (impiously) this thing vnto sorcery, and cõmitted him againe into fast prison: but one the next day, he called him to appeare before him, and in a raging fury, made the officers to scourge him, which they did vntil the sinewes were separated from his body, and then he returned him back to the prison, in which time he deuised and inuented new punishments, and torments, for his further affliction.

Vpon this: Festus the Deacon and Desiderous the Lector of the city of Beneuentum, went vnto the gouernour, and complained vnto him of the great torturs the holy prelat had endured: but the tyrant not disgesting their words and reproses, they were (by his commandement) staied, and laid in Irons in the same place where Ianuarius was. This being done, Timotheus the gouernour determining to goe vnto the city of Pozzuolo, commanded al the aboue named

martirs,

martirs, to be driuen before his chariot in fetters, to the terrour and example of others, and that they should be put into the Amphitheater of that citty, where the beares should be put out against them. But the sauage beasts forgetting their natural fiercenes, laid aside al their cruelty, and became mild, & tractable like lambs, lying downe at the feet of the martirs. The gouernour not knowing what to doe more vnto them, at the sight hereof gaue sentence that they should be beheaded.

The which sentence being read forthwith, and the holy Saints being led to the execution therof, the gouernour miraculously became blind of both his eyes. Wherfore he instantly sent back to Ianuarius, and besought him to make his prayers vnto his God for him, that he might be deliuered from this miserable darknes: which Ianuarius doing, his sight was restored incontinently. The pagans seeing this euident miracle, 3000. of them were conuerted vnto the faith of Christ. But the Gouernour was no lesse vnthankful for the benefit receaued, then obstinate in his euil purpose, yea, was more enraged, for the conuersion of so many people, and sent back Ianuarius and the others also, to be put to death according to the sentence.

A certein old man requested Ianuarius to leaue some thing of his vnto them, that should be a witnes or remembrance of his martirdom, and of his death, & auowched that he would keep it a as Iewel, vnto whō the Bishop promised to giue his napkin after his death. To cōclude the holy martirs were beheaded: to wit, Iānarius Bishop, Festus & Proculus Deacons, Desiderius lector, Aratius & Eutiches, afterward Sosius, who among the rest shewed himself most couragious and prompt to dy, though kept in prison some few daies before he died.

S. Ianuarius did appeare vnto that same old man after his martirdome, and according to the promise he made vnto him in his life, he gaue vnto him his napkin or scarfe, (wetted in his blould) wherwith he had couered his face, whē he was beheaded. The same scarfe or napkin the good old man shewed vnto the officers, that came back from the execution. And at the same houre the holy martirs were put to death, the gouernour was haled by the deuil, and by him long vexed, and in that misery died. The mother of S. Ianuarius being then in Beneuentum (where her dwelling was) saw in her sleep her sonne in the sky mounting vp toward heauen: and shee noting the houre, and the day of the vision (so I cal it rather then dreame) found that at the same time he had receiued the crowne of martirdom.

There also befel in this his martirdom another considerable accident, which was: when the martir of God Ianuarius was beheaded, and that the napkin or scarfe was bound ouer his eys, there fel vnto the earth together with his head, one of the fingers of his hands also And whileſt the Christians attended, and waited opportunity to bury his body by night, as also the bodies of the other martirs, Ianuarius appeared vnto them, & willed them to search for his finger, and to bury it with his head, that was cut off: which they diligently & speedely did, and buried al these blessed bodies neer vnto the citty with great honour, religion and deuotion.

Then did euery one of the cities there about of a good pious desire, elect and choose some one of these glorious martirs to their protectours & patrons. The

Neapolitans caried away the body of S. Ianuarius, which had bin first at Pozzuolo, and after at Beneuento, and then came to the goodly monastery of Monte Virgine, and lastly, in the time of Pope Alexander 6. it was translated vnto Naples, & entombed very honorably in the Cathedral Church; In which place may be continually seen very great miracles. And this also shal be worthy of eternal memory, that when there came from the hil Vesunius, (now called Mount de Somma) balles of fire and ashes in such aboundance, that not only the inhabitans dwelling neer thereunto, but also they which dwelt further of, were in great dread and feare that al the country there about would be consumed and destroyed by the fire, the same was wholly and vtterly extinct and guenched, by the merits & patronage of this blessed Saint. Wherfore the Grecians haue put him in their Kallender, and doe likewise euery yeare make an honourable memory of him, in celebrating the feastiual day of his martirdom.

Yet most stupendious is the miracle, and strange the wonder, that to this day is seen in the same city of Naples, which is this. His bloud, which is kept is in a viol of glasse, congealed and hardened very much, yet let it be put right before, and against the head of S. Ianuarius, and it doth melt, and dissolue in such sort, that it seemeth to boile or seeth, as if it were liuely, and did issue and spring euen then out of the veines. The passion of al these blessed Saints, was on the 19. day of September vnder Diocleſian and Maximian Roman Emperours, in the yeare of our Lord. 305. Our holy father Pope Sixtus 5. in the first yeare of his Papacy by a Bul commanded: that the said blessed Saint should be put in the Calendar, and their office and Masse shoul be celebrated by al faithful Christians, on the day of their Martirdom.

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## *The life of S. Eustachius and others. Septemb. 20.*

*WE read in the Book of Numbers, tat Balac King of Moab, douting the Israelits would come, and make warre vpon him in his realme, sent messengers for Balaam the Prophet, that he might curse them, imagining by that meanes to haue the victory against them. The Prophet went at his request (which displeased God) and rode on an asse. It fel out that the Asse, after a litle trauel, staied, and would not goe forward. The Prophet rated and beat her, and struck her without discretion or iust cauſt, and (as the scripture saith) God opened the mouth of the beast, who also speake vnto him. Then did an Angel also speak in the defence of the Asse vnto the Prophet, and moreouer told him what he shoul doe.*

*This history may be fitly applied vnto S. Eustachius, who wandering in the path of Idollatry and heathenish errours (a thing abhominable in the sight of God) was admonished of his errour by a wonderful meanes God vsed toward him, to wit: he made a hart or stag to speak vnto him, and to instruct him what he ought to doe. The life of this glorious saint, and of his fellow martirs, was written by Simeon Metaphrastes, and by Antonius Bishop of Florence, in this manner.*

IN the time of Traiane the Emperour, there was in Rome an honourable and noble Lord called Placidus, who was general of the horse. And though he was

was a paynim, yet did he works in themſelues good. He was charitable, pitiful, iuſt, and faithful vnto his Lord. One day, as Placidus went a hunting, he ſpyed a goodly harr, and pricked his horſe with the ſpurres, in purſuite thereof. The hart or ſtag made a ſtand on a high eminent place; & when Placidus approched neer, it ſeemed vnto him that the hart had the ſigne of one crucified betwen his hornes, and withal he heard a voice which ſaid: *why doeſt thou perſecute me.* Incontinent he alighted from his horſe, and kneeling on the ground, ſaid: who art thou, Lord, that ſpeakeſt vnto me? The voice replied, I am Ieſus Chriſt the ſonne of God, who deſcended from heauen vnto earth, and was crucified for the ſaluation of mankind, and roſe againe to life on the third day.

Placidus replied againe: Lord, what is thy pleaſure, I shal doe? In what ſort, wilt thou haue me to ſerue thee? It was anſwered vnto him. My wil is that thou, thy wife, and al thy family be Baptiſed, and ſo thou shalt find the true way to goe vnto heauen, and when thou art Baptiſed, my wil is: that thou be patient, and tollerat wilingly the afflictions that shal befal vnto thee, and this doe for my ſake. This being ſaid: the hart ran ſwiftly away, and departed out of his ſight. Placidus wondered exceedingly, and at that inſtant God touched his hart, and ſo enligtened him, that he beheld the blindnes & miſery, in which he then was, by giuing diuine worship to ſtockes and ſtones. He went home without delay, and conferred, and shewed his intent vnto ſome Chriſtans: and to conclude, he was Baptiſed, wherin he changed his name from Placidus, & took the name of Euſtachius, his wife (called Theopiſta) and his two ſonnes Agapitus and Theopiſtus, were Baptiſed alſo.

After a few dayes, Euſtachius being wel inſtructed in the Chriſtian faith, the deuil began (God permitting it) to perſecute him, as he did Iob. The firſt thing was; he ſlew al his beaſts and cattail, wherof he had great ſtore; then did al his ſlaues and bondmen dye: and briefely he loſt al his goods, became ſo poore, and was ſo abandoned of the world, that he was forced to depart out of Rome, and lead a priuate life in a poore village. In that place the fiend did alſo perſecute him, for he incited ſome wicked perſons to take his wife from him, & he had not power to reſiſt and withſtand them, but God did alwaies ſo preſerue her that shee was neuer dishonored. He loſt alſo his tow ſonnes, and he remained alone, in ſo great neceſſity, that he was faine to dwel with a rich citizen, who made him his bayly, and ouerſeer ouer one of his farmes in the countrey.

Altuough the good Euſtechius ſaw himſelf brought into this greatmiſery, yet euidently appeared in him a generous mind, and Chriſtian reſolution, to tollerat euery thing with patiẽce. God proued him like another Iob, but when he was in this hard caſe, he though of him, and reſtored him vnto his former eſtate. For the Emperour Traian hauing deſigned to make a warre of much import, and conſidering that to bring it to the wished end, he muſt haue en expert general, he called Placidus to his remembrance, whom he iudged a man fit for that charge: After diligent enquiry, he was found, and made general of the forces, which charge he hauing receaued, as he was careful in muſtering men for this great ſeruice, he came to the knowledge of his two ſonnes Agapiſtus, and Theopiſtus, who were among the other ſouldiers of the army. He alſo found

again

again his wife, who in poore and meane array was ſeruant to an In-holde. The ioy Euſtachius had, and the infinite thanks he yelded vnto God, to ſee himſelf deliuered and free from his former miſeries, and to haue found again his wife and two ſonnes, cannot with words be expreſſed.

After he had accomplished his entrepriſe committed vnto him, he retorned vnto Rome with great honour, and found Traian dead, and Adrian inſtalled in the Empire. Euſtachius was receued into Rome with great pompe and triumph, as wel by the Emperour as by the whole ſenat. And becauſe the cuſtome of the Romain Capteines was; that when they entred Rome with victory, they went vnto the temple of Iupiter, and there they ſacrificed, Euſtachius excuſed himſelf, ſaieng, he could not doe it, becauſe he was a Chriſtian. The Emperour, the Senate, and al the people thought, that if the accuſtomed ſacrifice was not done, they ſhould neuer after haue any victore, for which cauſe, thy were very earneſt that Euſtachius ſhould ſacrifice. Euſtachius confidently denied to doe it ſayeng, he was a Chriſtian; & that he would not ſacrifice vnto any, but vnto Ieſus Chriſt.

The Emperour being wroth, at this anſwer, commanded that Euſtachius, his wife, and two ſonnes, ſhould be put to death: and to effect it, he bad, that they ſhould be put in a place, where a fierce Lyon ſhould tear them in pieces. The Lyon was let out againſt the holy martirs, but he lay downe at their feet, & did them to hurt at al. The Emperour ſeeing the ſame, commanded to make a great bul of braſſe hollow within, and in this concauity he cauſed S. Euſtachius, his wife, and ſonnes, to be incloſed, and then to ſet fire vnder it, and in this torment, the glorious ſaints rendered their ſoules vnto God. The Bul was opened, and their bodies were found without any blemish (but that they were dead) and had not burnt one haire of their head, which aſtonished the Pagans, and much edified the Catholicks; who tooke thoſe bleſſed bodies, & buried them honourably.

The martirdom of theſe holy ſaints was on the ſame day the Catholik church celebrateth their feaſt, to wit: on the 20. day of Septemher, in the yeare of our Lord. 118. The ſeuenth general Sinode, S. Iohn Damaſcen, and Metaphraſtes make mention of S. Euſtachius. Nicephorus Calliſtus recounteth his life in particular, & the miſtery of the Hart, & the Crucify alſo. Beſide the ſaying of this Authour, the vniuerſal picture of the whole Church is an important proof, for that this holy ſaint is alwaies painted on his knees before a Harte, which hath the Crucifixe between his hornes, which was that which ſpake vnto him.

## *The life of S. Mathew Apoſtle.* *Septemb.* 21.

*WE read that the Prophet Elias, conſidering how few the men were that ſerued God in his time, and the multitude of them that offended him, being deſirous to correct them, that they might amend, prayed, that it might not raigne: God graunted his requeſt, and in three years and a half, there fel noe raine: The people dyed of famine, and yet they did not amend their wicked liues. Helias alſo remained firme in his purpoſe, that God ſhould not permit it to raine. God ſaid to him (as*

S. Iohn

S. Iohn Chriſoſtome ſuppoſeth) Behold Helias, it troubleth me to ſee ſo many people dy which famine: if thou wilt, that al be good, get thee into heauen, for there be al good: and let me remaine here vpon the earth, that I may make prouiſion for the neceſſities, which my people and creatures ſuffer and endure. I would not haue thee to thinke, that they haue vtterly abandoned me, for I haue yet 7000. men, who haue not bowed their knees vnto Baal: Among others, there is Heliſeus, who is following twelue yoke of oxen, goe and cal him, bid him leaue al, and come with thee, and be thy diſciple.

Elias obeyed ſtraigth, and went to the place, where Eliſeus was, and ſaid to him: Come and follow me. Eliſeus alſo obayed incontinent, only he requeſted, to goe and take his leaue of father and mother kinsfolk, and frends. The Prophet was content, and went with him: wher vpon Eliſeus made a ſolemne banquet, took leaue of them al, entending to follow the Prophet Elias. Perhaps his father and friends ſaid thus to him: Eliſeus mark wel whom thou meaneſt to follow: conſider that he is a poore man, and hath no clothes to his back, but only a garment of camels shinne; he faſteth much, he is much perſecuted by Queen Iezabel, and many others who deſire his death: Theſe words were in waine, for he was reſolued to follow Elias: and it was euident, that this his reſolution was good, for afterward being his diſciple, when Elias was taken away from him, he did more and greater miracles, then euer Elias had done.

This figure fitteth, and agreeth to ſaint Matthew the Apoſtle and Euangeliſt: for Elias being a figure of Ieſus Chriſt, was much diſpleaſed to ſee ſo many offend God, and ſo few to ſerue him. Elias prayed God, that he would not let it raine, that men might dye: but Ieſus Chriſt did not ſo; for he was by nature merciful, and ful of compaßion, and to ſee creatures perish, was vnto him a moſt grieuous torment: yet went he to ſeeke out ſome that might ſerue God; who though they had not done it before time, yet might they doe it for the time to come. Elias ſounds Eliſeus while he plowed; ſo Ieſus Chriſt beheld ſaint Mathew with the eyes of his mercy, not plowing, but a worſe trade; for he lent mony vnto vſury: yet the plowing and ſowing, hath ſome ſimilitude with lending to vſury. He that ſoweth, alwayes gathered more then he ſoweth. So the vſurer alwayes receiued more, then he lendeth out. Elias called Eliſeus, and he followed him, but yet he would make a banquet to al his kinsfolke and frends. So alſo when Chriſt called Mathew and he followed him, he made firſt a banket in his houſe (where Ieſus was preſent) with his fellow Publicans and tolle-gatherers, frends vnto S. Mathew.

Theſe men might ſay to S. Mathew the ſame, that the kinsfolke of Eliſeus ſaid to him, or in this manner: Matthew wilt thou forſake and leaue al thy goods and money, and goe with a poore man, & one that is perſecuted, as this man is? what thinkeſt thou to get in his company? it may be, if the Scribes and Phariſeys determine once to put him to death, they wil doe the ſame to thee alſo for his ſake, for ordinarily the diſciples ſpeed as bad as their maiſter. Theſe words ſturred not S. Mathew from his good purpoſe, to giue ouer al and follow Chriſt. The going in Chriſts company was fortunate to him, for he made him his Apoſtle, and Chronicler, and gaue vnto him an admirable ſpirit, like the ſpirit of Eliſeus, and after the Aſcenſion of our Lord into heauen, he did many miracles. The life of this glorious Apoſtle is collected out of the Ghoſpel, and other good Auctours, who doe make mention of him.

SAint Mathew was a Galilean, borne in Cana where Ieſus Chriſt conuerted the water into wine. He was a Publican, a tolle-gatherer and a vſurer, which

was the moſt infamous trade, that could be among the Hebrews; they reputing it the moſt heinous oppreſſion that could be, for the Emperour of Rome to enforce them (being the elect people of God) to pay tribute and tolles. And although they paied, yet they always proteſted, that violence & force was offered to them: their agrieuances were encreaſed, by the letting out the tributes and tolles to farme, which is the cauſe, that the publicans, (who were they that rented them, & moreouer lent money vpon vſury) were counted by the Iewes worſe then the Pagans and Heretiks, for which cauſe the ſonne of God (conformable to their opinion) when he inſtructed S. Peter how to correct his brother, ſaid vnto him, that the ſinner ſhould be reproued firſt ſecretly; the ſecond time before two witneſſes; and that at the third time, he ſhould denounce it to the Church: and if he did not then amend, he ſhould be reputed as an Etnick or Publican. As if he would inferre; Repute him then as an Ethnick, account him as a Publican, tollegatherer, or vſurer. Which among the Iewes was name of ſurpaſſing reproach and infamy.

One of theſe was S. Matthew (Syea Metaphraſtes ſaith) he was the head of them al, for he was a man expert, practical, and of a good in-ſight. It fel out then, that Matthew being at the receit of cuſtome, Ieſus Chriſt paſſing that way looked on him, called him and ſaid, Follow me: Aſſoone as Matthew heard theſe words, preſently he left his books, his writings, money, and other things, and followed him. Herein there are two conſiderable things: One is, that Ieſus called Matthew, and the other is, that Matthew followed him. In Chriſt calling of Matthew, may be conſidered his exceding great mercy: for he called him being a publik ſinner, to be his diſciple: Now who though neuer ſo great a ſinner, wil feare to approch & come neer vnto Chriſt ſeing how he did welcome Matthew? If Ieſus cal Matthew the Publican, what ſinner wil he driue away frō him? but perhaps the ſinner wil ſay, I am content Ieſus Chriſt ſhal not driue me away from him: yet if I ſhould not come vnto him, I wiſhe that he would behold me, as it pleaſed him to behold S. Matthew, and to cal me as he called him. To this I anſwer, that it is true, God calleth not euery one with ſuch efficacy, and doth not behold al ſinners, as he beheld S. Matthew; for that was a ſpecial grace done to him, and to few others, yet is it moſt true and certaine, that God doth behold, and cal euery one, and if they wil amend, and diſpoſe themſelues to a better life, he conuerteth them to him, and maketh them holy ſaints, we ſee ſometimes, that a lodging hath the windowes ſhut, and the ſunne beateth at them, and cannot enter, if the ſunne doe not enter into the lodging, it it not his fault, but of the man, that doth not open the windowes. Open thou the window, and the ſunne entreth in.

The ſame doth the ſunne of Iuſtice, our Lord God, he ſaith he ſtandeth at the dore, and knocketh; let the dore be opened to him, let the ſinner be diſpoſed & doe his duety as he ought, and God wil not faile of his part. He ſaith not only, that he ſtandeth at the dore, but ſaith alſo, that he knocketh & calleth. And indeed he ſaith the truth, for he doth neuer any other thing, but cal, and that al men might heare him ſpeak, he mounted vpon the tree of the Croſſe. To that place euery ſinner may look, and ſee that Ieſus is euen hoarſe with calling ſo much. He ſhal ſee his two eyes are become two founteins, and for that he ſeeth

few

few people come to his side, he doth not shew himself sterne or fierce against them that haue offended him, but rather kind & louing. He standeth with his armes abroad, to embrace them that resort to him. He boweth his head to giue them the kisse of peace, he sheweth his pierced side, that they may enter into his hart. He calleth not the Christian to take off the crowne of thornes, and to put it on his owne head. He would not be spoiled of his owne beatings, & lay them on him. He would not haue him drink the gal and vinagre, which was giuen him. He would not haue him nailed to the Crosse in his cõpany. To conclude, he doth not cal him, to take life away frõ him, but to giue life vnto him. He calleth him to come into his company, & to continew in ioy and gladnes.

Yet true it is, that he would haue the sinner doe penance, & not lay it wholly on Christs back. But let the pennance be neuer so great, if that, which Christ hath suffered for the sinnes of other men be considered, who wil think the penance done for our owne proper sinnes, to be ouer great. In this manner Christ Iesus calleth euery one, and repelleth none from him; yet few there be who are so called, that goe after him. To such as these be happeneth the same that before happened to Samuel being yet a child, for God called him, and he went to Heli being an old man, and neere to his death. Christ calleth many also, & they childshly runne vnto the world, and to vanity.

Such as these be, doe not imitate S. Mathew, who was called but once by our Sauiour, and incontinent he followed him. S. Mathew did not say, I wil first dispatch my busines, & summe vp my accounts, nor sought for excuses as many sinners doe (prolonging their conuersion vnto God,) but he left euery thing at an instant. S. Ambrose saith: he that first took away other mens goods, now left and forsook his owne. When a wand is crooked, if one would streighten it, he must bow it the other way: So Zacheus, who was another publican, said, if he had deceiued any man he would restore it foure fold. But the good S. Mathew, not only satisfied the deceit done, with part of his good: but left al and followed Iesus Christ. You ought also to vnderstand, that the same S. Mathew reciting his conuersion saith, that he made a feast forthwith vnto our Sauiour: which he did, not so much to honour him, as that he might conuert many of his kinsfolkes and freinds, that came to the banquet. This is true charity, when one is not content to serue God himself only: but procureth and enduceth others to serue him also.

The Scribes and Pharisies who were a people malignant, and enuious against Christ, and sought to find faults in his doings and speeches, being certified of this banquet, thought they had gotten a iust occasion to reproue him, and forthwith they came vnto his disciples, and said: *why doth your master eate with Publicans and sinners?* as if they would say: Come hither you ignorant and base followes: Is it possible, that you dare keepe company with a man, that is a freind to Publicans and sinners, and that eateth and drinketh with them? Haue you neuer heard the words of Salomon, that *he that toucheth pitch, shal be defiled with the same*? and that he that keepeth company with the vitious, shalbe vitious. Take heed, lest his behauiour doe taint you also: & that if he be once punished, you be also punished as accessaries. Therefore let him goe, and come no more into his company. These malicious foes sought to diminish the

reputation of our Lord, and perſuaded the Apoſtles to abandon him.

When Ieſus vnderſtood this (nothing being vnknowen vnto him) he congregated al the Apoſtles together, and perhaps they who vſed thoſe words of defamation, were preſent there alſo) and ſaid vnto them: I am defamed and euil ſpoken of, that I conuerſe with Publicans and ſinners, and becauſe I eate and drink with them; but I wil tel you the truth, which none of you can deny, to wit; that *they who are whole, haue no need of the phiſition, but the ſick only.* This ſentence of our Sauiour may haue two ſences. One ſence is, that he ſpake by the figure Ironia, and ſaid: See that I came not into your company, for you be al holy men, and need not me, but I conuerſe with Publicans and ſinners, who haue need of me. The other ſence is; that Ieſus Chriſt ſpake plainely and cleerly, that, as the whole man hath no need of the phiſition, but the ſick man hath; ſo Ieſus did conuerſe with Publicans, which were ſick in their ſoules, to reſtore them vnto their health; for we may piouſly belieue, that he conuerted many of them, that were at the feaſt that ſaint Mathew made in his houſe.

There is no more particular mention in the Ghoſpel of ſaint Mathew; but we are to belieue, that he was preſent in al thoſe occaſions, where the twelue Apoſtles are ſaid to be preſent, as when our Sauiour ſent them to preach vnto the Samaritans, S. Mathew went thither alſo: when there was ſtrife among the Apoſtles, who ſhould be greateſt, he was there alſo; and it may be he alleaged his reaſons, and ſaid: that he ought to haue the preheminence, for that he had left more poſſeſſions and goods, then any other of them. He was preſent at the reſuſcitation of Lazarus: he was with Chriſt when he made his entry into Ieruſalem on Palme ſonday. He was one of them, that eate the Paſchal lambe: our Lord waſhed his feet, and communicated him, & made him Prieſt, and conſecrated him Biſhop, as he did his other Apoſtles, when our Lord appeared after his Reſurrection; when he aſcended into heauen, and at the comming of the Holy Ghoſt.

He preached eight yeares among the Hebrews, after which time he wrote his Ghoſpel in the Hebrew tongue, as he had preached it, being then to depart and to preach among the heathenish painims. S. Ierome ſaith S. Mathew preched in Ægypt, & conuerted many to the faith therein: & from thence he went into Ethiopia: where he preached alſo, and gained many ſoules to Chriſt. The Biſhop Lippomanus ſaith it is not knowen certainly, what happened to ſaint Mathew in thoſe parts. Simeon Metaphraſtes alſo in two treatiſes he made of this holy ſaint, paſſeth this matter ouer ſuccinctly & ſleightly. This Authour ſaith: that the Apoſtles went alone, poore, afflicted, paſſing from one countrey to another, publiſhing the name and faith of Ieſus Chriſt before the Kings and Princes of the world, and that therfore few could ſet downe their acts in particular. But for that which is knowne, (although it be very litle) we ought to render thanks to God, who would not permit al their actions to be drowned in obliuion, and vtterly forgotten. Nicephorus maketh a different report of the martirdom of this Apoſtle, from that which is ordinarily ſaid of it, and from that which S. Antonius Archbiſhop of Florence writeth in his life.

Ioachim Perionius, & the authour called Abdias Babilonicus ſaith thus as a certaine

certaine thing (and the Romaine Breuiary of Pius 5. receiueth it also) that S. Mathew hauing preached among the Hebrews, and in Ægypt, & hauing written his Ghopel in the Hebrew toung, (a coppy wherof S. Barnabas the Apostle carried with him, when he preached vnto the Gentils, & layeng it sometime on a sick person, it restored him to perfect health) passed on to preach in Ethiope: and that comming into the citty called Nadauer, he found there two magitians, the one called Zaroes, and the other Arphaxat. These two wicked fellowes kept al the people in awe: for with their enchantments, and Legier-demain, they did great hurt vnto many, depriuing some of the vse of their limmes, and weakening other. They bewitched the armes of some, & made other lame of their legges, and others blind. The Apostle seeing the euil and wickednes they did, (and that there was no remedy, for none could barre them of their wils, but to their losse and damage,) oppосed himself against them, and healed al them, whom they had made sich.

There was in that city, an Eunuck (who had been Baptised by S. Philip the deacon, when he departed from Ierusalem) & was seruant to Candaces Queene of Ethiope, as being her Steward, and heauing al her riches vnder his gouernement, he lodged S. Mathew in his house, and by his meanes many receaued the faith of Christ: for he brought many of the people, to heare S. Mathew preache, who were cõuerted to Christianity, by hearing his admirable doctrine.

The two magitians perceiuing S. Mathew to be so contrary vnto their proceedings, by their diuelish art, made two dragõs to appeare, not only to affright S. Mathew, but also to doe him some hurt. The holy Apostle made the signe of the Crosse against the two dragons, who, as if they had been two sheep, returned quietly vnto the desert. The people behel this strange wonder, wherfore euery one besought the Apostle earnestly to set them free from those two sorcerers: for their pride and malignity was come to that height, that they would be adored for godds by the people, and they for dread and feare, were in mind to doe the same. The Apostle made answer: To so many, as would be Baptised, and acknowledge Iesus Christ for the true God, it would be very easy to be rid and freed from those two villaines, or any other such, who soeuer would doe them any harme.

Then he preached vnto them the mistery of the Incarnation of the sonne of God, and of the glory and beatitude of the holy saints, and it befel, whilest he preached, a great vproare and tumult arose among the people for the death of the Kings sonne. Then it came to their eares, that he had been sick some time before, and the two magitians had been called to help him, and he died between their hands, and the wicked villaines, to hide and couer their falshood, said: that the Gods desired to haue his company, and that therefore it was meet, there were a Temple builded vnto him, wherin he might be adored as a God. The Eunuke brought S. Mathew before the King, and he by his prayers raised the deceased yong man vnto life againe, to the great astonishment of them al. The King was called Egippus, and had susteined vnspeakable sorrow for the death of his sonne, but seeing him aliue againe and in health, he was glad, and reioiced out of measure. He shewed many curtesies vnto the Apostle, and sent postes into al parts of his Kingdom to diuulge this miracle, and to say: Come

and see a God in the shape of a man, who hath raised a dead man, and restored him to life.

S. Isidore in his Breuiary maketh mention of this miracle of raising the Kings sonne from death to life by S. Mathew, and also of the two dragons, and of other miracles, and admirable acts the Apostle did in Ethiope, although he doe not particularize the same, he saith also, that much people came vnto the place, where S. Mathew lodged, and would haue done sacrifice to him, as if he had been a God, & presented many guifts vnto him: and that the Apostle said vnto them: I am not a god, but a mortal man, and the seruant of Iesus Christ, who is the true God. Then he requested them to bestow those presents and guifts (which they would haue giuen him) vpon the building of a temple to the same Iesus Christ, for he (whom he preached, and by whose power, he did those miracles) was the true liuing God, exhorting them to be Baptised in his name, for that was the true way and meanes to obteine euerlasting life. To conclude: the Apostle vsed such words, and confirmed them so with miracles, that the King with al his court, and a great number of other people, were Baptised.

The King had a daughter called Iphigenia, who was very beautiful, but much more commanded for her wisedom, who hauing heard S. Mathew oftentimes in his sermons to commend and extol virginity, conceiued a good liking of him, and vsing his aduise was closed in a monastery, with two other damosels, desiring to doe the same. S. Mathew staid in Ethiope. 23. years, continually conuerting soules to our Lord Iesus, building Churchs, ordering Priests, consecrating Bishops, gaining many soules, and augmenting the faith of Christ, and that which he preached with the mouth, he performed also in deeds, to the edification of others, his life being holy and exemplar. Clement of Alexandria saith, that S. Mathew neuer eate flesh, and that he liued only with herbes.

King Egippus afterward deceasing, his brother Hyrtacus succeeded in the Kingdom. This new King to establish himself more surely in the Kingdom, and also moued with the rare beauty of Iphigenia, intended to marry her. To bring this his purpose to effect, he aquinted the Apostle with his intēt thinking it a good meanes to draw the mind of the young woman to his wil. The Apostle answered the King, that he would giue notice vnto Iphigenia of the good, that ariseth of matrimony, and how it is a holy thing, and that then he might come and talk with her himself. The King thought this would be a very good course, and for that the Apostle said he would declare this matter in a sermon, the King said, that he would also be present thereat. Sonday came, and the Apostle in the presence of Iphigenia, and the other religious women (the King being there also, and al the cheifest Lords of his court, (began to discourse of matrimony, and to shew, how necessary it was for the conseruation of mankind, and gaue it other commendations. He also said, that matrimony was ordeined and instituted by God, and how good it was to haue children.

Al this pleased Hirtacus very wel, and he awaited, to heare the Apostle say, that Iphigenia might forsake and leaue the estate of a religious woman, and take a husbād, & be made Queene of Ethiope. But the cōclusion of the Apostle was farre otherwise, then Hirtacus expected, for then he fel in hand to treate of

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the grieuous punishment that adultery deserued, out of which he seemed to inferre, that if the seruant of any King was so bold as to take away his wife from him, he did not merite only, to be put out of fauour, & to be disgraced; but al so he deserued to dye an euil death; though he did not effect, but only attempte it. Therfore (ô King) I giue thee to vnderstand, (said the Apostle looking vpon him) that Iphigenia is the spouse of Iesus Christ, the King of heauen; and if thou seeke to take her away from him, thou shalt fal into his heauy displeasure. When Hirtacus perceaued the conclusion of the Apostles words, and wherunto they tended; he was moued to great indignation, which he vttered in his contenance, and so threatning him, he departed out of the Church.

Iphigenia was heereat surprised with great feare; and with the other religious women, kneeled at the feet of the Apostle; and asked his aduise, what shee and they should doe, to be quiet of the persecution & assault the King had begun against her virginity. The Apostle encouraged them al with good words, and put a veile vpon euery one of their heads, making them hereby, (and by their vowing the three vowes of Pouerty, Chastity, and Obedience) true Nonnes: and these were the first Nonnes, that were among the Christians. This being done, the Apostle said Masse; and hauing ended the same, there came thither a cruel fellow (sent by Hirtacus) who gaue the Apostle many wounds with a speare, so that the Altar was al stained with bloud, and his body lay dead in the place. The grief and compassion of the people for the death of saint Mathew was so great, that they made a commotion, and rose in armes, entending to kil the tyrant; and had effected it, if some Priests had not intromitted themselues, and said them, saying: that God would not be pleased there with, & that therefore he commanded Peter to put vp his sword into the sheath.

Then Hyrtacus laboured by the meanes of some ladies, to persuade Iphigenia to be his wife; but seeing that this way would not remoue the holy virgin from her good purpose: in a diabolical rage he caused the monastery to be fired; but S. Mathew was seen in the aire to quench it. The sacrilegious tyrant escaped not his deserued punishment, for God stroock him with the leprosy, which so sore, that he killed himsel for paine, and the Kingdom came to the brother of Iphigenia, sonne to Egippus, who was a Christian, and ruled that Prouince many years to the honour & glory of God, which was spred through al Ethiope, where the body of S. Mathew was kept and holden in great veneration, & reuerence, vntil the time of Pope Gregory. 6. when it was translanted to the city of Salerno in Italy, where it is holden in great veneration to this day by al good Christians.

Great reason there is to doe so, for that this glorious Apostle hath three honorable titles, for euery of which he meriteth to be honored: The first is of Apostle, the second of Euangelist, and the third of Martir. His death was on the 21. day of Septemb. and on that day, the Church celebrateh his feast, and in the yeare of our Lord. 90. in the raigne of Domitian after Canisius. It is not without mistery, that among al the other Euangelists, whom the Church vseth in her seruice, S. Mathew holdeth the first place, as likewise doe S. Paule, and Dauid, of the one of which almost euery day the Epistles be red, of the other,

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the Pſalmes be ſong. The miſtery may be, (for that al three were great ſinners,) to giue hope to al them, that hartily are conuerted vnto God that he not only pardonneth them, but alſo sheweth vnto them eſpecial fauours, honoring them firſt vpon earth, and then making them great alſo in heauen.

Concerning the Ghoſpel of S. Mathew (I writ this to ſatisfy curious wits) it is commonly ſaid, that he wrote in Hebrew, and ſome ſay the contrary. This hapeneth for that (as Guido Fabricius ſaith) there were two maners of ſpeaking Hebrew: the one was the Ancient, which the Patriarchs and Prophets ſpake, & the other was called Moderne, or Hieroſolimitan, for that it was vſed in that city. For in Ieruſalem there traded many forreiners, and ſtrangers, and by the commerce they had with them, being Syrians, and Chaldeans, and other nations, there were mingled words of ſondry languages therein. This Hebrew Hyeroſolimitan language Ieſus Chriſt ſpake, as it is to be ſeen by many wordes in the Goſpel, as Abba father, Mammon Iniquity: and ſuch like. Then, I ſay, that S. Mathew wrote his Goſpel not in that auncient Hebrew language, but in the Moderne Hieroſolimitain, in which Chriſt ſpake. The ſame, which Guido Fabricius ſaith, is affirmed alſo by Petrus Galleſinus in his annotations vpon Doretеus Bishop of Tyrus, in his Book of the liues of the diſciples of Chriſt.

S. Ierome ſaith: that the Ghoſpel of S. Mathew was tranſlated into Greek, & that it is not knowen who did it. The ſame holy Saint ſaith: that in his time, the Hebrew text of S. Mathew was in the city of Ceſarea, but is was loſt after that, and was found againe in the time of the Emperour Zeno, or of Anaſtaſius, who ſucceeded him, hard by the body of S. Barnabas the Apoſtle, who at that time was found in the Iſland of Cyprus, as Nicephorus Calliſtus ſaith.

It was loſt againe: and as Iohn Echius that learned Catholick Doctour in the life of S. Mathew affirmeth, Pope Nicholas 5. being deſirous to find it, ſent word into al parts, where he thought he might haue notice therof, and promiſed 5000. ducats of gold, to him that brought it to him. But for al that, it was not found vntil the time of the Emperour Charles 5. vnto whom God reſerued many good fortunes, among which, this was not the leaſt. *Afterward the Catholicke King Philip. 2. his ſõne, cauſed it to be put into the Bible Roal, which he cauſed to be printed, and it is in it at this preſent, and was againe tranſlated into Latin, by the aboue named Guido Fabricius.*

*This is not in the Spaniſh.*

## *The life of S. Maurice, and other holy Martyrs Septemb. 22.*

Ca. 9. THE Euangeliſt S. Iohn rehearſeth in the Apocalipſe, that he ſaw a huge multitude of locuſts to come out of a great pit, who were permitted, and had leaue for fiue months to doe al the euil, they could on the earth. Theſe locuſts repreſented the tirants, who afflicted the martirs, & vexed them in the fiue outward ſences. They killed their bodies, & not their ſoules, and hereof it commeth, that the holy martirs perſeuered in the confeſsion of the faith, with ſuch courage, becauſe they knew al the euil and miſchiefe the tirants could doe them, was not extended further, then the body.

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*This being considered by a noble and valiant regiment of Theban souldiers, whose Coronel was called Maurice, permitted themselues to be euil intreated and slaud, being assured, that only their bodies endured paines, & that the cruelty of the tyrant could not hurt their soules by any meanes. The tirant that martired them was Maximian, of whom, and of Diocletian one may rightly say, that there was neuer serpent so pernicious, nor dragon so fel in the craggy mountains of Arabia, or in the thick woods and deserts of Etiop, as these two before named tyrants were against the Catholiks, as may be seen in the life of S. Maurice, and his companions martired with him. Which martirdome is written by Eucherius Bishop of Lyons, Venerable Bede, and other Authours of Martirologes.*

THE Emperour Maximian entending to passe out of Italy into France, pacyfy certein people, which were in rebellion against the Empire; for the better effecting of his enterprise had commanded legions or Regiments of souldiers, to be sent vnto him out of sundry prouinces. One legion (as Vsuardus saith) conteined 6666. souldiers. And because the great & populous city of Thebes in Ægypt, which standeth on the bank of the riuer of Nilus, was subiect vnto the Romain Empire, that sent also a legion, of the which Maurice was Coronel and Exuperius was standerd bearer: The other principal officers of the Regiment were Candidus, Gereon, Vitalis, Innocentius and Tirsus. Al the common souldiers of this Regiment were Christians, and had bin Baptised by Zabdus Bishop of Ierusalem.

This goodly company came first vnto Rome, and visited the Pope, who was called Marcellus. This good Pope confirmed them al in the faith, & gaue them his benediction, and dismissed them. Then they departed in the company of Maximian and passed the Alpes, and came vnto a city, which at that time was the head of the people of Sedun, called Agaunum, and at this present it is called S. Maurice dy Sauoya. In that place Maximian had a mind to make a solemne sacrifice vnto his gods; to the end, they might be his aiders in this his enterprise, and commanded al the principal officers of the army to be present thereat. Maurice, and his Thebans hearing the same, stepped al a side some what out of the way, saying, that they being Christians would not be present therat. Maximian, being certified therof, was much displeased, and took it as mutiney, worthy of seuere punishment.

To which purpose he sent to their quarter the Marshal and Prouost, to chastise some of them for a terrour to the rest, & to reduce the others vnto the army, and to the sacrifice: The chastiment inflicted was this: The officers made them passe vnder a spear, and told them; and when they came vnto the tenth man, they incontinent cut off his head: This was the ordinary punishment of that time, when an host or Regiment committed a trespasse. The Thebans which remained and escaped, (in patient and quiet manner,) boldly said: that they would not be preset at the sacrifice, doe what they could: The Emperour seeing them to be resolute, renewed his anger, and bad that they should be tenthed, or decimated againe, for so that punishment was called. This sentence no lesse cruel then vniust, being begun to be executed, it is a thing considerable to behold, with what inconquerable courage, the holy martyrs seemed to tollerate the slaughter made of them.

The Thebans were by nature valiãt, & bigge of body, but herein they shewed singular and rare valour, in that they did not complaine of the tirant, and also for that they looked cheerefully on the matter: They animated one the other, but aboue al, Maurice their Coronel went amongst them, exhorting sometimes this man, otherwhiles that man; and told them, that since they had heretofore endaungered their liues for, and in the Emperours seruice, that they should not thinck much to offer it for the seruice of God: for that their death and torment should haue an end very shortly, & tollerating it for such a cause, they should afterward possesse the ioyes of heauen euerlastingly. These and such other words that Maurice said, made such an impression in the minds of those seruants of Christ, that euery one endeauoured to be the first martir, and to enter into heauen before his fellow souldier.

The legion being tenthed the second time, the order, which were left, were demanded, if they would obey the Emperour Maximian; and they answered: Tel the Emperour from vs, that we doe acknowledge our selues to be his souldiers, and withal, that we be the seruants and worshippers of the true God, we be bound to obey Maximian in things apperteining vnto the warre, but much more bound vnto God in matters of religion: from Maximian we haue pay for our seruice, but of God we receaue our being, and our life. We may not nor wil not deny Iesus Christ to obey Cesar.

Maximian receauing this answer, finding the martirs resolute, and seing the double decimation of them was to smal auaile, he commanded the whole army to set on them, and to cut & hew them into peeces, without reseruation of any: this quailed not their noble courages, but rather their death being occasioned for so good a cause, they kneeled on the bare ground, & lifting vp their hands and harts vnto heauen, yealded to the butchery and slaughter, their Coronel Maurice continually and incessantly encouraging & chearing them vp: and in this manner they were al massacred. Many of the bloudy villans were so fleshed herewith, that not content with that death, they stripped them, and put on their apparel and armour, and sat downe to eate the prouision, the martyrs had.

It happened, a Christian souldier called Victor, who was not a Theban but of another nation, came by; and beholding so many dead bodies ly in that plaine, (not knowing how it came) asked why those that eate thereby, shewed such mirth and gladnes, and did not loth and abhorre to eate and drink among so many dead bodies. One related vnto him point by point what had befallen, and they bad him come and eate, and be mery with them, for ioy they had done such pleasing seruice vnto the Emperour. When Victor had heard al their speach: he said aloud: Oh wrech that I am, I wishe I had been partaker in their death. By these words of Victor, they which sat at the bloudy banket, gathered, that Victor was a christian: wherefore leauing their banquet, and taking their weapons, they incontinent cut him in peeces, as they had done the Thebans, and by this meanes Victor merited the same reward, that the Thebans had deserued. This was the martirdome of S. Maurice, and of his Theban souldiers, and the holy Church celebrateth it on the 22. day of September, in the yeare of our Lord 301. in the time of Diocletian and Maximian.

After certain years passed, the same holy martirs reuealed vnto a Bishop called Theodore

Theodore, where their bodies were, and commanded him to tranſlate them to a place more conuenient. The good Bishop was not ſlack nor negligent in fulfilling it: for the people of that countrey hauing made many pits, and hauing put the bodies of the holy martirs into them, the good Bishop cauſed them to digge them out of them, and out of the other places, where thoſe bleſſed bodies were, as he vnderſtood by the diuine reuelation: and ſent into the diuers countreis, where many Churches were builded vnto their honour, & in them God graunted many fauours vnto ſuch, as being in tribulation and affliction, did recommend themſelues vnto theſe bleſſed martirs. In the veſtry of the Church in Toledo in Spaine, is shewen the head of one of theſe holy martirs: and they ſay there, it is the head of S. Maurice.

## *The life of S. Linus Pope and Martyr. Septemb. 23.*

AMONG *other precepts which S. Paul gaue vnto the Corinthians, there is one in eſpecial, for Chriſtians to vſe, when they goe vnto the Church to pray. He ſaith that men muſt ſtand vncouered, when they be in the Church. O holy Apoſtle, ſhal this be vſed both by men and women? ſhal the women alſo ſtand with their head vncouered in the Church? The Apoſtle anſwereth and ſaith: that for the women we haue another law, which is this: that women muſt be in the Church with theire head couered, for as it is an vnſeemely thing for a ſecular woman to be shauen, and without long haire; ſo is it an vnſeemely thing for women to be in the Church with their head vncouered.*

*S. Ambroſe yealdeth a reaſon of this, and foundeth it vpon theſe words of the Apoſtle, to wit: that the man is the image of God, and the woman is the image of the man, of whom she is formed. This glorious Doctour ſaith alſo; that it was the ordinary vſage, that ſlaues had their heads couered, or bound with certaine bandes, and the difference that was between the ſlaues and, freemen was this: that the ſlaues had the head bound or couered, and the freemen had it vncouered: We may perceiue hereby, that God would haue vs, when we be in his preſence, to acknowledg our quality and condition. The man that is Superiour in the houſe, and that hath authority to command therein, muſt haue his head vncouered and bare, as a free man, and maſter, but the woman, who is his inferiour, and who is obliged to obey in the houſe ought to haue her head couered, by that meanes confeſsing her quality of obedience.*

*That the man doe command, and the woman doe obey, is a matter of ſuch importance, that not only S. Paul doth command it (as is aforeſaid) but S. Peter alſo, as chief and higheſt Bishop ordained, and commanded the ſame. But for that he left it not in writing, S. Linus, who was his diſciple and ſucceſſour in the Papacy, commanded it, and left it written, that it might be obſerued and kept perpetually, and in deed it is not read, that he left any other order then this, which yet if it might be obſerued among al faithful Chriſtians, were very commendable, and praiſe worthy.*

*Now let vs ſee the life of this holy Pope, collected out of that which Damaſus and other graue Authours write of him. Yet firſt, I think good to admonish you, that S. Peter being neere to his death, thought it conuenient to nominate a worthy, and wel deſeruing ſucceſſour to be in his place after him, who might take care, and charge of the Catholick Church.*

*To this entent he named Clement his disciple, who for his great humility willed, that Linus and Cletus, who had been coadiutours vnto S. Peter, should haue that dignity before him. So Linus had the Papacy, vnto whom Cletus succeeded: and after him the same S. Clement was Pope. Returning vnto our purpose, the life of S. Linus was thus.*

SAint Linus was borne in Vol-terra, a citty of Hetruria, and was sonne of Hercolanus, of the noble family of the Mauri. Being fully twenty yeares old, he was sent by his father to Rome to study, where he remained in the house of Quintus Fabius, his fathers friend, vntil S. Peter the Apostle came to Rome, to preach the Gospel. Then this S. Linus was one of his first disciples, who followed him, assisting him alwaies in his preaching; and in the administration of the holy Sacraments. S. Peter seeing in him many good parts, as his holines, learning, and curteous affability, he made him his coadiutour in the dignity, to the which he was also elected, after the death of the Apostle. So that first he was coadiutour, then Pope, and head of the Church, for the which with great care and prudenee, he prouided al things necessary for the good gouernement thereof. He commanded in particular, that women should not enter into the Church with their haire loose, and vntied, but bound vp, and couered, as S. Peter had commanded, and S. Paul had left written. He gaue holy orders twise in the month of December, and as then he consecrated 15. Bishops, and ordered 18. Priests, with some Deacons.

In the primitiue Church, there was great care had in giuing holy orders, and in receiuing any to the office of a Priest, or the other orders: and therefore they kept a reconing, and conserued the memory of the times when holy orders were giuen, and how many were ordered. Those ancient fathers did this, for that this office was so reuerend, holy, and so hard to discharge, that many deputed and apointed to take orders refused it, yea some there were, that cut off some member or other, as their finger, eare, nose, or the like, to make themselues incapable to receiue an office so great, and waighty, as Priesthood is. Moreouer the Christians at that time were few in number, so that there was not such need of so many Pastours. If the same were done at this present, it would surely be a notable benefit, as wel for the one part, as for the other, if that Prelats were not so liberal & ready in giuing holy orders, nor secular Christians so bold & hasty in procuring to receaue the same, the Priests should not be so litle esteemed, nor the seculars haue such occasion to murmure at the Ecclesiastical state.

S. Linus wrote the deeds and doctrine of S. Peter the Apostle his maister, and especially his martirdom. S. Linus being a most holy man, cast out diuels, and raised the dead to life. He deliuered from the diuel a yong woman, daughter to the Consul Saturninus; who in recompence of that receaued benefit by the hands of the good Pope, commanded he should be put to death; and so he was made the martir of Iesus Christ. It is no smal honour to S. Linus, that the Catholik Church hath put his name in the Canon of the Masse, among other holy martirs there mentioned.

The feasts of S. Linus is celebrated on the day of his martirdom, which was on the 23. of September, in the yeare of our Lord 81. in the time of Vespasian the Emperour. This holy martir held the Papacy 11. yeares, 3. months, and 12. daies:

daies: and was buried neer vnto the body of S. Peter the Apoſtle. Shortly after, his holy relicks were tranſlated vnto the citty of Oſtia, and laid decently in the Church of S. Lawrence by Gregory B. of that citty. S. Paul maketh mention of Pope Linus, in the ſecond Epiſtle he wrot vnto Timothy his diſciple, in the 4. chapter.

## *The life of S. Tecla Virgin. Septemb. 23.*

*THE Apoſtle S. Paule writing vnto the Corinthians ſaith, that the Virgin ſinneth not in taking a husband, but doth a good work, though it ſhould be better not to take a husband, but to remaine a Virgin. It may be that the Apoſtle preached this doctrine in a ſermon, and that a yong woman named Tecla, who had determined to take a husband was preſent thereat. Who vnderſtanding that it was better to conſerue her virginity, left and forſook her earthly ſpouſe, taking, Ieſus Chriſt to her heauenly ſpouſe, for whoſe loue ſhe tollerated very great afflictions and torments, which were procured vnto her by him, that thought to be her husband. The life of this glorious ſaint, gathered out of the writings of S. Ambroſe, Ado Archbishop of Treuers, out of other graue authours, was as followeth.*

ON a time, S. Paule departing from Antioch, went vnto a city called Iconium in the Prouince of Cicilia. There had been there before that time Titus his diſciple, and had giuen notice and ſignes of him vnto Oneſiphorus who was a very vertuous man, and dwelt in that citty. He had related alſo vnto him the doctrine which he preached, his life, and behauiour, and informed him of the quality of his perſonage: to wit, that he was a man litle of body, and that he had a hooked noſe, and faire in the face like an Angel. When the Apoſtle came vnto the city, Oneſiphorus knew him by the ſignes before told him, wherefore he led him to his houſe, where ſome people of good intention, and deſirous to finde the true way to eternal life and happines, were aſſembled. The Apoſtle preached vnto them to the great profit of them, that gaue due attention vnto him.

In the next houſe to the place where the Apoſtle preached, there dwelt a damoſel very beautiful, but much more vertuous called Tecla. This damoſel had a mother liuing, who had made match, and apointed to marry her, to a yong man called Tamirus. It hapened on a time, that Tecla ſtanding in a window of her houſe, heard from thence the preaching and words of S. Paule: which made very great impreſſion in the mind of the yong damoſel. She being not content to haue heard him this one time, endeauored and made meanes, to heare him ſoundry other times, & ſo long, that her mother came to the knowledge thereof, how the words of the Apoſtle, had made her daughter to alter her intent, and purpoſe to marry. Yea, the Virgin Tecla her ſelf, who was a pagan before, ſaid now boldly, that she was a Chriſtian, and she that before was reſolued to take a husband, ſaid now, that she deſired rather to looſe her life, then her virginity.

The mother made report of theſe things vnto the ſpouſe of her daughter, who

finding the ſame to be very true (becauſe Tecla her ſelf told him her mind freely, and what she entended to doe, which was, that she would not marry but remaine a virgin) went vnto the Proconſul of the citty, & gaue him notice, that there was a forreiner come into the towne, who took wiues from their huſbands & brought in new and ſtrange Gods, to the notable preiudice, & damage of them al, as being contrary to that their fore fathers had belieued. This information was the cauſe, that the Apoſtle was apprehended, cruelly ſcourged, and put in danger of his life, had he not made it knowne vnto them, that he had the priuiledge of a citiſen of Rome, by being borne in Tarſus, a citty of Cicilia: yet for al this, he was driuen, and banished out of the citty. After this, S. Tecla was taken, and hauing been examined, and her intention found, that she deſired to be a Chriſtian, and determined to conſerue her virginity, she was condemned to be conſumed with fire.

The fire was kindled, and a huge multitude of people were aſſembled, to behold that moſt beautiful yong damoſel, that would willingly goe to dye a death ſo cruel. The bleſſed damoſel was ſet in the midſt of the fire, which did not any hurt al vnto her perſon. And on the ſodaine fel from heauen ſuch a ſtorme with thunderchaps, with ſuch aboundance of raine, that it put out the fire, and afrighted al them that were preſent, in ſuch ſort, that euery one departed, and the holy Virgin was left at liberty, whereby she might goe free. And ſo she went to the houſe of Oneſiphorus, where she found S. Paul with ſome other Chriſtians, who had continually (for ſixe daies) made their prayers for her, and they were al exceeding glad of her comming.

The Apoſtle did Baptiſe her and inſtructed her fully in the faith: but becauſe they were aſſured, that the Proconſul would ſend againe for her, the Apoſtle departed from that houſe and citty alſo, recommending much the Virgin Tecla vnto al the Chriſtians, that were in that place. Though al diligence that might be, was vſed to keep her ſecret, yet within a few dayes, Alexander (a lewd perſon) apprehended her, and brought her before the Proconſul, who ſeing her to perſeuer conſtantly, in that she would not marry her ſpouſe, but continue a Chriſtian, gaue ſentence, that she should be deauoured of wilde beaſts in the citty of Antioch, whether the Proconſul was to goe. An eſpecial day was apointed for this ſpectacle, and in the meane ſpace S. Tecla was deliuered vnto the cuſtody of a matrone called Triphona.

When the apointed day was come, S. Tecla was brought into the Theater, and a fierce Lyoneſſe was let out againſt her, which drawing neer vnto the holy ſaint, lay downe quietly at her feet, without doing her any harme. S. Ambroſe wondring much at that which the wild beaſts did to the holy Virgin, ſaid theſe wordes; The firſt Lyoneſſe, which was let out againſt the bleſſed Virgin, was mild, lay downe at her feet, and hurt her not, and alſo gaue example vnto the other Lyons, Beares and fierce Bulles, who hauing bin let looſe againſt her, ſtood round about her peaceably, and licked her feet. The people were ſeuere and cruel, and the ſauage, and wild beaſts were tame, and pitiful, though they were kept hungry and almoſt famished, that they might haue their fil and make their pray vpon the holy damoſel. And though they were prouoked, and pricked forward by their keepers, that they might deauour the holy

ſaint-

saint, yet could they not make them to hurt or harme her in the least degree.

The Iudge seing that the wild beasts spared her (she being taken out of the Theater) commãded she should be cast into a ditch, wherein were many dreadful, and venimous serpents. When S. Tecla was put into that deep ditch, there discended from heauen a fiery could, that slew al the serpents; and by this meanes S. Tecla remained free from this third torment, euen as God had deliuered her from the other two, to wit, from the fire, and the wild beasts. The people seing such great marueiles, and especially the matrone Triphona who had her in keeping, (and in that time had conceiued great good affection vnto her) she beginning, and the common people following her, cried out iointly together: That the God of Tecla was most potẽt, and most worthy to be adored, that had deliuered her from such, and so great dangers. The Iudge fearing some commotion of the people, set S. Tecla free, and Triphona led her vnto her house, and adopted her to be her daughter. The holy Virgin Tecla departed from that city, and went to make her abode in Seleucia: In which place many by her meanes receaued the faith of Christ, and there she ended her daies blessedly.

There is extant a history of S. Tecla, in the which be many fabulous and vncertaine things. As that she clothed her self in mans apparel, and would haue gone so in the company of S. Paul, and that he would not permit it, but willed her, to goe in her ordinary, & vsual attire of a woman, moreouer it saith: that a great Lord in the city of Antioche, would haue giuen vnto S. Paul a great sunne of mony, if he would haue giuen that yong damosel vnto him, to be his paramour: and that S. Paul would not doe it. These, & other such like things are read in the aboue named legend, but Pope Gelasius cõmanded that those stories should not be credited, & put them among the writings apocriphal, and of none auctority: but that which I haue vritten of this saint, is auowed by graue authours, and is authorised, and of credit: the Church also giueth credit thereto, who, in the praiers, which are said in the commendations of soules, saith these words: *Or Lord deliuer this soule, euen as thou diddst deliuer S. Tecla from t'ree most cruel tormẽts.* The Catholik Church maketh commemoration of S. Tecla on the day of her death, which was on the 23. day of September, in the yeare of our Lord 90. as Canisius saith, in the time of the Emperour Domitian, It is said, that the body of this holy saint is in Spaine, in the city of Tarragona, in the Prouince of Cathalonia. *Spanish addeth in the Cathedral Church of that city, dedicated to her name.*

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## *The life of SS. Cyprian, and Iustina Martyr. Septemb. 26.*

*Saint Paul to confound the wise men of this word, writing to the Corinthiens, saith:* God hath chosen the foolishnes of this world: *This was especially spoken of the Apostles, who being people vnlettred, by consequence, were holden as folish, in that intending to teach a new doctrine, they would preach vnto people learned and ful of knowledge: and yet their preaching was the cause, that many were conuerted vnto God, and receaued gladly the holy Ghospel.*

*This same is verified by S. Iustina a damosel, vnlettered in humain wisedom, yet God made*

*made and chose her for an instrument to conuert a Pagan, who was very learned, not only in Philosophy, but also in magike and sorcery, and had dealing and practise with the deuel: and though he was such a one, yet was he conuerted vnto the faith of Iesus Christ by the meanes of S. Iustina, & was martired with her. The life and history of these two holy saints, was written by S. Grogory Nazianzen (though he was deceiued, in that he thought, he had bin Bishop of Carthage) wel, he, venerable Bede, and other Authours, wrot of these holy saints in this manner.*

EVEN as it is no reproach vnto S. Paul, to say of him, that he had been a persecutour of the Church of God, nor infamy vnto S. Matthew, to say of him, that he had been a customer, or vsurer, before that either of them were conuerted, since their heroycal vertues and famous deeds, did couer and hide, yea rather did wholy cancel and blot out, their former defects: so in like manner, it is no reproch vnto saint Cyprian, to say what he was before his conuersion, for though he had many faults, yet did he deface and abolish them al, with the holy life he after led.

There was in the city of Antioche a yong damosel, noble of bloud, and faire of face, who was a Christian, and much addicted to vertue & deuotion. There dwelt in the same city one Cyprian, yong in years, a great Philosopher, but a greater magitian, who was ennamoured of her. At the first Cyprian sollicited her with messages, letters, presents, and promises: but the holy damosel resisted thes assaults with a constant mind, making smal account of his profers, & least of al of him. Cyprian perceiuing this way would not preuaile, thought to obteine his purpose, by the helpe of his magike. So he coniured vp the deuils, and made sacrifice vnto them, promising to be perpetual freind vnto them, and that he would not worship any other God but them, if they put him in possession of that damosel. The deuils (his familiers) hauing gotten this promise of him, went to Iustina and put into her mind filthy thoughts, and dishoneſt imaginations, which they nourrished in her hart: Euery one of the fiends did what they could, to bend and bow the hart of Iustina to the loue of Cyprian. They represented vnto her cogitations a yong man, faire, rich, of courtly behauiour, and deeply ingaged in her loue. They recalled also many times vnto her mind, the pleasant and amorus words, which he had spoken vnto her, of the which she had before made smal reconing.

The holy damosel perceiued the storme, that was raised against her, and resorted vnto God for succour: & kneeling in her closet, made a deauout praier, beseeching his heauenly maiesty, that as he had deliuered Susanna from the accursed Elders, and Saint Tecla from her importunate spouse, and other holy saints both men and women, from other and the like perils, so it would please him, to deliuer her from that danger, wherin she was at that present: She also most humbly besought the glorious Virgin Mary, that she would helpe her in that manifest peril. Vnto her continual praiers, she added and adioined fastings, haircloths and sleeping on the ground, & in the end, by these means, she ouercame the temptation, she remained victour, and the deuil vanquished.

The fiend repleat with confusion, returned vnto Cyprian, and confessed, that he had not the power to doe any thing against Iustina the Virgin: he told him also,

also, that the cause therof was, because she was a Christian, and that the diuels haue not any power ouer any of them, if they themselues doe not giue it vnto them. When *Cyprian* heard this, the griefe of his hart cannot be expressed: which yet was not so much for the loue of *Iustina* (because in such like cases to despaire wholy of good successe, sometimes proueth a manifest help and remedy) but because he perceaued his errour, in that he had worshipped the diuels, who had so smal power and force. Studying on this, he determined to abandon and to forsake for euer the diuels, together with their cursed art, & to receaue the Christian faith.

He cōferred his determination with a Bishop who was in that city, called *Anthimus*, who instructed him to the ful in the Christian faith, & Baptised him: but first and before al this, he made him to burne al the books of Magike that he had. Being Baptized, he made it knowen vnto *Iustina*, telling her, that vnto her he was much bound, for that by her means he came to the knowledge of the truth, & of the faith of *Iesus Christ*. When *Iustina* heard this strāge alteratiō, she reioiced exceedingly, & would cōferre sometimes with him, in the which conference they comforted the one the other to perseuer in the seruice of God, & many by their meanes were cōuerted to the faith, & were Baptized.

At that time *Claudius* II. was Emperour of *Rome*, who had sent a certaine Count, called *Aurelius*, or *Eutelmius* as venerable *Bede* calleth him, as Lieutenant into the Orient. He persecuting the Christians (as the Emperour had appointed) had notice that *Cyprian* and *Iustina* were Christians, and that many others had receiued Baptisme by their inducement: wherefore he caused them both to be apprehended. When he had examined *Cyprian*, and found him constant & firme in the faith, he caused him to be stripped naked, and his body to be rent and torne with rakes and books of iron: next he caused *Iustina* to be buffetted on the face, & then scourged with the raw sinews of beasts. *Spa. Dio-cles. an.*

After he had put them vnto these seueral torments, he laid them both in prison, where they continued certain daies: when he saw them to perseuer steadfast in the profession of their faith, he caused them to be taken from thence, and cast into a huge big cauldron, seething with pitch, tallow, & such other matter: *Iustina* was somewhat troubled, when they went about to put her into the cauldron: but S. *Cyprian* comforted and animated her, and so they were both put into the cauldron, and by the fauour of God they felt therin no paine at al, for the which they rendred him infinit thankes. Being taken out, they were led backe vnto the prison: and *Aurelius* hauing occasion to goe vnto *Nicomedia*, tooke order that the holy Martyrs should be brought thither: in which place afflicting them with sundry torments, he lastly caused them to be beheaded.

Their bodies remained six daies vnburied, because none was so hardy as to take them away; but then, certaine Christians conuaied them away in the night, and put them into a bark, and brought them to *Rome*, where at the first they were buried in a farme-place belonging to a noble Lady, called *Rufina*: & afterwards they were translated into the city, and buried in the Cathedral Church of *Constantiniana*, neer vnto the Fonte-stone. It is said, that at this present, their bodies be in *Placentia*, a city of *Lombardy*. The Church doth celebrate

the feast of these holy Saints on the day of their Martyrdome, which was on the 26. day of Septēber, in the yeare of our Lord 272. the aboue named Claudius II. being Emperour. The Spa. saith *Diocletian*, about the yeare 300.

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## *The liues of SS. Cosmus and Damianus Martyrs. Sept. 27.*

SAlomon *saith in Ecclesiasticus*, that the phisitian deserueth to be honoured: *Dauid saith also in a Psalme, that the freinds of God deserue to be, & are much honoured. S. Cosmus and S. Damianus were phisitians, and great freinds of God: since for to be such they gaue their liues, and therefore they deserue to be honoured, euen as the Catholike Church in general, & many faithful people in particular honour thē, & haue deuotion vnto them. Such men as desire to know their liues, and Martyrdome which they suffered, may please to read what was written by* Nicetas *a Philosopher, and recounted by* Simeon Metaphrastes: *but their Martyrdome was written by* Ado *Archbishop of* Treuers.

SAint *Cosmus* and S. *Damianus* were brethren, & phisitians, and were borne in *Egea* a city of *Arabia* in *Asia*. Their father and mother were Christians and Catholikes. Their father died when they were yet litle children, wherfore their mother *Theodora* brought them vp with great care and diligence: And being a woman of good behauiour, and chiefly becausе she was a good Christian, she would not permit them to commit any fault or offence, but endeauoured to instruct and direct them in vertue and godlines. So that they became good children, like to their good mother, and good schollers, like vnto their good Mistris. Amongst the other good qualities of these two brethren, the profession of the Catholike faith shined most in them, for which cause they despised and contemned Idolatry, & other wicked superstition.

They were chast and honest in life, & fled from al sensual delight, & tamed their flesh with austere sackcloth, disciplines, and fastings; which be the most certain remedies to ouercome that enemy, euen as they ouercame it by the grace of God. Also couetousnes, that abhominable vice, neuer entred into their hart: but rather, because they made smal account of money, and liued in poore and meane estate, they were called *Anargirij*, which is to say, Men without mony: & in this sort obseruing the Ghospel, they liued an Angelical life. And to auoid idlenes, which is the mother of vices & stepmother vnto vertue, they vsed the science of phisicke euen from their childhood, & became skilful & expert phisitians. They gaue & ministred phisicke vnto the sicke, without any expectation of temporal gaine, but only for the loue of God. When the infirmity was perillous & not to be cured by art, they resorted vnto God by prayer, and making the signe of the Crosse they healed and cured them, & heerin they followed the holy steps of the Apostles.

They imitated the Patriarkes in being benigne, pittiful, & charitable, in liuing a life in simplicity, without doublenes or hypocrisie. They imitated the Prophets in that they were zelous of Gods honour, in reprouing thē that were stubborne and obstinate in euil deeds. They imitated the Martyrs in the valiancy of their minds, shewed against the common enemies of mankind, the world,

world, the flesh, & the diuel. They imitated the Priests in their Religious life, chastity, and grauity, offering their body & soule for an acceptable Sacrifice vnto God, to serue him with al humility and obedience, to obserue and keep his holy commandements. They imitated the Monkes in obedience, cõtinency, & pouerty, in silence, & repose of soule. And in one word, they imitated al the Saints, as much as lay in their power. Thus they ranne their race, making the world to wonder at their sincerity, so that the report of them was spread very farre. The rumour of them being dispersed, came to the eares of *Diocletian* and *Maximian*, those noted Persecutours of the Christians, who had decreed, that al the Iudges, Gouernours, Lieutenants, and other officers of the prouinces subiect to them, should put to death al that denied to sacrifice vnto the Idols. *Lisias* the Gouernour in the city of *Egeas*, hauing notice that the blessed phisitians *Cosmus* and *Damianus*, caused them to be brought before him, and demanded of what countrey they were, and their names. They answered, That they were *Arabians*, and borne in the city of *Egea*, and that their names were *Cosmus* and *Damian*, and that they were both Christians.

The Gouernour perswaded them to sacrifice vnto the Idols: but seeing them constantly to refuse it, he commanded them to be tied hand and foot, & to be cruelly beaten, & after he had giuen them other torments, he caused them to be throwne into the maine sea, bound as they were. They were no sooner cast into the water, but an Angel came to their aide, who vntying their hands, brought them aliue and vntied vnto the shore. The Gouernour was certified of that wonder: wherfore he caused them againe to be brought before him, & requested them to teach him their Art magike and inchantments, wherby they were deliuered frõ the sea, & then he promised to be their good freind. They answered: We be Christians, and haue no skil in Art magike, but were deliuered out of the sea by the power of our Lord *Iesus Christ*.

The Gouernour caused them againe to be put in prison, and the next day a great fire to be kindled: then he threw the blessed Martyrs into the same: but the flame was deuided into two parts, & the holy Saints remained in the midst at their praiers. The Gouernour was astonished to see such a wonder, yet he did not repent of his wickednes, but caused them to be hoised aloft, & to be beaten againe with wands & stones: and beholding the holy Saints cheerful in countenance, and to contemne the torments, he caused them to be lifted vpon two Crosses, and there to be stoned to death.

The officers threw the stones, & though they cast them with al their might, yet came none of the stones so farre as the holy Martyrs; but fel vpon thẽ that stood by to see the spectacle, & wounded many of them, but especially them that threw thẽ. The Gouernour seeing this (& beleiuing assuredly that it was done by inchantment) enraged with fury and indignation, commanded them to be shot to death with arrowes, & the same happened to the arrowes, as did before vnto the stones, for they did light on them that shot thẽ, & none touched the bodies of the Martyrs. At last he commanded they should be both beheaded: & in this sort, the holy Martyrs finished their liues, & obtained the crowne of Martyrdome. Their bodies were buried by some vertuous people, without the walles of the city *Egea*. It is said that iointly with these holy martyrs

*Ss. Cosmus*

*Ss. Cosmus* and *Damian* three other holy Martyrs were beheaded, whose names were *Antimus, Leontius*, and *Eupreprius*, & were their brethren, as some Authours write. There is a booke of the miracles that God shewed by the merits of *Ss. Cosmus* and *Damian*, whereof this is one.

A clowne sleeping in the field a serpent crept into his mouth, & so further into his body, whereby the poore man was in great danger of death. He with great deuotion craued the help of the holy Martyrs, and they were seen visibly by his side, and commanded the serpent to come out of his body, and so it did. These holy Saints also gaue him physike which cured him, and then they vanished away. The second *Nicen* Councel in the third Action maketh mention of the booke of the miracles of *Ss. Cosmus* and *Damian*.

The Church celebrateth their Martyrdome on the 27. day of September, which was in the yeare of our Lord 301. and in the time of *Diocletian* and *Maximian*. The bodies of these holy Saints be in *Rome* in a Church dedicated to their name. The *Venetians* say, that the bodies of the aforenamed holy Saints were brought vnto their city in the yeare of our Lord 1154. The *Spanish* saith: That *Procopius* in the first book saith, that these holy Saints healed the Emperour *Iustinian* (recommēding himselfe vnto them) of a grieuous infirmity, & that in gratification thereof he built a sumptuous Temple vnto their name.

## *The Dedication of S. Michel the Archangel.* *Sept.* 29.

THE *sacred scripture reciteth in the first booke of Kings, that the reputation and credit of King* Saul *was in great peril, when that proud* Philistean *called* Golias *defied him & al his army. It was not fit the King should accept the bataille, and yet there was not any found in his Court, whose hart did serue him to encounter that proud giant (who was reputed valiant and strong) and answer the challenge. King* Saul *studied and deuised how to be freed from this dishonour & danger. At last he made a proclamatiō, that if any man ouercame the* Philistean, *he should be made a noble man, and be exempt from al tribute, and that he would giue him an honourable office in the Court, and also his daughter vnto wife.*

*These promises of the King were very great, yet there was not a man in al the army that was so hardy as to behold the face of the giant: only the lowly litle shepheard* Dauid, *zelous of the Kings honour and of the peoples also, tooke on him the enterprise to combat with the* Philistean, *which he did; and shewed such valour, that with a stone which he threw, he hit him on the fore-head, and felled him to the ground: then he ranne speedily vnto him, and cut off his head, and returned with the same, euery-one making triumph for his victory, but especially the damsels declared his prowesse in a song. After this King* Saul *fulfilled his promise, he made him a noble man, and a great officer in his Court, and gaue vnto him his daughter* Michol *vnto his wife.*

*This is a perfect portraict of the battel which was in heauen between the Angels: of which it is good the memory be celebrated, as often as their feast is solemnised; for that which they did, was a famous and rare worke. The* Philistean Golias *is a figure of* Lucifer, *who was the highest Angel, and seeing himself endowed with grace and guifts aboue other Angels,*

*was*

*was puffed vp in pride, and came into the field against God, pretending to be like and equal to him in some things. It was not fit God should come into the field against him, for then the victory would haue been of farre lesse estimation: But* S. Michael, *figured by the lowely shepheard* Dauid, *tooke on him this enterprise, and entred boldly into the field against* Lucifer, *in the defense of Gods honour, and behaued himself so wel, that with one stone (which was his profound humility, saying,* WHO IS AS GOD?) *he cast the giant to the earth, that is, threw* Lucifer *into hel.*

Lucifer *being ouercome with al his followers,* S. Michael *returned victoriously from the conflict, euery-one making ioy and triumph for it, but especially the damsels, who sang of his prayse: which happeneth euery time, this feast of him and the Angels is celebrated, for that may blessed soules singing the victory of* S. Michael, *doe reioice at his honourable enterprise. God also performed his promise vnto him, he made him a noble man, & gaue him an honourable gift, making him chief Iustice in his Kingdome (for which cause he beareth the Ballance & the sword in his hand when he is painted) and gaue vnto him an honourable companion, which was his diuine grace, confirming him in the same, and al the other blessed spirits also.*

EVery time the Catholike Church celebrated the feast of the Angels, there is read in the office of the Masse a Ghospel, which treateth how controuersy arising amongst the Apostles, which of them should be the greatest, the sonne of God called a litle child, and set him in the midst of them and said: *If you be not humbled as this child, you shal not be great in the Kingdome of heauen.* but more then that, *you shal neuer come thither.* The vse of the Catholike Church, guided by the holy Ghost, is to read this Ghospel in such like solemnities, because there is mention made of the Angels: for in the end thereof it is said that *None should contemne the lowly and humble (as children be) because their Angels see alwais in heauen the face of God.*

Some Authours (though not in the literal sense) wil draw this history to the Angels; saying that as soone as God created them, he gaue them notice of the mistery of the Incarnation, & set before their eyes that B. child *Iesus*, who should make remedy vnto the world, & then said vnto them: Verily I tel you, if you be not humble & lowely as this child, and imitate him therin, if in this your place, in which you be viatours or trauellers, and haue time to merit or demerit, yee doe not imitate him, and be likened to this child: If you doe not honour & adore him, you shal not be confirmed in grace, you shal not enter into my glory. But *Lucifer* seeing himselfe so faire, beautiful, and honourable, iudged it would be an abacement & vility to imitate a man, & much more to adore him. And labouring to draw the Angels vnto his opinion, said vnto them: It would be a great basenes & shame vnto them to be humbled to adore a man, and with these speaches drew the third part vnto his opinion.

S. *Michael* (together with al the other holy Angels) obeyed God, and adored the litle child *Iesus*: and tooke vpon him the defence of Gods honour, against *Lucifer* & the Angels that followed him. The fierce warre between them was not of materiel weapons, but of different willes, and S. *Michael* and his cõpany were so potent, that they cast *Lucifer* & al his followers out of heauẽ. As soone as *Lucifer* was cast out of heauen and fallen into the world, there was heard a great voice which said: Woe vnto the world, because *Lucifer* is fallen into it,

and wil giue occaſion of offence, but more *woe vnto him, by whom ſuch ſcandals ſhal come, it were better for ſuch an one to haue a mil-ſtone tied vnto his necke, and that he were throwen into the ſea.* This befel vnto the diuels, becauſe there was tied vnto the neck of his wil a great ſtone, which was their obſtinacy; with which they were drowned in the bottomles pit. Then ſaid God: take heed that none make ſmal account of theſe humble Angels, which remaine in heauen, but honour & reuerence them: for I tel you true, they alwayes ſee the face of the father eternal. This is that which ſome Doctours ſay (and I had not reherſed it here, if it had not a good ground) that the ſinne of *Lucifer* was, for that he would not adore *Ieſus Chriſt*, for he thought he loſt much of his reputation, if he that was an Angel had abaſed himſelfe to adore *Ieſus Chriſt* a man, though he was God alſo.

It is the common opinion of the Doctours, founded vpon holy Writ, that the ſinne of *Lucifer* was pride & diſobedience. *S. Paul* ſeemeth to ſay ſo, writing to the *Hebrewes*, where he ſaith, *Let al the Angels of God adore him.* S. Iohn Chriſoſtome ſaith: that this was a precept giuen vnto the Angels. Hereof riſeth the great malice and enuy of *Lucifer* againſt *Ieſus Chriſt*, for that he was caſt out of heauen for his ſake: and becauſe the curſed wretch cannot reuenge himſelf againſt him, therefore he laboureth to wreak his malice againſt men. Wherupon *S. Baſil* ſaith: that *Lucifer* doth after the manner of a bul, who ſeeing a man to caſt a ſnare or cord about his hornes, is chafed and enraged againſt him, and whileſt he is in his greateſt fury, they vſe to ſet before him the ſhape of a man, againſt which he vttereth al his rage, though it put not the cord about him. In like ſort *Lucifer* doth, who, becauſe he cannot be reuenged on *Ieſus Chriſt*, who tied him, and was the cauſe he was throwne out of heauen, & alſo of his torment he hath in hel, ſtriueth to reuenge himſelf on men, who are made to the image and ſimilitude of God.

On the contrary, the Angels doe loue men entirely, becauſe they ſee *Chriſt*, who is both God and man, for whoſe ſake they enioy the heauenly glory: and alſo becauſe they behold the diuels to perſecute & make cruel warre againſt them. Hereof it commeth, that God commanding them to be the keepers and guardians of men, and to be their guides, they doe not ſcorne it, yea they eſteeme it honourable, & take great content therin. Therefore in this warre, which the diuel maketh againſt men, aſſiſted by two luſty fellowes his ſeruants, the world and the fleſh, the Angels hold on our ſides, helping & aiding vs: As it happened to *Iudas Machabeus*, who being ready to encounter with a great army of his enemies, two Angels went by his ſide, and aided him, and cauſed him to obtaine a famous victory.

Theſe holy Angels deliuer vs from many dangers, into which we fal oftentimes, as it befel to *Loth*, when the Angels pulled him (almoſt by force) out of *Sodome*, that he ſhould not be conſumed with fire among the other people of *Sodome*. Theſe Angels hold vs back and withdraw vs, if we goe ſometimes headlong into ſinne; as it happened to the Prophet *Balaam*, who being on the way, entending to curſe the people of God, an Angel met him on the high way with a naked ſword in his hand, & though the Prophet did not ſee him, yet the Aſſe on which he rode (ſuch was the pleaſure of God) ſaw him;

and

and afterward the Angel told him what to doe, and ſpake vnto him. Theſe holy Angels comfort vs in our troubles, as it befel to *Ieſus Chriſt* in that great agony which he had in the garden, when he ſweat bloud: Chriſt had no Angel Guardian, for that he needed none, yet an Angel deſcended from heauen which comforted him, reducing vnto his mind the great good and profit that would ariſe of his death.

Theſe B. Angels keep vs company in al our voyages and iourneys, as it befel to yong *Tobias*, who was accompanied by an Angel in a long iourney, and receiued by him many graces and fauours. They doe defend vs and ſtand on our ſide, danting our enemies, as it happened to the prophet *Heliſeus*, when the *Aſſirians* beſieged him in mont *Carmel*, where many Angels enuironed him round in his defence. Theſe Angels guide vs in the way we are to walk, as it befel to the Hebrewes when they departed out of *Ægypt*, for an Angel went before them as a cloud, and guided them in the day, and in the night directed them in the forme of a pillar of fire. Theſe B. ſpirits comfort vs, and prouide vs ſuſtentation: as it befel vnto the Prophet *Elias*; for an Angel brought him ſuſtenance before he went a long iourney. Theſe Angels preſent our prayers and our ſobbes and teares before God, as it befel vnto the beautiful *Sara*, the daughter of *Raguel*, who was widow ſeauen times, the diuel killing her husbands: and an Angel preſented her prayers and teares before the face of God, and ſhe was deliuered from that affliction. Theſe Angels finally, when the ſoules are ſeparated from the bodies (if they goe vnto Purgatorie) keep them companie, & comfort them with their often viſitations: if they goe vnto heauen, they goe before them, making triumph and ioy. For which cauſe it is fit & iuſt that men, who receaue theſe great benefits by the Angels, ſhould make great eſtimation of them, and alſo honour them, and be prompt and ready to doe them ſeruice.

Pope *Boniface* the 4. who ſate in the chaire of S. *Peter* about the yeare of our Lord 614. conſidering and ſeeing that in *Rome* there were many Churches dedicated to diuers Saints, cauſed a Church to be builded in the honour of S. *Michael* the *Archangel*, the which was builded in *Rome* in a place called *Circus Maximus*, which building was fully ended and finiſhed on the 29. day of September. And in remembrance of the building of the Church, the Pope willed the feaſt of Saint *Michael* the Archangel, & of al the other Angels to be celebrated through al parts of Chriſtendome. It is our duety to reioice (on this day eſpecially) with them, ſhewing our ſelues to be gladſome, for that they enioy the eternal felicity in heauen, of which God make vs partakers for his mercies ſake. Amen.

## The life of S. Hierome. Sept. 30.

WE read of the great freind of God Moyſes, guide and Captaine to the children of Iſrael, that when he tooke the ſame people from the hands of Pharao, and conducted them out of the land of Ægypt, the red ſea ſtopped him: but when he ſtrucke it with his wand, it deuided into two parts, ſo that al the people paſſed through drie-foot, the water ſeruing them for a wal and a defence againſt the Ægyptians their enemies that purſued them.

Moyſes is not only a figure of Ieſus Chriſt our Lord, the guide and Captaine of the Chriſtians, whom he deliuered from the hand of Pharao, to wit the diuel, opening the way by the ſea of his death and paſſion, with the wand or wood of the Croſſe: but alſo repreſenteth the holie Doctours (though not ſo properly) who in ſome ſort are guides and Captaines vnto the Chriſtians.

Amongſt other Doctours figured in Moyſes, one is glorious S. Hierome: for that this Doctour, like vnto another Moyſes, is the guide and meanes whereby many that were ſlaues & ſubiect to vices, haue freed themſelues from their miſerable bondage, by the help of his doctrine, good example, praiers, and merits. Eſpecially thoſe, who take him for their Aduocate, and recommend themſelues vnto him. The ſea which runneth between, is the ſacred ſcripture, which is a deep ſea that hath no end.

Yet in the red ſea there was ſome end. In this ſea be drowned many heretikes, and euery day we ſee one or other drowned; for that they wil not take ſuch holy Doctours for their guide, as S. Hierome and others. Of him it may be ſaid truly, that as Moyſes taking his wand, did deuide the ſea, ſo this glorious Saint with the wand of the feare of God, opened the deep ſea of the ſacred Scripture.

This is certaine, that as vnto S. Gregory is attributed the principal guift in reproouing of euil behauiour and diſorderly liuing; and vnto S. Auguſtine in aſſoiling ſcolaſtical doubts; ſo vnto S. Hierome is aſsigned the praiſe for the interpretatiõ & expounding the holy Scriptures. So that we may ſay, that he deuided this ſea, & ſhewed a way for others that wil follow him: & al they that paſſe therin, ſhal paſſe dry-foot; & the ſame Scripture ſhal be vnto them a wal and defence againſt the Ægyptians, that is to ſay the diuel and his members, which be the heretikes, our mortal enemies. The life of this glorious Doctour taken out of his owne writings, and out of other good Authours, was this.

SAint *Hierome* was borne in the time of *Conſtantine*, ſonne vnto *Conſtantine* the Great, in a place vpon the borders of *Dalmacy* and *Hungary*, called *Stridon*, which city was in a manner wholy deſtroyed by the *Gothes* in his life time (as he himſelf ſaith) and hereupon the memory therof is vtterly loſt. His fathers name was *Euſebius*, and he had a brother called *Paulinus*, he had alſo a ſiſter, whoſe name is not knowen, and the name of his mother is vnknowen alſo. The brother and ſiſter of S. *Hierome* entred into Religion, and in the ſame ended their liues in bleſſed manner. He came of noble bloud, yet he doth not ſpeak therof in al his writings, though other Writers report ſo. He had alſo aboundance of worldly poſſeſſions and goods; which he ſold, when he cauſed the Abbey to be built at *Bethleem*, as he ſaith himſelf: And becauſe his parents

Christians, he was instructed euen from a child, in the Christian faith and religion.

At that time flourished in Rome the schoole of the liberal sciences, wherefore he went thither with intention to study. He first studied the Latin and Greek tongs, and Donatus was his schoole maister in grammer. Then went he vnto the study of Philosophy, and other liberal arts, and in them he profited much, as appeareth by his writings. In Rome he receiued the vesture of Iesus Christ (as Pope Damasus writeth) that is to say, he was Baptised. It was the vsage of that time, to be Baptised, when they were of years of discretion: and they that were Baptised for certaine dayes did weare a white vesture (in place whereof, when infants are now Baptised, they put on their head a white cloth,) and that is called the vesture of Iesus Christ.

S. Ierome departed then from Rome, with a desire to learne deeper studies: he went into Gallia or France, traueiling diuers wayes, seeking after wise and discreet men, or learned and goods books: and where he found any of these things, there he staid some time. The books he found, if he liked them, he endeauoured to buy, or els he took paine to coppy them out, or to translate them. Writing to Florentius, he saith: that he coppied out with his owne hands, in the city of Triers, a great volume, in which were written certaine Sinods collected by S. Hillary. If he found a man of good life, he conuersed with him, and learned of him al the good he could: and the same he did when he met with any rare or singular learned man: and by this meanes he was enriched not in temporal possessions, but in vertue and science. After sometime thus spent, he returned vnto his countrey, and from thence, vnto Rome. He thought he was not secure in Rome, and the staieng also in his owne countrey pleased him not, for there he had many kinsfolk, of whom he could receaue no help, neither could he satisfy their desires. And in Rome, he thought, would be too many occasions of pleasures and delights, dangerous for yong men, as he was at that time. He determined therfore to passe the sea, and to goe into Greece, where he entended to study, and to conuerse with wise and learned men, of whom there was store that countrey at that time.

Knowing that Gregory Nazianzen was Patriarch of Constantinople, who for his excellency was surnamed the Deuine, he went thither: and though he might wel be a maister and instructour vnto others, for his learning: yet would he be disciple to that learned and holy Bishop, that he might say, and vaunt, he had learned Diuinity of Gregory Nazianzen. Then visited he the holy land, & trauailed through al the places therof, which moued him to great deuotion, and was a great content vnto his mind. There was not a thing in al Palestina, whereof mention is made in the holy scripture, but he saw it with his owne eyes, which hold him much (as he saith himselfe) to vnderstand the same. There had he also maisters, who taught him the Hebrew tong, and likewise the Chaldean, which he vnderstood best, though he could not speake it. The other he spake as wel, as he vnderstood it. He also conuersed with the people of Syria, and by that meanes, learned many things of their language and speech, and though he trauelled thus to get sondry languages, yet he did not pretermit his first study of the Latin toung: yea, he so much delighted

ted therin, that becauſe he would not omit the reading of Cicero, and other eloquent authours therof, he ſpent therin that litle time, he might haue ſpent in more profitable ſtudies: ſo that I wonder that any man wil make doubt, that he was chaſtiſed of God for it, ſince he writeth it himſelfe. S. Iſidorus reciteth the ſame words, who perhaps might feare to haue the like chaſtiſement, ſince he likewiſe ſpent his time in the ſame ſtudy.

S. Ierome writing to Euſtochium in that Epiſtle, which beginneth *Audi filia*, ſaith theſe word: I wretched ſinner tooke paines in reading of Tullies works, and his eloquence was very delightful vnto me: and if then I tooke into my hands a book of any of the Prophets and read it, their manner of ſpeach, their low & diſordered ſtile diſpleaſed me much. About the middeſt of Lent, a grieuous feuer tooke me, and brought me to that ſtate of body, that they who were with me, prepared for my burial. Remaining thus: I was taken vp in ſpirit, and brought vnto iudgment, before the royal throne of Ieſus Chriſt; and being demanded of my quality, and of my faith, I anſwered boldly, that I was a Chriſtian. Then the Iudge replyed: Nay, thou ſeemeſt rather to be a Ciceronian, then a Chriſtian; for where thy treaſure is, there is thy hart. At this world, I was ſtrooke domb, and the Iudge commanded me to be cruelly beaten. I ſighing and ſobbing ſaid: *Pardon me ô Lord*; *Pardon me ô Lord*: neuertheles my punishment endured, and my teares continewed. Many Angels (who were preſent) ſeing it, fel on their knees before the Iudge, beſeeching him to pardon me the errours of my youth, and to giue me time alſo of amendement: vpon condition, that if I did not amend my fault, I should vnder goe a greater punishment. I would at that time, and in that eſtate haue promiſed greater things: and ſo I did ſweare to obſerue this: which when I had done, I was ſet free, and came to my ſelfe. Let none think it was a vaine dreame; witnes is the iudge in whoſe ſight I was beaten, the Angels be alſo witneſſes, and ſo be the marks of the ſcourging, which continued in my body for many dayes.

From that time S. Ierome addicted himſelfe vnto the ſtudy of Diuinity; and ſpent not his time any more in other vnprofitable & vaine ſtudies: and therfore he ſaid in the prologue before S. Paul vnto the Galathians: It is 15. yeares, ſince I tooke in my hand any book of ſecular learning; and if it happen ſometime, that I need the ſcience of any ſuch books, I take it out of my memory. Writing to Damaſus the Pope, he reproueth Eccleſiaſtical perſons, that leaue the reading of holy writ, and ſpend their time in reading of heathnish books and fables, which doe hurt vnto many.

S. Ierome thought it time, to ſet downe his reſt, and to follow ſome courſe of life. And ſeing, that in the Eccleſiaſtical ſtate there was danger, for the great obligement they haue to be good, and to ſeeme to be alſo, by giuing good example to al: ſeeing likewiſe the great charge they had that took wiues, he refuſed this vtterly, and feared to aſſume the other vpon him. So he reſolued, to be a monk.

Their order at that time was, to weare a meane and courſe garment, different from the clergy and the lay men: yet did not al the monks vſe one manner of appareil. for they differed in the ſtuffe, collour, and alſo in the fashion: for ſome of them were clothed with courſe and rough cloth, others with beaſts skinns,

sowed together; but in this they al agreed, that their garments were course, bare, and very meane. They exercised themselues continually in fasting, watching, and reading of the holy scriptures; they could not haue any publike office; but al their busines was to serue God. Some of them liued in common, and had a superiour, vnto whom they yelded obedience, others liued a solitary life in the deserts, and S. Ierome determined to vndertake that kind of life.

He had some freinds, vnto whom he disclosed his mind, and what his determination was to doe. They, although they had followed him vntil that time (and had receaued comfort of his holy conuersation aboundantly, & had profitted much by his wholesome aduises, and by the example of his holy life) yet at that pinch, they al abandoned him only one called Eliodorus staid and took the habite, and remained with him in the desert a short time; but being tired & weried, and not able to endure that austerity of life, he also forsooke him, and returned vnto the world. S. Ierome write of this departure of Eliodorus vnto Iulian the deacon, in these gratious words. Our brother Eliodorus came vnto the desert with me, and for that he is holy, & I a great sinner, and he not being able to suport my maners, is departed, and left me. Assoone as S. Ierome had taken this course of life, he set his temporal goods in order, and recommended the charge of them to an honest man.

During the time he staied in the desert, he staid not long in a place; because at that time, certaine heresies were dispersed in those countries, & the prelats of Antioche, Alexandria, & Cypres and of other places, vnder whose iurisdiction the monks, and solitary liuers were, sent ordinarily visiters to examine them of their faith. These visiters had no trust in S. Ierome; and he had no confidence in them. He was suspitions of them, because of some words and phrases they vsed, in the mistery of the B. Trinity: & they suspected him, because their conuersation and company did not like and please him. To free himself of this molestation, and to auoid the often visitations of his friends, who kept him more occupied, then he desired to be, he withdrew himself into a desert and solitary wildernes in Siria; & there he shut vp himself with his books in a caue, where he remained foure years, doing pennance, and leading an austere life.

His chief exercise was to lament the sinnes of his youth, to chastice his body with fasting, watching and other austerities, that it would make a man to wonder at them, sooner then to imitate them, Raw herbes and roots were his meat: faire water was his drink, and the bare ground was his bed, he was neuer idle, now he studied, then he praied, and when he felt himself wearied, he song Hymnes to the praise and glory of God. This was the life of this holy saint: and though it was thus, yet the deuil assalted him with terrible and wicked temptations.

He saith himself writting to Eustochium, in this manner: O how many times, when I was in the desert, (where, by the vnmeasurable heate of the sunne men are scorched, their bodies enfeebled, their flesh burned and consumed) stretching my bones, which scarce hong together, on the bare ground, taking for nutryment herbs and cleare water (and thus *I* continued in this exile, yea rather prison, vnto which *I* had voluntarily condemned my self for dread of hel, and had no other company, but the sauage beasts) how often thought *I*, I was at the daunces of the damosels of Rome? my face was pale with much

faſting, and yet my wil was enkindled with wanton deſires. In the body cold as ice, yet in my dry skinne, which was in manner dead, liued thy motions of diſhoneſt appetits: and when I reſiſted and thought to oppreſſe them, they laboured ſtil to but and encreaſe, like weedes and bed herbs. Sometimes finding my ſelf abandoned, I fel at the knees of my Lord, and washed them with my teares, and dried them with my haires; I macerated my body with long faſting day by day, and eating nothing. Doe not think, that I am a shamed to rehearſe this ſtory of my temptations, yea I lament, that I am not now, as I was then. I doe remember that I haue ſometime ſpent the night in praier, calling on my Lord Ieſus Chriſt; neither did I ceaſe to knock my breaſt, vntil that my hart waſt at reſt, from thoſe vnquiet thoughts. Ieſus Chriſt is my witnes, that after al theſe troubles, I felt great conſolation and content, hauing teares, as ſweet as hony, with ſuch enkindled and louely deſires of heauen, that me though I was tranſported beyond my ſelf, and that I was aboue the Quiers of Angels. If the flesh make ſuch warre againſt them, that doe afflicte and torment it, what wil it doe to him, that liueth in pleaſure and delights? It may be, he shal not haue ſuch terrible temptations: But in that caſe, I think, there is no greater temptation, then not to be tempted.

This ſame holy Doctour writing to Pammachius, ſaith: I exalt virginity, but not, for that I doe enioy it, but for that I highly eſteeme them, that doe obſerue it. Out of theſe words of S. Ierome, ſome take occaſion to ſay that in his youth he liued laſciuiouſly: but in this they are deceiued: for holy men vſe this manner of ſpeech, to shew their humility, and yet they did not ly: as S. Paule ſaith of himſelf, that he was the leaſt of the Apoſtles, and the greateſt ſinner, it ſeemed to him, it was ſo as he ſaid, hauing conſideration vnto his humble mind S. Baſile alſo ſaith of himſelf: I neuer knew any woman carnally, yet doe I not therefore account my ſelf a virgin. So ſpeaketh S. Ierome with lowelines and humility, reputing himſelf a ſinner. Yet as it appeareth by an Epiſtle vnto Euſtochium, he neuer did actually commit any hishoneſty: and theſe be his words: We doe not only praiſe and commend virginity, but doe alſo preſerue and keep the ſame. Spa: at the leaſt after his Baptiſme, as ſaith Marianus Victorius.

After that S. Ierome had been foure yeares in the afore named deſert, he thought, he might now, yea that he ought to goe out, and preache vnto the people: yet he did not for al, vtterly renounce & forſake the deſert, but retired into the company of religious men, to liue among them. It was not fit ſuch a light ſhould be hid any longer, but should be knowen, for the religious men, with whom he conuerſed, & enioied his bleſſed company, perceiued the great treaſure that God had ſafely kept vnder that courſe clothing in the breſt of Ierome, repleat with ſcience and doctrine. He had before that time written ſome works, and published them. Theſe books were wel liked of the readers, who bare good affection alſo to the Authour for the ſame, and by this meanes S. Ierome came to be knowen in many places.

There liued at that time Epiphanius B. of Salamina in Cipres, and Paulinus B. of Antioche. Theſe two prelats were at controuerſy, and to be agreed, they were to goe to Rome vnto the Pope. In this their iorney they took S. Ierom

with

with them in their company, for the good opinion they had of him. This was the occasion of his third comming to Rome. At that time Damasus was Pope, who knowing the worthines and sufficiency of Ierom, as wel for his vertue and behauiour, as for his wisedom and learning, would needs retaine him stil in his company. And because he was already made Priest in Antioche, by Bishop Paulinus, the Pope gaue vnto him the title of a Church in Rome, called S. Laurence, which is the same, as it is now to be a Cardinal, though they did not then vse the apparel and the red hat, which Pope Innocent. 4. about the yeare of our Lord 1250. gaue vnto them. So that to paint S. Ierom in the habite of a Cardinal hath this foundation, that indeed he was a Cardinal, in that he was a Priest, and Curate of a parish in Rome.

The glorious S. Ierom exercised this charge carefully and diligently, and laboured to root out publicke offendours out of his parish, and reproued them sharply, though they were of the Cleargy, which caused him to be persecuted and hated: for it is an ordinary matter for the wicked, to abhorre and detest the good and the vertuous, euen as the dogge doth hat the staffe that beateth him. So those, that in their liues were like beasts, and in their deeds were disordered and vnruly people, hated S. Ierom: for he was the staffe and the scourge that whipped them. Wherupon they awaited, to espy out some occasion, to slander him, and to driue him out of Rome, as they did indeed at last. Their meanes was this: S. Ierom vsed, when he preached publikely, or heard priuate confession, to persuade them to forsake vices, to loue vertues, to despise the world, and to make none account of the pompe and vaine glory thereof.

A litle before this time were fled vnto Rome, from the fury of the Arryans some Catholicke Priests of Ægypt, as S. Athanasius, & others: who told how in those countreis S. Antony, & other holy hermits had made monasteries, as wel of men, as women, who serued God, by liuing in obddience, pouerty, and chastity. Some Romaine Ladies hearing this, had a desire to the same: and because the Priests, who should haue animated them therin, were gone back vnto their owne country, for that they heard the persecution was ceased, they were hindered from building the monastery, as they desired to haue done, and finding S. Ierom to fauour their intent as a thing agreable to that which he preached and taught, and also to offer to defend them from al that did depraue, or backbite the act (for they feared him much) as also to speak in their behalf to Pope Damasus, who loued him dearely, they builded vp the monastery they desired. The ladies, that began this laudable work, were Sophronia, Marcella, Melania, Paula and Eustochium: and many others followed and imitated them.

S. Ierom instructed them al in the way of perfection, he willed them to read spiritual books, to pray often, to be humble, charitable, and chast: but especially, to frequent often the sacraments of Confession and of the Eucharist. These and such like were the persuasions S. Ierom vsed to these deauout women, because he desired their increase in holy life. And though this caused in Rome some murmuring, as being a thing vnusual, yet then seeing how these religious women profitted in vertue, and how some that were before gadders abroad, delighting in gay and rich apparel, in nouelties, and vanities, and idle talking, were now quite changed from those things, and seemed to be the blessed

hand maids of God, the murmure ceaſed, yea. S. Ierom was extolled, and highly commended, as the diuiſer of this holy work.

When he paſſed by the ſtreets, the people kiſſed his garments, & ſaid openly that when Damaſus died, he should be his ſucceſſour. This was the ſpeach of euery one in general: yet ſome priuate perſons wished him euil, and ſought to wreake their malice on him, becauſe he did publikely reproue their faults.

At laſt they took this occaſion to ſlaunder him. The religious women being many, it was expedient, that they should be in diuers places, and we may think, that Sophronia, Marcella, Melania, and Paula, had them home to their houſes, and that in thoſe places they vſed their holy exerciſes. S. Ierome viſited them oftentimes, and came vnto the houſes where they remained, for at that time, they had no grates, nor any ſuch incloſures, as the Nonnes of our time haue, which is done with great diſcretion and wiſdom, let heretiks bark therat, as much as they wil, for thereby are auoided and preuented many inconueniences. Wel: S. Ierome viſited al theſe religious women, but he went more to the houſe of Paula, then to any other place, for there (as it was apparent afterward (was moſt vertue, and good life to be found.

The enemies of S. Ierom, at theſe often viſitations, took occaſion to ſlaunder and murmure at him, and ſaid, it was not wel done, as they thought: for though Paula was old, Ierome was not old, being then but 40. years of age, and moreouer, there was Euſtochium the daughter of Paula, and other yong women, in the houſe. They meant that, by the other religious women, which were in the houſe of Paula, and by her maides and waiting women: for Paula and the religious woman that remained with her, were of the richeſt and chiefeſt Ladies in Rome. Theſe enemies of S. Ierome were ſo voide of shame, that they hired a man (as it is thought, belonging to Paula) who ſaid much euil of S. Ierome, and charged him and Paula with diſhoneſty.

Theſe aduerſaries of S. Ierome led this naughty fellow vp and downe the towne, to defame the holy ſaint, & told it to euery one in manner of a ſcoffe & of a ieaſt. It may be it came to the eares of Pope Damaſus: But were it ſo, or other wiſe, the man was taken, & tortured to confeſſe the truth, and at laſt he confeſſed, that al was vntrue and falſe, which he had ſaid of S. Ierome. The holy ſaint ſeing the dealing of this man, and perceiuing, how his enemies had cõtriued to put him to vtter shame and reproch, and alſo remembring the quiet repoſe he had in the deſert, and what fauour and graces he had receaued there of our Lord, and the time he had there to ſtudy, and to writ, al theſe things vnited cauſed him to make a reſolution to forſake Rome, and to returne into Syria, as he ſaith himſelf, writing to a Lady called Aſella, in this ſort.

I know not, nor cannot imagine (noble Lady) what thanks I am to yeld vnto you for the great affectiõ you beare vnto me, for our lordes ſake. God is able to render vnto thy ſoule, the reward it deſerueth: although I am, (as ſome think) a hateful creature, and very vitious, yet doeſt thou wel to account me for good, though to the be ſpoken much euil of me, becauſe thou noteſt; who ſaith it, and of whom they ſpeak. They that ſpeak euil of me (as is euident and apparant) be deceitful, crafty, and cauelling wicked people. In three years I liued with them, many religious women followed me, vnto whom, and vnto others

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with them, I expounded the sacred scripture, I preached and taught them, how they should serue God, & doe vnto him acceptable seruice: let them say, if they can, if in al this time, they saw any thing in me, not fit for a good Christian. They say, I am a man, and that I ought not to conuerse wich a women, which indeed I would not haue done, if I had not knowen the vertue and sanctity of the holy persons, with whom I conuersed.

If before time they gaue credit to the fellow, that defamed me; why doe they not also belieue him now, since he hath denied al that, which he spake before to my reproach? There was but one man, that at the first condemned me, and the same man saith now that I am innocent. But ô the frailty of mans nature, how soone wil they belieue that, which they desire, be it neuer so false! Before I knew the house of Paula, al the citty commended me, and euery one said, I was worthy to be Pope, and also wished it: they called me a holy man, and compared me vnto S. Damasus: I aske this question, if euer they saw me goe into the house of any dishonest woman? was I euer delighted to looke after women with sweet perfumed gloues, or decked with gold or pearle?

There was neuer a lady in Rome, that could get me to visite her, or to come vnto her house, but shee only, who with lamenting and fasting, had made her face wanne and pale, and her eies litle better then blind: shee that was so continually in prayer, that many times at the sunne setting, and at the sunne rising in the morning, she was stil at her prayers. Her ballets were Hymnes, her words were the holy Ghospel, her delights were chastity, and her life a perpetual fasting, None could please me, but she, that I neuer saw eating. Assoone as I began to honour her, for her deserued vertues, I straite was abandoned of vertue, in the eies of the enuyous: O enuy, that first doest bite and teare thy self! O the malice of Lucifer, who ceaseth not to persecute vertue and sanctity!

I haue written vnto thee these few words in hast, (being now entred into the ship,) but not without teares, and grief a my hart: yet doe I render thanks vnto my God for graunting me this fauour, that I am abhorred of the world. Make thy prayers vnto our Lord for me, that when I am gone out of Babylon, he would guide me in peace vnto Ierusalem, lest that Nabuchodonosor enthal me. Some cal me enchanter, and so was our Sauiour called, but the seruant cannot be greater then his maister. Other say that I am a deceiuer, the same was said vnto S. Paule the Apostle. My soule feeleth great consolation in this, that we are to enter into heauen by good fame, and by infamy. These & other things S Ierome wrote in that epistle, by which may be knowen the occasions of his departure from Rome, to wit: because his aduersaries ceased not to slaunder him.

Being departed thence, he passed into Siria, and visited Epiphanius B. of Cypres, and Paulinus B. of Antioche, his two great freinds, who had brought him to Rome, & left him there, they departing assoone as Pope Damasus had accorded their variãce. S. Ierome visited also those glorious men with whom he had bin before time, & desired to stay with them, but importunated by his freinds, he went to Bethleem, where he built a monastery. To defray the charges of it, he set autority into his country (as he himself writeth vnto Pãmachius (to haue

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al his patrimony ſold, and with the money made thereof, he cauſed the Abbye to be builded. When it was diuulged and bruited in that countrey, that Ierome had choſen his habitation in that place, it cannot be expreſſed, how people reſorted thither from al parts, eſpecially frō Rome. The holy woman Paula with other deuout women went thither, (though the other returned, and shee only ſtaied there vntil her death) Paula ſold her lands and poſſeſſions in Rome, and with the money comming therof, builded foure monaſteries in Bethleem; three for women, and one for men. It may be that shee cauſed the monaſtery, which S. Ierome had built before to be enlarged and made bigger. S. Ierome was the ſuperiour, and gouernour the monaſtery of men, and Paula gouerned the other three made for the women, being ſo diſcreet and holy, that she ruled thoſe three in good ſort, dwelling now in the one, and then in another.

There S. Ierome ended the writing of his admirable works, which the Church keepeth & eſteemeth at this day. He tranſlated the Bible viz: the old Teſtament out of the Hebrew into Latin: the new Teſtament out of Greek into Latin: and wrot commentaries on the greateſt part thereof, and expounded it excellently. His books being ſpread through the world (beſide the many epiſtles, which he wrot almoſt without intermiſſion, vnto ſondry perſons) cauſed euery one to find and know his ſanctity, and profound doctrine; and to accept and account him for a very good and ſound Catholike, for ſome had at the firſt doubt therof, becauſe of that, which Ruffinus his aduerſary wrot againſt him. One of theſe was S. Auguſtine, who at the firſt had a diſtruſt in him, but afterward, he bare vnto him ſuch loue and affection, that being Biſhop of Hippo, he ſent one of his truſty friends called Alipius, and other of his Prieſts to viſite him, on his behalf; and to be inſtructed by him, reputing it for a great honour, & credit (knowing as he knew) to be the diſciple of the diſciples of S. Ierome. There went perſons of great account from al countreis to viſite him, as Paulus Oroſius did, (who was alſo ſent by S. Auguſtine) Seuerus Sulpitius, Apodemius, and other rare and renoumed men. And though the voyage was long, and the danger great, yet al that ſeemed a ſmal thing, to ſee the venerable old man ſaint Ierome, ſo replenished with ſanctity and learning.

This holy doctour wrot inceſſantly againſt hereticks, and perſecuted them with out any intermiſſion, yea they were afrayd, & trembled to heare him named. Origen had written many books before the time of S. Ierom, al which he read, taking great delight in his delicate and fine wit, and for affection called him his teacher, but for al that he did not pardō nor ſpare the errours he found in his books: yea, he impugned them to the vttermoſt of his ability. S. Ierom was ſubiect to many infirmities cauſed by continual ſtudy, and the hard auſterity he had vſed toward his body: ſo that ſome times he remained whole years bedrid, yet ceaſed he not, but endited to others that wrot ſo that he compoſed many books, being occupied in that exerciſe twenty yeares, as he writeth himſelf. The countrey of Greece did much honour this glorious doctour, by tranſlating the works he wrot in Latin, into the Greek toung.

It is ſaid by S. Ierom, that as he rod one day vnto his diſciples (wherof he had many in ordinary, from many parts) there entred into his ſchoole or place of

of lecture a lyon halting. Al the ſchollers ranne away; but the holy Doctour receiued him without dread, when the lyon came neer, he lifted vp, and shewed one of his fore feet wounded with a thorne, which was runne into his foot, and the holy man dreſſed it, & when it was whole, the lyon would not depart, but attended in the monaſtery, as if he had been tame and domeſtical. This ſtory I tel, becauſe he is painted with a lyon by him. It is alſo ſaid, that S. Ierom, appointed thereto by Damaſus the Pope, ſet in order the office of the Church, diuiding the Pſalmes for euery day of the week, and appointing that euery one ſhould end with this verſicle *Gloria Patri*, &c. *Sicut erat*, &c. He appointed alſo the Epiſtles and Ghoſpels for al the yeare, with the lectures, and Prophecies that are read in the office of the Maſſe.

S. Ierom being imployed in theſe holy exerciſes, and ſuch like, in anſwering, and aſſoiling doubts, which Biſhops, and other religious perſons ſent vnto him, from al parts of Chriſtendom, and alſo in giuing aduiſe to people that were in neceſſity; he came vnto ſuch perfection, that he was rapt and tranſlated ſome times in ſpirit, among the Quiers of Angels, and began in this life to taſt the reward of his paine and trauel, though there remained ſome other afflictions for his old age, which was a feeblenes, that he could not riſe from his bed: and, as Sigebertus ſaith, he had a cord tied to a peece of wood ouer his bed, and he held by that, when he deſired to turne from one ſide vnto the other.

His infirmity encreaſing, and he knowing the hower of his death approched, commanded the B. Sacrament to be brought vnto him, and then communicated with great deuotion: which when he had done, he yielded vp his ſpirit vnto God on the 30. day of September, about the yeare of our Lord 422. Honorius & Theodoſius the ſecond being Emperours. Marianus Victorius in the life of S. Ierome ſaith: that this holy Doctour dyed at the age of 99. yeare, as ſome Authours hold, for ſome others ſay otherwiſe. It is moſt true and aſſured, that he liued til his decrepit age, as S. Auguſtine ſaith in the firſt book againſt Iulianus.

His bleſſed body was buried in Bethleem, and afterward in proceſſe of time, it was brought to Rome, and laid in the Church of *S. Maria ad præſepe*, which at this day is called S. Maria Maior. God ſhewed many miracles by meanes of this holy ſaint, as wel in his life as after his death. The Church accounteth him for one of the foure Doctours, and maketh a great feaſt of him, and eſpecially in Rome, for that there he ſtudied, there he was Baptized, and there reſteth his bleſſed body.

It is alſo very fit that France ſhould keep it feſtiual, for there he was a good ſpace, and ſaw the principal places of that Kingdom. Germany is alſo obliged in like manner vnto ſaint Ierome, for that he wrote a book of it, and made the countrey famous. Greece is in the ſame debt, for the commody they reape by the books of this holy doctour, which are tranſlated into their language. Ægipt is alſo deeply in his dept, for that it enioyed a long time his company & bleſſed conuerſation. The deſerts of Syria are in the ſame debt: for the auſtere penance S. Ierome did there, doth nobilitate and make them famous. Bethleem ſhalbe reckoned in this account: yea and we may cal it happy for two reſpects, firſt and principally, becauſe our Lord and Sauiour Ieſus Chriſt was borne therin,

when he came to liue in this world: and alſo, but in farre lower degree, for that S. Ierom dyed there to liue in heauen.

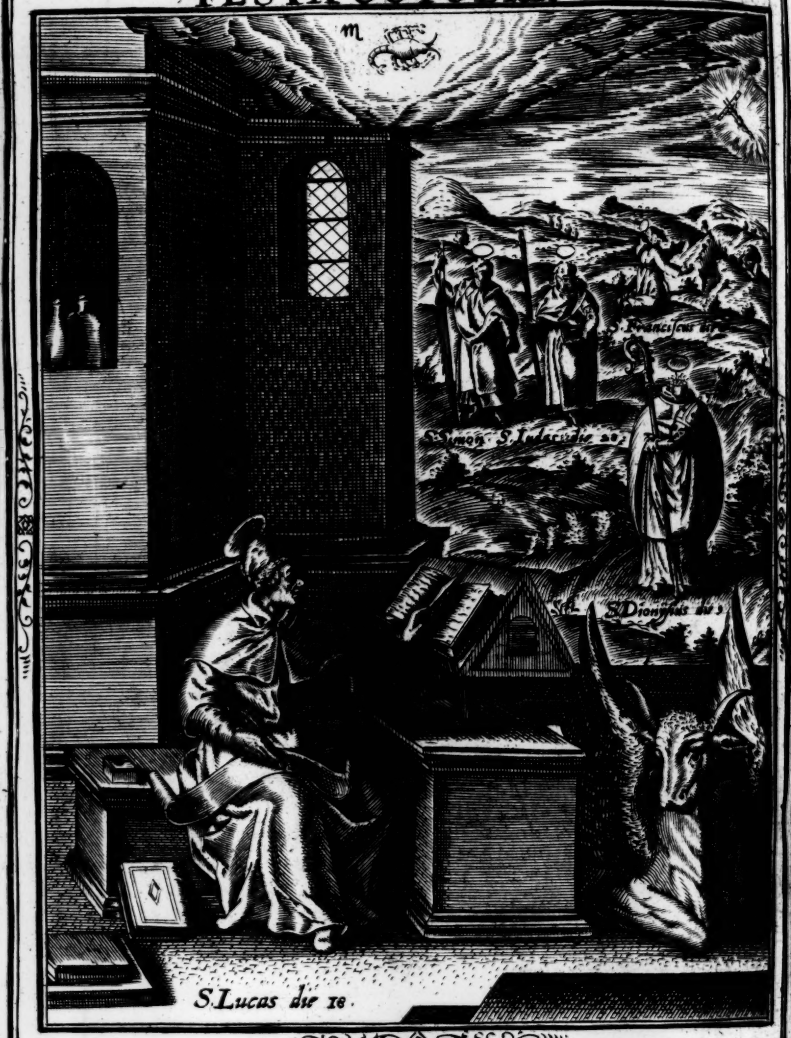
But aboue al other prouinces Spaine oweth an eſpecial duety vnto Saint Ierome, for the many epiſtles he wrot to particular perſons therin, as alſo for that after many hundreth yeares that he dyed in Bethleem, it ſeemed, he was raiſed to life in Spaine: not he in perſon, but his name and religion. For in the time of Pope Gregory the 11. King Don Alonſo the 11. raigning in Spaine, there came out of Italy two holy Hermites into the Kingdom of Toledo in Spaine: & by their good example of life, and holy admonitions, others were conuerted vnto that holy Religious order, to wit Don Alonſo Peccia Bishop of Iaen, and Petro Fernandez Peccia his brother, and Hernando Lagnez chief chaplen of the Kings Chappel and Chanon of Toledo, who being elected Archbishop therof, refuſed that dignity: and beſide theſe many other noble men of marke and quality.

Many of the forenamed choſe that life, for that they had conceiued a great dread and feare of the King Don Petro, who at that time reigned in Caſtile (after the death of the King Dom Alonſo his father) becauſe he had a delight to shed mans bloud; ſo much, that if the offence or fault were neuer ſo ſmal, he cauſed very rigorous punishment to be inflicted vpon the delinquents: which ſeuere kind of Iuſtice was not vſed to be executed in Spaine, for which the King gained thereby the ſurname of Cruel to this day. I cannot tel, if his Cronicler who did litle be freind him, (as it ſeemeth for ſome priuate reſpect) did not help forward to ſettle and confirme that odious name of Cruel vnto him, from that time vnto this. Al theſe liued together certaine yeares in the deſert, they beſought Pope Gregory, to giue them a habite and a rule vnder the name of the Hermits of S. Ierom: but the Pope gaue vnto them the rule of S. Auguſtine, the name and habite they haue at this day. This order was confirmed in third yeare of the Popedome of S. Gregory on S. Lukes day in the yeare of our Lord 1373.

The order which is called in Spaine of the Iſidori, which is alſo of Saint Ierom was inſtituted in the time of Pope Martin the 5. by frier Lops de Ouiedo, profeſſour of the monaſtery of Guada Lupe, who out of S. Ieromes works took a rule which is printed with his other works, and with the help of ſome that deſired it follow it, and with licence from the ſea Apoſtolik, he founded certaine monaſteries in Italy, which are called Iſidori, or the congregation of frier Lops. Of the firſt named Religious men of the order of S. Ierome, there be in Spaine many worthy monaſteries, but eſpecially fifteen which are called Royal, becauſe alwaies they haue bin fauoured by the Catholike King Don Philip the ſecond of that name, who builds them a monaſtery and college in the Eſcurial vnder the title of S. Laurence the Royal, and the rule and inſtitution of the glorious S. Ierom. In which place be many rare and ſingular relickes of ſaints, many pictures and Images, the works of famous painters, and caruers, many books of great valew, much riche ſtuffe for the Church, Chalices, Croſſes, and other things, for the ſeruice of the Altar, and there alſo is buried the corps of the mighty Emperour Charles, the fifte of that name, and other of the blood Royal.

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By these and other the great and costly things in this Royal house, euidently appeareth the deuotion of the said King Don Philip toward the glorious Doctour saincte Hierome, and his blessed religious order, wherefore we may hope that the same saint wilbe his good aduocate vnto God, that his Royal person and also his Realme shal increase in temporal and worldly goods, and also that he shal enioye the celestial Kingdom of heauen, by the intercession of this blessed saint. To the which God bring vs also, of his infinite mercy. *Amen.*




Offert se Franciscus patriarcha Minorum,
Tum Dionysius Galliarum Apostolus,
Simon et Iudas comites gradiuntur,
Lucas Euangelium exscribit solidè.

# OCTOBER.

## *The Life of S. Remigius. Octob. 1.*

THERE shal ſpring a fountaine, *ſaith the Prophet Ioel*, and come from out of the houſe of God, & paſſe by, and water the brook of thornes: *in which words the Prophet doth ſignifie vs, what shal happen after the Latter iudgement. The body of mortal man is fitly reſſembled by a brooke, for it runneth ſwiftly to death and perdition: may further it is a brook of thornes, for that, of it ſelfe, it produceth nothing, but euil deſires and worſer deeds, that wound and pierce the ſoule like thornes. But a fountaine, after the latter day, ſhal ſpring from out of the houſe of God, and water theſe thornes: whereby are decipheret thoſe ſtreames of glory, which shal ouer flow the bodies of the elect, and adorne them together with their ſoules.*

*The Gloſſe ſaith, this text may be wel applyed to the primitiue Church, when the Apoſtles, and preachers of the Ghoſpel, did in the manner of a fountaine, ſpring from out of the houſe of God, from the Catholicke Church, to water with theire heauenly doctrine the thorny brook of Paganiſme. In this ſence it fitteth that glorious Archbiſhop of Rhemes Saint Remigius, who was indeed a fountaine of life, that ſpringing from out of the houſe of God, with the ſweet and pleaſant ſtreames of his life and doctrine, watered that riuer of thornes Clodæus: who being a King and worshipper of Idols, was conuerted to the faith by S. Remigius, and with him al his court and army of men. The life of this glorious Saint, was written by Hincmarus Archbiſhop of Rhemes, in this manner following.*

WHen the hand of our Lord did chaſtize the Frenchmen for their ſinnes with a long and bloudy warre, which the Vandals, a fierce and cruel nation, did wage againſt them; there dwelled in the deſert a holy Monk called Montanus, who had loſt his ſight by continual bewailing the ſinnes of his nation. For knowing that al theire afflictions and ſchourges were cauſed by thaire manyfold offence, he continually prayed, and with teares beſeeched almighty God, to redreſſe al theirmiſeries, and graunt them pardon for al theire ſinnes, and be contented with that punishment, he had already inflicted vpon them. God vouchſafed at length to heare his prayers, and graunt his requeſt, wherefore he did re-

ueale vnto him, that shortly there should be borne a child, whose name should be Remigius, that comming to be Bishop, should with his preaching and good example withdraw men from vices, conuert them to God, appease his wrath, and stay his punishment. He reuealed also to this holy man the parents of this Childe Emilius and Cilinia, people of great religion and charity, of noble bloud, and great reuenews, liuing in the territory of Laudum.

Montanus went and acquainted them with his reuelation, whereof both had some doubt, by reason that both were stricken in yeares, but especially Cilinia could not be induced to belieue it. Be thou assured, quoth Montanus, thou shalt be a mother; giue suck vnto thy sonne with thy owne milke; wash mine eyes therewith; and I shal thereby recouer my sight. Al things happened, euen as the holy monk had said: for Cilinia conceaued, and brought forth a sonne, that was called Remigius: she gaue him suck with her owne brests, & washed the eyes of Montanus with her milk, and he therewith recouered his sight, as he had foretold. The vertue of this saint did shine so cleerely in his childhood, that euen in the day break of his life, he plainely declared, how great would be the dailight of his perfect age. He was sent to schoole, where, in a short space, he did not only profitte much in knowledge and learning, but also in holy and vertuous life: making learning to serue as a light to guide him in the path of vertue; and vertue by alaying the stormes of passions, further him in the course of learning. When he came vnto the age of 22. years Bennadius the Archbishop of the city deceasing, the people assembled for the election of another Pastour, and fixing their eyes on that holy Saint there present, sayed there was not any more fitte then Remigius, to succeede in that dignity.

The holy yong man being there, was troubled much in mind, and made many excuses; saying, that soe eminent a degree was ful vnseemely for one of his age, and conuersation: that the vsade was, not to elect beardles youths to an office conuenient only for men wel stricken in yeares, but of a perfect age. Vnto these allegations they made answere, that his vertues supplied the defects of his age, and therefore they had determined, that he should be their Pastour and prelate. Whilst the people and Remigius were thus at variance, there descended on a sodein a great light from heauen, like vnto a beame, which rested on the head of S. Remigius.

The wonderful marual of the celestial election and confirmation of S. Remigius in the prelacy proceeded further: for beside the light, his head was found to be washed with a heauenly dew or liquor, and al they, which were present, felt the most fragrane & sweetest smel that might be, comming from the same. Al the people, beholding this wonder, with one voice praised God, and gaue him thanks, that he had vouchsaued to shew plainely, that the election they had made was acceptable to him. S. Remigius durst not make any further resistance, least it should seeme that he withstood and gaine said the wil of God. So he was made Priest, and consecrated Bishop by the other Bishops that dwelt there about.

Assoone as he had accepted this high function, he made euident demonstration, that he was of sufficient ability to exercise the same: he shewed him self to

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be an almose-giuer, vigilant, deauout, curteous, perfect in doctrine & charity, his conuersation was celestial, his words were al kindled wit the fier of Gods loue. He was affable, and alwaies pleasant in countenance, but with grauity: his preaching was of that which was necessary for saluation of our soules, and what he preached in words, he practised in works. He moued them, that looked on his face earnestly, to deuotion, for in him did shiune clearly the liuely portraiture of sanctity. His sight was dreadful and awful vnto the presumptuous & proud, but very mild and gratious vnto the lowly and humble: Toward goodmen his aspect was louing and pleasing, as S. Peters was: but to the wicked his contenance was grimme and sterne, like vnto S. Paules.

The riches of his soule were so great, that notwitstanding they could not be seen with corporal eies, nor expressed in words, yet were they manifested by his external works. He fled idlenes, and worldly pleasures were to him displesant, and on the other side, trauaile was to him best pleasing, & he had a delight to be contemned. In his sermons he did especially reprehend the vice of carnallity, and willed his hearers, not to account their owne wiues foule: or to think the wife of another man faire or beautiful. He was in diet temperate, and he sometimes, (because he would not seeme hauty or proud,) called some of his poore kindred and freinds to his table.

Sometimes the litle birds were seen to fly in at the windoes, and to si on the tables side, or on the platter, and he gaue them somewhat to eate, and when some flew away, others came back. At this S. Remigius took occasion to giue spiritual refection vnto the guests that sate at his table, saying. See, these litle birds doe not sow nor reape nor haue no granaries wherin to conserue their goods, and yet God doth not abandon them, but prouideth for them day by day, how much more wil he prouide for man, for whose sake he shed his precious bloud, & lost his life? ought not mā therefore endeauour to doe the wil of God, and be vnto him obedient, as these litle birds be? He said also: as this meat was not dressed and ordained for these litle birds, euen so, the goods which our fore fathers haue left vs, or that we haue gotten by our labour and traueil, we ought to bestow part thereof cheerefully among poore men, to the end God may make vs partakers of his glory in his Kingdom, out of the which the deuils were cast for their offence. This good Prelate visited oftentimes his Bishoprike in person, and committed not the same vnto any other.

It happened that on a time, he came vnto a place called Calmaciacum, where was man possessed of an euil spirit, which made him also blind, from the time of his first entrance into him. S. Remigius praied for him, and the foule fiend departed, the man recouered his sight, and was free from al euil, for which cause he gaue vnto God infinite thāks. Another time the good Bishop being in the city of Rhemes lodged in the house of the Church of S. Nicasius martir, sometime B. of that city, where befel a great fier, which burned a great part therof; Notice hereof came to S Remigius, who first prayed, & thē went vnto the place, where the fire was raging and burning with such fury, that al thought it would haue consumed the whole citty: The Blessed man made the signe of the Crosse against the fire, which approched toward him, and it fled frō him, and he followed it so long, vntil it came to be like a great boule, and drew back to one

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of the gates of the city, and issued out of the same, to the great amazement of al the beholders. In the Church of S. Iohn Baptist in the same city, he cast a deuil out of a damosel, which at his departure, did so afflict her, that he left her for dead: S. Remigius made his prayers for her, and restored her vnto life.

At that time France had suffered many afflictions, by diuers tirants that made warre vpon it: one of them was Clodoueus sonne to Childericus, who was possessed of the greatest and best part of that Realme. This Clodoueus was a Painim Idolater, but had to his wife Clotidis a holy vertuous Christian woman of the house of Burgundy. Shee many times persuaded the King to be Baptised, and to become a Christian, but he excused himselfe alleaging that the soldiers of his army would kil him, if he did so.

On a time being in warre against the Allemans and Sueuians, and fighting with them, he fel into great danger, not only to be discomfited, but also to be slaine in the field. Clodoueus had in his company a Christian, the Duke of Orleance, who aduised the King to make a vowe vnto God, to be made a Christian, assuring him thereby the victory ouer his foes. Clodoueus made the vow, and euery thing succeeded according to his desire; for he not only was victorious in that encounter, but he also made that prouince subiect vnto his crowne.

Then he returned with victory vnto Paris, his place of residence, and made relation vnto the Queen Clotildis of the vow he had made, who being ioyful of it, sent messengers for S. Remigius to come and confer with the King. The holy Bishop came and spake with the King, and shewed to him such pregnant reasons, that he was fully resolued to be Baptize. The thing that staied him was the feare, that his subiects would rebel against him. To put that doubt out of the Kings mind, S. Remigius talked priuatly with the principal men of the Kings army, and sometimes he preached to them in publik. These priuate and publik speeches of S. Remigius were of such force, that al said, they would be Baptised, if the King was.

The day wherin the King should be Baptized, was apointed: and much people were assembled, and al the chief men were in the Church, where the blessed Sacrament was to be celebrated. The King being vpon the fonte, the Priests (by Gods permission) had forgot to bring thither the holy oile, and when the King should haue been anointed there with, S. Remigius perceaued the want therof. The throng of the people was so great, that it was impossible to haue it brought so sonne a was fit: so that the holy Saint was much perplexed, but he had in his hart recourse vnto the father of mercies, beseeching him to help him in this necessity, lest there should arise any offence among the people: and behold, a Doue, carrying in her bil a viol with holy oile therin, was seen euidently to come, and put it into the hands of S. Remigius, and then to fly away againe. The holy saint, after he had giuen thāks vnto God for this fauour receiued, anointed the King with that oile, after the accustomed vsage. The sweet odour of that oile was so great, that the King and others, who had seen the miracle, were astonied therat, and rendred vnto God infinite thanks for the same. Clodoueus was then named Lodouicus, and vnto S. Remigius as wel the King, as the other noblemen that were Baptized that day, shewed many

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fauours, and gaue him many poſſeſſions, and other reuenewes, which he diſtributed among the Churches of his Dioceſſe.

S. Remigius in his old age knew by reuelatiõ from heauen, that there would enſwe a great dearth and ſcarcity of corne in al France: and therefore he, like another Ioſeph, gathered good ſtore therof againſt that time of neceſſity, and heaped, and ſtacked it vp in a village called Celtum. This being done, certain country clownes vpon a feſtiual day (hauing litle to doe) talked together of the great ſtore of graine he had collected. And one of them ſaid: This Lazy old man (for ſo they called him for his great age) wil I think, by his engroſſing, become a merchant of corne. Another inſtigated by the deuil ſaid; let vs ſet it on fier & burne it, and ſo he shal not gaine by his merchandiſes: The others aſſented; and ſo in an inſtant they ſet fire to the ſtacks, & burned much. As it happened, S. Remigius was not farre of, and being told of his accident, he ſpeedily got to his horſe, and went to ſee if he could remedy it, but when he came, he found it paſt recouery. It was in a cold euening in the winter, which alſo was a vexation to the holy man, by reaſon of his age, and ſo he alighted from his horſe, and came neer to the fire to warme himſelf, without any alteration of his countenante, and ſaid, God wil not forget to punish him that had done this euil, and loſſe vnto poore men: and ſo it came to paſſe; for the peſants rhat ſet fier to the corne, became crook backt, and al their children that came of them were ſo alſo: The Authour that wrote this life ſaith he hath ſeen ſome of their race, crook backt.

To end; the time long deſired by ſaint Remigius, the day of his death approached, by which he hoped to haue the reward of his trauel, tolerated for the loue of his Church, in gouerning the ſame, by the ſpace of 74. years; for ſo long he had bin Bishop. In al which time, he neuer did thing, that was not fit or conuenient, neither did he omit to doe that, which he ought to doe. Vnderſtanding that the hower of his death approched, firſt he ſet in order the affaires of his Church; then he prouided to haue long prayers made for him, and deſired to receaue the holy Sacrament, and ſo finally he yielded vp his ſoule vnto his Redeemer, who had bought it with his pretious bloud, being then 96. yeares old, in the yeare of our Lord 545. on the 13. day of Ianuary. But becauſe the holy Church on that day ſolemniſeth the octaues of the Epiphany, the feaſt of S. Remigius is put ouer, vnto the 1. day of October, becauſe on that day his body was tranſlated.

He was firſt buried in a Church of S. Chriſtopher, in the ſame citty of Rhemes: but becauſe the Church was litle, and the concourſe of people, which came to viſite his ſepulcher, great; it was made bigger and larger, and of more curious and coſtly workmanship: and eſpecially there was made a moſt beautiful ſepulcher, for the body of the holy Saint: but when they would haue carried it thither, they found it ſo weighty and ſo heauy, that no humaine force and ſtrenght was able to moue it, in ſuch ſort, that al the cleargy and people which were aſſembled to make that tranſlation, were penſiue and ſorrowful; yet ſtaied in the Church, ſinging Hymnes and ſpiritual ſonges. Staying in this manner, they fel into a faſt ſleep, and when they awaked, they found the bleſſed body caried into the new ſepulcher, by the hands of

Angels: wherupon it was ordained in regard of this miracle, that the feast of Saint Remigius should be celebrated on that day, which was the 1. October, as now it is.

## *The life of the Seraphical Father Saint Frauncis.*
## *October 4.*

WE read of King Dauid, that when he was persecuted by Saul, he neuer staid long, but continually trauailed from one place to another, to escape his handes. Once he came to the court of Achis, King of Geth, who was a Philistian: being knowen of the courtiers, he was led vnto the King, that he might also see, and know him, that had killed in the field the most valiant Champion of al the Philistians, Golias the Giant. Dauid feared, that comming before the King, he might incurre danger of his life, wherefore to free himselfe of that peril, he vsed a kind of pollicy, in which he shewed himself as wise, as he had before time valorous. His craft was, to faine himself foolish and madde; make faces and disfigure his countenance in diuers strange fashions; to pulle at one, and after at another, and if any catched at him againe, to slip away from them; as also to let spittle fal on his beard, and such like frantick toyes. The King seing and thincking this to be done for nought but meere foolishnes, scoffed at him, and said to his courtiers: To what end haue you brought this fellow hither? want I fooles in my house? take him away. By this deuise Dauid was deliuered from the danger of death, and out of the hands of the Philistians.

O blessed Patriarch and Seraphical Father, holy S. Frauncis? how wel and how perfectly was thou pictured in this patterne? Thou, like a new Dauid, being yet very yong wast persecuted, not by Saule, but by the deuil, that endeuoured and laboured to depriue thee of the life, not only of body, but also of soule. Achis the King of Geth, is this world, in whose court thou wast, and continuedst for a time, in company of other worldly men. These made thee knowen to the world, and the world did fixe his eyes vpon thee: but thou, fearing daungers, which hong ouer thy head, to deliuer thy life out of his hands didst like a wise man faine thy selfe a foole. Thou didst alter thy countenance, when forsaking al, that the world esteemeth, thou didst embrace that which it most dispiseth: when flying from al pleasures and delights, thou didst make choice of contempt and afflictions. Thou sometimes didst cherish one, sometime another, therby seeming to catche hold of them: but if any began to lay hold on thee, to make thee liue in sinne as others, thou didst auoide and fly away from them. Thou diddest many other things as a foole, according to the iudgement of the world, as in louing and seeking pouerty, in apparelling and vsing of thy body, not only meanely, but also rigorously: whereby the world reputed thee a foole and a varie dizard. But thou like Dauid, by this dilligence, wast deliuered from out of the hands of Philisteans, the hands of this world, that so thou mightest fight and make fierce and cruel warre against him: not only by thyne owne person, but also by thy sonnes and by thy daughters, the religious people of thy holy order: who continually waging warre against this enemy, obteine many glorious spoiles and victories. I haue taken the life of this blessed Saint out of the writings of S. Bonauenture, S. Antony of Florence and others.

SAint Frauncis was borne at Assisium, a city in the valley of Spoleto in Italy, in the yeare of our Lord 1182. and his father was a marchant called Peter Bernardo. At his Christning he was named Iohn; which name was after at his Confirmation changed into Frauncis, for so was the wil and pleasure of his father. He was brought vp wel, and had good education, as being the eldest sonne of his father; who set him to learne both Latin and Erench, intending to make him his factoure in marchandise: whereunto the knowledge of many languages was, as he knew wel, very necessary.

S. Frauncis being come to yeares of discretion, began to help his father in his traffick, as wel within, as without the city. And for that, by this meanes, he was chiefe master, and much money was returned thorough his hands (a thing most perillous, and pernitious for yong men) he spent very prodigally in what he liked. This wrought many yong men of his years, and of euil behauiour into his company; whoe moued him to liue, as they did, drowned in lasciuiousnes, in ryot, and youthful vanities. Thus he gaue himself wholly to delights, to feastings, and vaine company; and yet alwaies in this euil behauiour, he shewed some tokens of what he should then, & what he would be afterward. On the one side, he omitted not to commit al sinnes, without any feare: yet on the other side, he did some good deeds, as giuing of almose in liberal sort: for naturally he was very compassionat to the poore.

One day it fel out, that a poore man asked an almose of him, and he because he was very busi, gaue him none. The poore man departed: and assoone as Frauncis perceiued it, he reproued himself, and running after him found him out, and not only gaue him almose, but also very lowely craued pardon of him, and forthwith he also made a vow, that from thenceforth, he neuer would deny to giue any thing, that was demanded of him for Gods sake, if it lay in his power. And perseuering in the obseruation of so worthy a vow, euen vntil his death, he receaued many especial great fauours of God: one was, that as often, as euer he heard these words for Gods sake, so often he felt a great tendernes of hart, the cause of great consolation.

In regard of the Almose, and other good deeds S. Frauncis did, God sent him many good inspiratiõ, which serued as meanes to pul him out of that euil course of life, in which he liued. One of these meanes & motions was, a whole yeares emprissonment in the city of Perugia, among other citisens of Assisium, caused by a controuersy between these two cities. Frauncis in this prison shewed himself a man of great courage in aduersity, as being alwais mery, & conforting his other fellow prisoners, that were pensiue & sad. Peace was concluded between these citties, the prisoners were discharged, & Frauncis fel againe to his former courses, prodigally spending his fathers goods among his cõpanions, in feasting, gaming, & carnallity: & this life he led vntil he was 25. years old.

Comming to that age, God did cal him againe by a long and grieuous infirmity, the Book wherin man learnes many good lessons. First he learneth a liuely and feeling knowledge of this truth, that he is mortal: and that his health is not of himself. He learneth moreouer to know his sinnes, seeing that sicknes is often times caused by them. He learneth also to feare hel fire as more neerely threatning deserued punishment: which feare doth more ear-

neſtly ſtirre him vp, to deſire and thirſt after eternal ioyes. He learneth to deſpiſe al worldly riches, as things that cannot reſtore him to health. He learneth to prepare himſelf to dye, ſeeing infirmity the harbinger of death in his lodging. He learneth to feare the iuſt iudgements of God, making this diſcourſe: if in time of Mercy he chaſtizeth and ſcourgeth vs thus ſeuerely, what wil he doe in the time of Iuſtice. Al theſe things S. Frauncis did learne dy that ſickneſſe wherewith God did viſit him. Wherefore being reſtored againe to health, he aroſe from his bed with great feruour, and purpoſe to profit in the way of our Lord. Forthwith an occaſion was offered him: for a poore man in euil ſtate and ragged cloathes asked him an almes, as he was going out of dooores. S. Frauncis looking on him, knew him wel, for he was a gentleman fallen to decay: and ſuch compaſſion came into his mind, regarding him as if Ieſus Chriſt were in the liknes of that poore man, that turning aſide, he pulled his new garment of his back, and coped with the poore man his ragged clothes. The night enſuing, as Frauncis ſlept, he thought he was in a faire roome, wherein lay many rich pearles and Iewels of ineſtimable price: there he alſo did ſee our Lord Ieſus Chriſt, for whoſe ſake he had giuen the garment to the poore man; and he hard him ſay: I keepe theſe rich Iewels for my ſouldiers, who take vp my Croſſe on their shoulders, and follow me. S. Frauncis aroſe with an ardent deſire to get part of thoſe riches; and ſtudied (as he went) how he might obtaine them. Then thought he, perhaps it is the wil of God, I should be a ſouldier in the warre againſt the Infidels, in the holy land; wherin the Chriſtians did weare a Croſſe on their armour, to gaine the Indulgences giuen by the Pope to them, that tooke the Croſſe. Saint Frauncis therfore intended to haue taken that Croſſe; and to that end bought him horſe and Armour: but it was reuealed vnto him from heauen, the Gods holy wil was, he should be a ſouldier in an other manner. This cauſed ſaint Frauncis to be very careful, to know what was the wil of God.

Sometimes he would goe into ſecrets places, and there pray and shed ſo many teares, that his eies did verily ſeeme two fountaines, thoſe teares proceeded from the remembrance of his life paſt, and of the lewd ſpending of his time. He oftentimes ſaid: Ah wretched ſinner that I am? how heinous an offender am I? Oh what an euil reckoning can I yield to God of the flower of my yeares? how blind was I, to commit ſo many ſinnes againſt my God, who is ſo gracious, ſo mighty, and who hath shewed me ſo many fauours and benefits: I am now handled euen as I deſerue: at this preſent he is deaff to me, and wil not declare in what ſort his pleaſure is, I ſerue him, for that I haue been deaff to him, who gaue me ſo many good inſpirations. Thus he praier inceſſantly, deſiring God to diſcloſe and declare his wil vnto him, and what he should doe the better to ſerue him.

S. Frauncis doing thus, one day he came into the Church of S. Damian, neer to the citty of Aſſiſium, and kneeling before the Roode, inſtantly deſired Ieſus Chriſt, to deliuer him from this anxiety and doubt, and alſo to declare his wil vnto him, and with that he heard a voice ſay vnto him: *Frauncis, Repaire my Church which is ready to fal.* He was ſome what afraid, when he heard the voice, but was forthwith comforted; imagining, that God did bid him repaire that Church,

Church, wherin he prayed. Wherupon he diligently went to put it in effect, and getting good ſtore of marchandiſe together, and hauing ſold them, he brought the mony, and gaue it vnto the Prieſt of the Church, but the Prieſt would not take it, for feare of S. Frauncis his father, who, (as he knew right wel) would ſtorme and chafe therat. S. Frauncis ſeing the Prieſt refuſe the mony, put it al in a purſe, and threw it to him, and told him, what he ſhould doe therwith. The father of S. Frauncis hearing that his ſonne ſold his wares for ready money, vnder theire value and the true worth, and imagining what the matter was, went to ſeek him with a heauy hart: and hearing he was gone to the Church of S. Damian, thither he went to follow and find him, Saint Frauncis ſaw him comming a farre of, and to auoid his fury, hid himſelf in a vault. His father in a rage came to the Church, and not finding his ſonne there, began to quaral with the Prieſt, who being affrighted with his threats, ſaid to him: your ſonne was heer, and would haue giuen me this mony, and I would not take it, wherupon he threw it on the ground, and went away ſaying: that I ſhould repair therwith this Church, that needed repaire. His father took the mony and ſaid: the mony is myne, and his choler now being ſomewhat alayed, he returned home, longing to find his ſonne, that he might giue him ſome reproachful punishment, for that he vſed in this manner, to ſpend his goods.

S. Paul ſaith, that Auarice *is the root of al euil*: and his father being couetous, it is no merueil though in him were many euils, and that he did ſo like vnto the deuil, as he did in this. It is the vſe of the deuil, no to perſecute them, that be his priſoners, but them that eſcape out of his hands: as Laban did, who perſecuted not Iacob, as long as he remayned in his houſe, but purſued him, when he departed. So doth the deuil alſo, for when one flyeth from him, he puſueth him with a 1000. tentations. So did the father of S. Frauncis alſo, for as long, as he gaue himſelf to a lewd and wicked life, he neuer examined nor reproued him, but when he was deſirous, and began to be vertuous, and to be good, he purſued him euen almoſt to death. S. Francis lay cloſe in the vault many daies, continually and deuoutly and with teares praying vnto God, to let him know his wil. At laſt he came out of the vault and went into the city, with a firme reſolution, patiently to ſuffer al that might happen. Aſſoone as the people ſaw him al altered, pale, and leane, & going dully, as if he had been out of his wits, in ragged and torne clothes, they cried after him in the ſtreet, as if he had been a foole. His father, being told of him, came out of his houſe into the ſtreet, like a lyon, and led him away, reuiling, and miſnaming him. He kept him in a houſe very hardly, and to disburden his furyous rage the more vpon him, he lockt him vp in a roome, and bound him to a poſt. Theſe things S. Frauncis abode and endured patiently.

After certein dayes, his father had occaſion to ryde out of towne vpon ſome buſines, wherupon his mother a hood Chriſtian, & pitiful, hauing compaſſion on her ſonne, and fearing her husbād would doe ſome futher outrage, went to Frauncis, and weeping as shee ſate by him; shee deſired him to shew a wil to ſerue God, to forſake the world, not to ſpend his fathers goods lewdly, to his great & iuſt diſpleaſure, & not to behaue himſelf ſo as to be accounted a foole,

whereby he was a shame and reproach to al his kindred. Hauing put this into his head, shee vnlooſed his bandes, and ſet him at liberty, and away went he from his fathers houſe, who shortly afther comming home, & finding Frauncis gone, was troubled therat, and went to ſeek him. At laſt he found him, and to end al controuerſies between them they agreed, to goe before the Bishop of Aſſiſium, and that there Frauncis should renounce his right and heritage due to him, and that his other brethren should haue it among them, leſt he should ſpēd it prodigally. S. Frauncis, the true & perfect louer of pouerty, was content herewith, and when they came before the Bishop, he not only fulfilled his fathers requeſt, but alſo ſtripped himſelf of al his clothes euen to his shirt, and gaue thē to his father, ſaying: vntil this time, I haue called thee father, but frō henceforth, I wil acknowledge no other father, but our father in heauen. The Bishop ſeeing this feruent act, and wondering therat, ſtood vp, and embraced him, weeping for tendernes, couered him with his cloake, and commanded his ſeruants to bring him ſome cloths to put on. They brought him a very poore and courſe ſuite, and the holy man receiued it cheerfully.

Taking his leaue & bleſſing of the Bishop, he departed from Aſſiſium, & went to a hoſpital of lepers, and there remained certaine daies, attending on the ſick, very charitable. He washed their ſores, he clenſed their filth, and did eate that meat which they did leaue. This mortification of the holy man was great: for before his conuerſion it was death for him to ſee a leper: yea, he would ſtop his noſe and be ready to womit: but when he began a new life, he was of a contrary mind, for if he ſaw a leper he thought he ſaw an Angel, and his ſoares ſeemed to be pretious ſtones. In the time of this exerciſe, he vſed vnceſſant praier. One day the B. man being at his praiers, he heard a voice, which ſaid to him: Frauncis: *Change ſweet into ſower, and deſpiſe thy ſelf, yf thou wilt pleaſe me.* The holy man iudged by this voice, that God reguired of him ſome further ſeruice, then to ſtay in that hoſpital: wherfore he departed, entending to goe vnto Gubbio. As he went by the way, ſinging in the Franch toung, theeues met and ashed him, who he was: He anſwered: *I am trompetter to the great King.* The theeues being angry at this his anſwer, and ſeeing they could make no booty of him, being meanely arrayed, they buffeted and kicked him, and then threw him into a ditch ful of ſnow, Poore Frauncis got out of the ditch, and the ſnow, with much a doe, but iocond he was and began a fresh to ſing ſpiritual ſongs.

When he came to Gubbio, an old friend who knew him, and wondered to ſee him in that weed, led him home, and gaue him very good cloths of his owne to weare. The ſtudy and care of this ſeruant of God was, how he might beſt pleaſe almighty God: wherfore vnderſtanding, how the religious men of S. Auguſtines order liued in pouerty, obedience, chaſtity, and holy life, he had a deſire to try if that manner of liuing liked him, wherfore he went to one of their monaſteries, and deſired them to receiue him into their houſe. Thoſe religious men receaued him, and gaue him (as Antoninus, and Sabbellicus ſay) a habite of a black ſay, & a lether girdle, which he wore but a while, neither did he perſeuere in this ancient order, for that God had appointed Frauncis to inſtitute a new religious order.

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One day, being in the Church, and hearing in the Ghospel, that Iesus Christ sent his disciples to preach, and commanded them to cary neither gold nor silver, nor any thing to eat, not staf, nor shoos, nor two garments with them; he felt in his hart a sodaine and vnwonted ioy, thinking these words were spoken to him: and that al which he had searched to know, (to wit in what course he might serue God best) was in these words declared vnto him, and that he must expect no other answer. This conceit was so imprinted in the mind of Francis, that he thought it no time to stay any longer, but fortwith he put of his blach habite of S. Augustine, and left off also the leather girdle, and put about him a poore and bare garment of course cloth, and girded himself with a cord. He pluckt of his shoos, and went barefoot: and thus hauing propriety in nothing, he began to lead a true penitent, and Apostolical life.

He went from place to place, from one city to another, and preached euery where, as God inspired him, his words were lowely, simple, and cleare, yet so efficacious, that many which heard him, were moued to compunction, & amended their lifes, and some despising wholy the world, clothed themselues in sackcloth, or other course habits, as S. Frauncis did, and went and followed him. So that he had 11. disciples, of which some were wel studied in diuinity and humanity, al which desired to serue God. The blessed man acquainted them al with his mind, which was to goe and preach penance in diuers places, diuiding themselues, and so they did.

After a while they met againe al, at the place where S. Frauncis was, euery one giuing account of what he had done. And beholding the great profit of soules arising thereby, he had a greater desire to continew this exercise, in regard the very seeing of men ragged and barefoot, with such palefaces together with the consideration of their profound humility, & renouncing al property to any thing, (yea although they should not speak) was a preaching of Penance, and did much good. But when they adioined words agreable therunto, the more plaine and the more simple they were, the more did they kindle the loue of God, and were emprinted in the harts of the people their great good.

S. Frauncis considering wel al this, to the end that the institution might haue a firme foundation, and goe wel forward, & encrease, he thought it meet to aquaint the Apostolik sea therewith, and to desire the Pope to confirme it, for which purpose, he, and his disciples went to Rome, and caryed the Rule with them in writing, to be showen vnto the Pope Innocent 3. There arose some difficulty, when they treated of the obseruation of the Rule: for the Pope and many Cardinals were of opinion, that no new religious order should be instituted, and that if any had an intention to serue God in religion, he might enter into some religious order already approued, as into the order of S. Augustine, or S. Benedict.

It came to passe, that the Pope went to bed, toiled with the affaires of the Church: and falling a sleep, dreamed that the Church of S. Iohn Lateran was ready to fal, and that he saw a poore, bare, and abiect man vnderpropping it with his shoulders, susteining, and keeping it from falling. Assoone as the Pope did behold S. Frācis, he knew straight that he was that poore man, who vpheld the Church of S. Iohn Lateran with his shoulders. And considering the purity

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and sincerity of his hart, how he despised the world, and loued pouerty; his constancy in this purpose of following that Euangelical life written in his Rule, according to which he desired to liue; and regarding also his great zeale for the saluation of soules, his feruent desire to imitate Iesus Christ, he said: without doubt this same is the man I saw in my sleep, and I suppose that this man with his good example of life and doctrine, wil help to susteine and vphold the Church of God; and with al he granted vnto Saint Fraunciss his request and desire, and confirmed his Rule, *Viua vocis oraculo*, viz: by word of mouth.

Then the holy man made a solemne profession in the hands of the Pope, and so did al his company, promising to liue after that Euangelical Rule: when this was done, the Pope ordeined S. Frauncis General of al the order. These things happened in the yeare of our Lord 1209. But because there was no Bul made therof at this time, therefore the confirmation of this order of Friers Minors is not accounted but from the time of Honorius the Pope, who 15. years after this, confirmed the same by a particular Bul, and other Popes since haue confirmed and illustrated the same, with special graces, and priuiledges.

S. Frauncis returned to Assisium, and with his brethren withdrew himselfe into a litle house neere to the city, and there continued in prayer and meditation. From this house, they went to a litle Church or chappel belonging to the Benedictine monks, who bestowed it freely vpon S. Frauncis. This chappel was called *S. Maria de Angelis*, or by another name, *S. Maria de Portiuncula*. This was the first house, or formed monastery of al the order. The first time saint Frauncis came thither, he seemed to be very ioyful, and said to his Friers; that this place should be the head of al his order.

S. Frauncis then departed from thence, and so did al his brethen: and went preaching, not only in the city of Assisium, neere vnto them, but also in other places: especially the Seraphical Father becomming an Euangelical trompet, passed thorough cities, castles & townes, preaching the word of God, not with eloquent words, or wordly wisedome, but with feruour and power and spirit of the liuing God. The people, who saw and heard him speak, thought him to be a man of a higher & another world: for his hart and visage was euer erected toward heauen, and he laboured to direct euery one in his company, to thinck of the world to come, many were conuerted by his words, and many did keep him company: who for the desire they had to imitate Iesus Christ, followed the foot steps of the holy saint, whom they took for their guide, despising al kind of wordly goods, and embracing holy pouerty.

It would be tedious to recount al the things this holy father did, of his godly exercises, and the holy life he led, when he began to found his religious order: First, he was most abstinent in eating and drinking: his ordinary diet was bread and water, with some pulse, and sodden herbs: If at any time he was forced by sicknes to eat flesh, when he was recouered, he would for a requital, repaire the abstinence broken, with double austerity on his body. He so diuided the yeare into lents, that he fasted almost al of it, eating but only once a day. His first lent began at thend of twelfty de vntil Easter: Another he kept after Easter, for the comming of the Holy Ghost. Another for the Apostles S. Peter

Peter and Paul. Another against the Assumption of our B. Lady; & when that feast was gone, he fasted til the feast of S. Michael the Archangel and then at the blessed feast of Al Saints, he began his Aduent vntil Christmas. The bare earth was the ordinary bed for his weak and feeble body; and for a pillow he laid a stone vnder his head. He slept very litle, but watched almost al night in prayer. His appareil was one growne with a hood, and a rope was his girdle: he went sometimes vnto the desert places and mountains, to pray the more quietly.

It happened on a time, that S. Frauncis being in the night in the desert Sacianum in a litle caue, the deuil called him by his name, and the blessed man answered him, not knowing who it was, that called him. The fiend said to him: There is not so great a sinner in the world, but God wil pardon him, if he be conuerted, but they that wil shorten their dayes with rigourous penances shal find no mercy, before the heauenly maiesty. The seruant of God hearing these words was astonished; & studied, whether he did wel or no, in doing such and so austere penance. But that he might know who it was that talked with him (by the permission of our good God) he was surprised with a grieuous temptation of carnality: assoone as he perceaued it, he threw of his cloths, and gaue himself a very sore discipline: and because it did not repel the assault, he hasted out of the caue, naked as he was, and tumbled vp and downe in the snow, of which there was much in that desert. When he had so done, he made seuen heaps of snow in a round compasse; and comming into the middest of them, said to himself. Thou my body, yonder great one, thou seest is thy wife; these foure by thy children, two boyes, and two girles; the other two be thy seruants: now thou must take paines to maintein them, and prouide cloths for them al, least they dye for could. But if thinkest it chargeable, endeauour thy self to liue chast, and to serue God only, which is a great deale better, and more easye. In this sort the holy saint ouercame the tentation, and the deuil with shame departed away. The glorious father aduised his friers to abstinence, and to auoid idlenes, if they would be freed from such tentations.

The great loue S. Frauncis bare to Christ may be knowen by this, that there was neuer any so much desired to liue, as he did to dye, for Christ his sake: this moued him to goe into Siria, among the Infidels, that he might obtein the crowne of martirdome: but he returned, for that he could not obteine his desire. Also the glorious father bare great loue vnto his neighbour, helping euery one in their necessities, as wel of the body, as of the soule. It was his ordinary vsage, if he saw any poore man with ragged clothes, to exchange with him; he vsed to al of them great respect and reuerence: for he thought, he saw Christ in euery one of them. The wonderful miracles he did worke, as casting out of deuils, healing of the sick, and raising of the dead, be so many, that, only of them, a iust volume might be made: many of them are mentioned in the Bul of his Canonization, which is a sufficient proofe, that they be of good credit and Authentical.

Such being his life and deeds; not only men, and they which embraced his Rule imitated him, but also women; as S. Clare a maide of a Noble family in Assisium; who went to the conuent of S. Francis, accompanied with the people

of her fathers houſe (altough she had not ſaid any thing to them, of her intention) and the glorious father S. Francis receaued her, and gaue vnto her a Rule wherby to liue in a monaſtery. And within few dayes many other wel diſpoſed damoſels came to her, who al liued vnder the Rule, that S. Francis gaue her, which is called the order of S. Clare. So that this bleſſed Father hauing alſo founded another order, there were three Rules ordained by him, al which were confirmed by the Popes.

The firſt was of the friers minors, whoſe end is to exerciſe themſelues in contemplation, and in the actiue life, by the exerciſe of preaching. The ſecond Rule was of Nonnes of the Order of S. Clare, who be of two ſorts; ſome haue reuenewes and lands, and liue in common: Some other haue no reuenewes, & theſe are called of the firſt Rule, & liue of almes. The third is of the Penitents, which are called of the third Rule: & theſe alſo be of two ſorts; ſome haue reuenewes, and liue in colledges, and in common, & theſe be properly called religious perſons, and the vow they make is ſolemne, be they men or women. The women of this Rule doe differ from the Nonnes of S. Clare, in this; that they weare no veiles, and be not bound but only to the obſeruãce of the three eſſential vowes, vnder paine of mortal ſinne, as Pope Leo 10. declared. The other of this third Rule liue in their owne houſe, and haue reuenewes, and their vowe is not ſolemne, and theſe by conſequence are not properly religious perſons, but perſons of honeſt behauiour, and are called vſually in Italy Pizzoccheri.

The Seraphical Father S. Francis was not ſatisfied with ſending ſome of his religious men into ſundry countreis to preach the Goſpel, and to conuert ſouls vnto God, but he himſelf in perſon trauelled into diuers Kingdomes, and realmes, as into a great part of France, and then into Spaine, and eſpecially to the Church of S. Iames in Galicia. Then he imbarked, and paſſed into Ægypt, and preached in Siria and in the countreis of the Souldan, with whom the holy man talked, and perſuaded him to receaue the faith of Chriſt, and he gaue him leaue to preach vnto his Moores, but for that he gathered no fruit in that country, he returned into Italy, and went to Rome, where Honorius 3. was Pope after Innocent 3. in the yeare of our Lourd 1216. There he found glorious Father S. Dominick, who came to haue his rule and order confirmed.

Whileſt S. Dominick treated therof, he had one night a reuelation, in the which Ieſus Chriſt diſpleaſed for the many ſinnes of the world, ſeemed to be ready to ruinate and deſtroy it. Then ſaw he our bleſſed lady to kneele before him, and intreate him to ſpare it. And to moue him to mercy, shee preſented vnto him the ſame S. Dominick, and S. Francis, ſaying to him, by the meanes of theſe two his ſeruãts, there should be great reformation of life in the world. At this, our Lord was appeaſed. In the ſaid viſion S. Dominick ſaw S. Francis, and when they met in Rome, he knew him, and inbraced him very kindly and tenderly, and conferred with him of the ſeruice of God, and the profit of their Religious orders, and told him alſo of the viſion he had ſeen.

This B. father being in Rome was preſented to the Pope Honorius 3. and talked with him of many things. And the Pope, with the conſent of the Cardinals confirmed his Rule, and they al receaued ſpiritual ioy, in hearing his diuine diſcourſes. For though his ſpeech was lowely and familiar, yet did it leaue ſuch

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an impreſſion in their minds, that it made them euen melt & relent, & though it made them lament their ſinnes, yet were they not therefore weary of his company, but deſired in the more.

His profound humility made euery one to wonder; for though his life was ſo holy, yet reputed he himſelf to be the vileſt ſinner in the world. And if any ſaid to him; ſay not ſo, for it is not true, he would anſwer in this manner. If God had ſhewed ſuch fauours and mercies vnto any man, as he hath to me; how wicked and lewd ſo euer he had bin, he would had rendred greater thanks, and haue kept his commandmens better then I haue done. And if my ſweet Lord ſhould abandon and leaue me, I ſhould commit more euils, then al the men in the world doe good: and therefore I am a greater and more vnthankful ſinner, then they. The holy ſaint bare a moſt reuerent reſpect to al Prieſts, and as to a ſaint of heauen, he would giue greater reuerence to the Prieſt, and he would firſt kiſſe the hands of the Prieſt, and then he would doe reuerence to the ſaint: for were are to giue moſt reuerence to him, at whoſe hands we receiue the bleſſed body of our Lord.

A great volume might he written of the particular accidents that befel to him, as wel with his religious, as with other ſecular men: he ſhewed in them his vertue, and the great fauours and mercies of God beſtowed on his bleſſed ſoule, & they be briefly written in the chronicle made of him: for ſay or write neuer ſo much of him, yet much more shal remaine to be ſaid or writen. I wil ſpeak only of the eſpecial miſtery, that God wrought in him, when he imprinted his bleſſed wounds in his body, a thing moſt certain. For not only many religious men, who conuerſed with him (and among others, S. Clare who ſaw them with her eies, and touched them with het hands) giue teſtimony of the truth therof, but alſo Gregory 9. who canonized him, affirmeth that he himſelf ſaw them. It fel out in this manner.

The holy Patriarch being retired and withdrawen into a ſolitary place to faſt his Lent of S. Michael, in the mountaines of Aluerne, two yeares before his death: one morning, very earely, about the feaſt of the Exaltation of the holy Croſſe in September, he ſaw the likenes of a ſixe winged Seraphin burning with fire, and caſting beames glittering exceedingly, which deſcended with great ſwiftnes, & drew neere to the place where S. Frauncis was, and between the ſaid wings appeared the figure of a man crucified. The vppermoſt wings he held aboue his head, the two in the midle with which he flew, were ſpread abroade in the manner of a Croſſe, and the two other were gathered vp together, couering al the body from the head to the foot. The holy ſaint marueling at the preſence of this glorious viſion, felt in his hart an exceſſiue ioy mixt with liuely compaſſion, cauſed by the ſigne of his deerely beloued Chriſt Ieſus crucified.

He ſtreight waies fel into an extaſy, as vſually he accuſtomed in the meditatiõ of the paſſion of Chriſt: to the which he was deuored more, then can be expreſſed. And at this time he was transformed into the ſimilitude of Chriſt crucified the figure of his bleſſed wounds remaining imprinted in his flesh, his hãds were pierced through the middeſt with nailes of flesh, the heads of which nailes, appearing in the palmes of his hands were round and black, and the points long

and crooked: the like appeared in his feet, and vpon his right side he had a wound, as if it had been with a speare, the wound being both red and wide. S. Bonauenture affirmeth that he heard them say so, that had seen them with their eies, and touched them with their hands.

When Ionathas desired to shew kindnes to Dauid, he gaue him garments: and when Iesus Christ would shew his fauour to S. Frauncis, he bestowed on him his wounds. When Eliseus would resuscitate the dead infant, he lay ouer the child, and it may be, he said to God: Lord ioine these my eies to him, that they may see in him, and these my hands, that they may haue feeling in him: so Christ lay ouer saint Frauncis, and gaue his wounds to him. Christ visibly ascended into heauen, and for that his wil was, to haue in his Church a perfect pourtraiture of him, for a smal time he made saint Frauncis one: for considering his holy life streight after his conuersion, it seemeth that saint Frauncis did set downe his foot in the steppe, from whence Christ took vp his foot. And to the end he should be likened vnto him in euery thing, he emprinted his wounds also in his body.

Sometimes one that is vicious, or one that is good, is bidden to imitate God, and if perhaps he thinketh, he can not doe it, God giueth him a patterne or a model, which he may imitate, when he wil. Saint Frauncis preached the despising and contempt of the world, and it seemeth that many men did not giue credit vnto him. Wherfore to the end he should be credited, Christ gaue him his wounds, like an instrument which is written and sealed, for that it should be of sufficient credit.

S. Frauncis is like the keeper of the cõmon standard of measure, vnto which al the other keepers of measure resort. Christ on the Crosse got many children, some were martirs, some Confessours, and some virgins. The children are likened vnto the father, some had his similitude in their patience, others in their humility, and others in other vertues; but for that none had the similitude of him in the wounds, God elected Saint Frauncis for that purpose, and gaue them vnto him emprinted in his flesh. The Courtiers, that be fauoured of the King, are apparailed in his leuery; and because S. Frauncis was highly fauoured of Iesus Christ, he was therfore cloathed in the liuely of his wounds. Iacob wrastled with God, and remained lame: S. Frauncis wrastled with God, and he was made lame also, for the wounds of his feet suffered him not to trauel, but he was compelled to ride on a litle Asse.

The death of this glorious Patriarch drawing neere, he was much diseased with a grief in his stomack, and in his eies, as also with the paines of his wounds, sixe moneths before his death, he fel sick of the dropsy, which thing persuaded him, he had not long to liue. The citizens of Assisium, doubting that if he died in any other place, they should loose the pretious treasure of that holy mans body, sent for him from Siena, where he remained; and conducted him to their city, & lodged him in the Bishops house. The holy saint being there and knowing that the hower of his death approached, commanded them to cary him to the Church of *Sancta Maria ad portiuncula*, otherwise called *de Angeli*. Being come thither, he made his testament, in which he left his friers haires of his holy pouerty, which he much recommended vnto them, to keep & obserue,

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ioindly with charity and obedience, and gaue vnto them his benediction. On a saturday in the euening, on the 4. day of October, in the time of Pope Honorius 3. and of Fredericke 2. the Emperour, in the yeare of our Lord 1226. twenty years after his conuersion, and in the 45. yeare of his age, this holy father heard the voice of God, who called him out of this life vnto him.

And because he would make a true demõstration, that he had not any thing common with the world, nor the world any thing with him; The holy father with feruour of spirit, did arise stark naked out of his bed, & lay on the ground. He had before receued the Sacraments of Confession, Eucharist, and Extreme-vnction, and hauing at the reassembly of his friers, (who wept & lamented pitifully) remembred them, and againe commanded them to loue pouerty, and to be subiect and obedient to the Church of Rome; He gaue them his final benediction, as wel to the absent, as to the present, saying to them: *My children remaine in peace, and feare of our Lord, and continew alwais in the same, for I depart hence to God, vnto whom I commend you al.*

Then he willed them to read vnto him, the passion according to S. Iohn After which the holy Saint said the Psalme of Dauid, which beginneth thus: *Voce mea ad Dominum clamaui*, and went vnto the last verse, which is: *Educ de custodia animam meam ad confitendum nomini tuo, me expectant iusti donec retribuas mihi*, and with those words, his blessed soule vnlooſed from the bands of the flesh, and went out to enioy the euerlasting felicity. His body cõtinued so beautiful, that only to behold it, would moue a man to celestial desires. There resorted to his burial innumerable people. He was caried to the city of Assisium, and by the way, they laid it in the Church of S. Damian, at the instance and petition of S. Clare (for there was her monastery) to the end, she and the other Nonnes her daughters might see him. The sight of him caused them to shed aboundance of deauout teares, especially, when they saw the wounds of his hands, feet, & side, which might be seen of euery man.

From thence he was caried into the city, & buried in the Church of S. George, vntil that foure years after, a sumptuous Church was builded for him, into which he was translated and therein buried. Pope Gregory 9. hauing first vsed the accustumed diligences, canonized him vpon a sonday, one yeare, nine months and a half after his glorious death. Marius Antonius Sabellicus saith, that in his time which was in the yeare of our Lord 1494. there were Franciscan friers to the number of 60000. in fourty Prouinces.

## *The life of S. Placidus and others. Octob. 5.*

*THe hautie pride and boldnes of Pharao, with the help of the praier of Moyses was the cause that he was drowned in the red sea, and the people of God escaped out of his cruel hands. But contrariewise the humility and vertue of Placidus, fauored by the prayer of S. Benedict was the cause that safe and aliue he came out of a riuer, wherinto he fel and was in iminent danger of drowning. His good successe was very profitable and beneficial for al Christians, to whom his good example was a light and direction in the way of vertue, and God did shew them many fauours*

*by his prayers and merites. His life was written by Iordano a houshold dweller with the same saint, and at the commandent of the Emperour Iustinian; Surius rehearseth it in this manner.*

THE Gothes hauing conquered, and made themselues Lords of Italy, Theoderik the second their King, & Iohn sitting in the chaire of S. Peter, & Iustinia being Emperour in Constantinoble: there came to Rome an honorable man of the order of Senatours called Tertullius surpassing al others in possessions, & allied to the Emperour in bloud. Moreouer he was a iust man & vertuous, which made euery one to loue him, & many cal him father of the country. He had a wife of an equal degree vnto him, and by her three sonnes and one daughter. The eldest sonne was called Placidus, the second Eutichius, the third Victorinus, and the name of his Daughter was Flauia: they were al holy people, for so good a tree did bring forth good fruit. From their childhood their father and mother instructed them, to serue God, to loue patience, humility, temperance, & charity. And though Tertullius was continually employed in the affaires of the Emperour, yet omitted he not to spend much time in visiting Churchs and monasteries, seeking in what he might the good of his soule, and the seruice of God.

At that time the most blessed father S. Benedict liued in Sublake, shining with sanctity and miraculous deeds. Much people resorted vnto him from al parts, with a desire to saue their soules, and to be of holy religious order: so be builded 12. monasteries and placed in euery of them people of a pure, holy and vertuous life, who should instruct in the seruice of God those that came nowly to his order, yet some of those nouices he kept with himself, to be their teacher. Al these things related in the presēce of Tertullius the Senatour in Rome, moued him to goe and visite the saint being nobly accompanied, as his state required, apparelled with scarlet, gold, and precious stones. Assoone as he saw the holy man he fel downe with great reuerence and humility at his feet, and with sobbes & teares requested him, to pray vnto God for remission of his sinnes. S. Benedict beholding the great humility of this noble Senatour, raised him vp and conferred long with him about things apperteining to the good of his soule, and the obtaining of eternal life, aduising him to regard those aboue al things. At this Tertulius took great consolation, and left his sonne Placidus being vij. yeares old with Saint Benedict, which happened in the yeare of our Lord 522. he recommended the charge of the child vnto him, and besought him to bring him vp, and teache him in his rule, and so craning the blessing of the holy man he returned to Rome.

Placidus staied with his maister S. Benedict, and profitted so in the way of vertue, and gaue so good hop what he would be therafter, that the holy Patriarch shewed him especial fauour, and very carefully instructed him, how to auoid and be freed from tentations, and how to vse them to his profit. Placidus loued abstinence, kept his vigils, fastings and austerity, and with great care was attent to al things belonging to the seruice of God, were it day night or any time whatsoeuer. And although he endeauoured to adorne his soule with many vertues, yet was he so compleat in obedience, that the father S. Benedict wondered therat, considering, how to shew himself obedient, he did those

things

things that were vnseemely for one of his birth and of his linage. As he was obedient, so he was humble, for these two vertues goe alweis together; and without humility, obedience is rather forced then voluntarily.

On a day there wanted water in the cel, & Placidus went to dippe a bucket in the riuer: the vessel fel out of his hand into the water, as he dipped it: and as he would haue reached it, he fel in also, and was in danger to be drowned, but in the instant that he fel in, God reuealed it to S. Benedict, who said to his disciple Maurus that was neer him: Sonne Maurus, runne speedily, for the child Placidus is fallen into the water; and he gaue him iointly his benediction Saint Maurus ran apace, and beholding a far of the child ready to sink, not thinking whither it was land or water, but transported with charity and obedience, ran vpon the water, and tooke him fast by the haire of his head, and came out with the same speed he went in. Being come to the bank, he was astonied, to see he had walked vpon the water, as if it had been vpon dry land, neuer sinking, nor being as much as wette. Hauing returned, he told Father Benedict the cause, & the blessed Patriarch said: I cannot attribute it to my merit, but to thy prompt obedience. And Maurus he said that it be fel so, for that he had commanded him: and that for his part he had no interest in this miracle, as done with out foresight delay or reflection. Of this same holy and humble contention Placidus was the iudge and said: when I came out of the water, I saw ouer my head the habite of the Abbot, which you (father) doe now weare, and so you be the man, that hath deliuered me from this great danger, and this was a signe of the great vertue and merite of Placidus, since he merited to see that, which Maurus could not.

Of the aforesaid 12. monasteries built by S. Benedict in Sublak, some were set on the top of the hil: and therefore the monks were much troubled to fetch water for their necessary vses for they were forced to goe farre for the same. They requested S. Benedict to remoue them to some other place, to auoid this trouble. He conforted thē saying: that if they would returne to their monasteries God would prouide, no doubt, water for them. On the next night the blessed father accompanied with Placidus only, went vp to the hil, and remained there al aight in praier, and laid three stones one vpon another, and returned to his Cel. The day ensuing the monks came to him for water and the holy Abbot said vnto them: Goe to the top of the mountaine, and digge where ye find three stones lying one vpon another, for God is able to furnish yee in that place with water, to ease you of your trauel. They did so, and went to the top of the hil, and found as he said. In that place they digged, making a pit or wel deep and wide, like a litle bath, which was filleſt with water, and rose in such quantity, that it was not only sufficient for the vse of the aforesaid monasteries, but also ranne vnto the foot of the mountaine, and endured along time. Though this miracle was done by Saint Benedict, yet Placidus was a party therein, for that he went with him, and praied with him, and was a testimony therof.

Vertue is alwaies enuyed and maligned, and the good doe ordinarily suffer persecutions, So one Florentius spiting S. Benedict his neighbour, resolued for to persecute him. He did id it first, preseting to him by a messenger bred empoi-

soned,

soned, but the holy man knowing what was within it, gaue it to a crowe, commanding him to cary it and leaue it in the desert, where it should hurt no man. The wicked man seeing he could not accomplish his intent by this deuise, agreed with a woman, to enter al naked into the garden of the monastery, and by dishonest behauiour tempt the monks to lewdnes. This villanous tricke against his monks displeased greatly S. Benedict; especially fearing lest Maurus and Placidus, being yong youths, might thereby susteine some wrong and be annoyed, but God speake to him in his sleep with sweet & amiable words, bidding him depart out of that country, and goe and build a monastery in Monte Cassino. The holy man obeied, and in his iourney visited the holy places and monasteries he had built in that countrey: and in that season the house fel vpon Florentius that wicked persecutour, and killed him: which thing Maurus wrot vnto his father, seeming to be glad, that their order was freed from that persecutour: but he reproued him sharply for the same.

Hauing then set al his conuents in good order, in the yeare of our Lord 529. he with his two disciples Placidus and Maurus, iourneied toward Monte Cassino: and as they passed by a village called Aureola neere the city Hercularia, it was reuealed vnto him, that in that place was to be builded a famous monastery of his order; for which cause he commanded his two disciples to stay there certain daies, to lay the foundations; and that being done, to goe on to Monte Cassino, where he would be. They obeied, and the glorious father S. Benedict proceeded on his iourney, and came to Monte Cassino: where for the space of 40. daies he continued in praier, not farre from a temple of Apollo; after which time inspired and fauored of God, he destroied the Idol, threw downe the Altar, and defaced the foundation, and al signes of Idolatry, which he could find. Then came his two disciples, and began to found the monastery, which was after the head of al his order; and built a Church vnto S. Martin, in the place where the Idol before had bin. He made an altar to S. Iohn Euangelist; and this being done, he also preached vnto the people of that countrey, and conuerted them vnto the faith of Christ. These doings of the holy man enraged the deuil: wherfore he persecuted him al that he might; and appeared to him ougly in dreaful shapes. Placidus and Maurus heard the roaring and knowling that he made, although they did not see his shape. He did them also al the harme he could, by endauouring to disturbe the work, and the building of the monastery; making the stones very weighty, easting downe the wals, raising phantastical fires, but, by the prayers of S. Benedict, they were deliuered from al these mischiefs. Monte Cassino and al the territory had bin the possession of Tertullius father vnto Placidus, who vnderstanding how S. Benedict built there a monastery, reioiced much therat, and went thither to visite him, accompanied with many other noble Romans, as Boetius, Simmachus, Vitalianus, Gordianus and Equitius.

Wgen the blessed man vnderstood of their comming; he went with Placidus to the doore of the monastery to receaue thē. Tertullius seing S. Benedict, whose body was feeble and withered with great fasting, alighted from his horse, & decked with riche and gay apparel as he was, fel on the ground, to kisse his feete. The holy patriarch lifted him vp, and embraced him, both of them weeping

for

for tendernes of heart. The whole company went into the Church of S. Martin, in the which were many religious men. Tertullius did imbrace them al, and in the presence of those noblemen, Consuls, and Senatours, which came with him, offred to God and to S. Benedict the Monte Cassino, with al the lands and villages thereunto apperteining: and because it was his patrimony, which he inhecited from his father, he made a publick writing therof, after the Romaine vse and manner. In like manner he made a deed or guift of other possessions, villages and castles, and of a house, in the which his sonne Placidus was borne, being within Rome, vpon the Monte Celius, in which place was after made a Church called S. Erasmus. And Equitius the Senatour made a donation vnto the Abbot in the name of himself and of his sonne Maurus, of some of his lands and possessions lying in Naples. Gordianus in the name of himself, and of his wife Siluia, offered some villages, and arable grounds vnto the blessed Abbot, and then they returned back to Rome. The possessions that Tertullius the father of Placidus gaue to S. Benedict, were 18. villages in Sicily, with heauens, woods, riuers and parks.

When it was knowne in the Iland, that Tertullius had giuen those things vnto the monks, diuers persons iniuriously intruded themselues into them, & kept them by force. The ouerseers, and bailiffes of them, certified S. Benedict therof; who assembled his monks to treate of a meanes to remedy the same: and it was determined that Placidus should goe thither, who should be respected as being sonne to Tertullius: & that he, with his discretion, would bring al things to good passe. He as an obedient sonne was content to goe thither, and accompanied with two of his houshold friends Gordianus and Donatus departed from Monte Cassino on the 20. day of May, in the yeare of our Lord 536. and came vnto Capua; where Germanus B: of that citty receaued them courteously.

At that time Zoffa chief secretary to the Church of Capua was grieuously troubled with the head ache, and hearing of the comming of Placidus disciple of saint Benedict, whose miracles were renowned in al places, came vnto him and said: I beseech thee ô Placidus seruant of God, by the name of thy maister Benedict, which is worthy of al reuerence, to lay thy hand vpon my head, for I sted fastly belieue that if thou doest, I shal be healed. Placidus was aggrieued that he made such a request, and desired him to depart in peace: for it was not fit to request such things of him, but of his Maister S. Benedict, or of such other holy men; for he was a grieuous sinner, and needed the prayers of good men himself. The B. Germanus hearing his words, esteemed him to be very humble, & besought him to performe the request of the sick man. Placidus thought good not to gainsay the request of so holy and famous a Prelat, and so he laid his hand vpon the sick man, and prayed deuoutely, and ended his prayer thus God restore thee to thy former health; and al they that were present, said, Amen. And at that instant the headache which had vexed him many yeres, departed, and he praised almighty God for the same. In that very city he healed a blind man, by making the signe of the Crosse vpon his eyes. The fame and report of these miracles caused sickmen to come from al parts: and though he was displeased therat, yet, moued with charity, he prayed for them, and healed

them, and, among other many, were these that follow.

A child that was yielding vp the ghost; one that had the palsey; one that had a quartan ague; one that could stur nothing but his eies, and in al the rest was like to a dead body; one that had the goute; a maid blind, deaf, and domb, was brought to him, and he called vpon the name of the holy Trinity, and forth with she was deliuered from three infirmities. Whereſoeuer he went, he healed sick men, and there was no infirmity nor malady so great, but he cured thē. Whereſoeuer he came, he could not liue secret, for men possessed by the deuil howled, and manifested his comming, whom hè cured, and cast the deuil out of them.

Placidus stayed a time in some cities of Italy, as in Cairosa, which is in Puglia, a Prouince of the Kingdom of Naples, in Reggio, which is in the Prouince of Calabria, and continually he healed the sick, and did many strange miracles. At the last he embarked, and passed into Sicilia, and came vnto the city of Messina, and before he went therinto he sent to one Messalino a noble citizen, and his fathers great frend, to come vnto him, which he did, and had him home vnto his house. Al the citty gaue him great honour, for that he was the disciple of S. Benedict, as also for the miracles, and marueillous things they vnderstood he had done in Italy. But Messalino, for the loue he bare to Tertullius his father, and his ancient frend, knew not how to shew him kindnes inough: he kept him and his companions al that day in his house: on the next day Placidus said vnto him, Sr. it is not fitting for monks to lodge in the house of secular men, for that their manner of life is different, and therefore I entend to goe vnto my fathers land and possessions, where I may build to a monastery. They went away in the morning, and neer vnto the heauen, they found a place fit for that same purpose, and Placidus with a staffe which he caried, drew out the plot, where, to the honour of S. Iohn Baptist, the Church should be built, and al the celles and chambers of the conuent.

Forth with he set them to building of it, and followed it diligently and carefully, and in that space he restored sight to one that had bin blind 18. yeares: & cast out the deuil from another, wherby the fame of him was spred ouer al the Island, and it passed ouer into Africa, in that from those costs, sick men were brought to be healed by him, and by his prayers they were cured.

For these deeds Placidus was extolled vnto heauen by the mouths of euery one, and thē more he was praised and exalted, the more he humbled himself. He was merciful, good, and gracious vnto al, he was euen consolation it self vnto al those that were in distresse, consort to the afflicted, health to the diseased, help and relief to the needy, a father to the poore, and a teacher to the rich, he did good to euery one, and al receaued benefit at his hand. He had often conference and communication with the bailiffs and ouerseers of his fathers lands and possessions, that were in former times, though now belonging to his order, about diuers things, and left them al wel pleased, & willed them to administer that, which euery one had vnder his charge, with al fidelity, that making to themselues some reasonable gaine, his religious order might susteine no domage, nor haue any euil report spread of it.

In the fourth yeare after he came into Sicilia, the building of the monastery with

with the Church of S. Iohn Euangeliſt (which was conſecrated by the B. of Meſſina) was finished. Placidus with his companions led a life of great example: wherby many were moued to abandon the world, and came vnto him: ſo that, in short ſpace, there was thirty of them. The life of Placidus was wonderful: his words ſauoured of celeſtial feruour, with which he comforted, and taught them, to deſpiſe and contemne the world, to hate Lordships, dignities, delights & noy ſome pleaſures, that they might more freely ſerue Ieſus Chriſt: to which end he alleaged many reaſons ful of authority, and modeſty: part of the day he ſpent in prayer and meditation, wherin it was ſtrange to ſee how many teares he shed; to heare the ſobbes which came from his breſt as he lifted vp his ſpirit to God. In lent he faſted the ſonday, the tueſday, and thurſday, with bread and water only, ther other daies he eate not any thing; & in al the yeare he drank no wine; and beſides he wore a haire cloth next his skinne. When he was ouer wearied with praying and kneeling, he ſlept a litle, rather ſitting then lying. For any accident, that befel, he was neuer angry; but alwaies graue, mild, and benigne. He neuer ſpake but vpon conſtraint or neceſſity, to giue the monks or the poore conſolation, or els for affaires belonging to the monaſtery: and, notwithſtanding al his affaires, he had alwaies his ſpirit eleuated to God. When it was made knowen once in Rome, that Placidus was in Sicilia, and that he had made there a monaſtery, in the with were already 30. monks: what a bleſſed life he led, what great miracles God shewed by him; Eutichius and Victorinus his brothers, and Flauia his ſiſter, deſirous to ſee him, hauing obtained leaue of their father, paſſed by ſea into Sicilia: being diſembarqued, they went to the monaſtery of Saint Iohn: where they ſaw Placidus their brother but knew him not: either for the long time he had bin abſent, ſainct Benedict receauing him at the age of 7. yeares, or els for that he was ſo leane and diſfigured through his exceeding abſtinence. But vnderſtanding he was the man, they al embraced him, weeping greatly. They viſited the monaſtery, and ſtaied with him certein daies.

It befel at that time, that a great hoſt of Moores, ſent by Abdala a mighty tirant of Africa, and guided by Manucha, came into Sicilia, with intent to doe al poſſible hurt and domage in the countrey of Chriſtians, as it had done alredy in ſondry places: and becauſe the monaſtery of S. Iohn was nere the ſea, they went thither forthwith, and brak downe the gates, and took al that they found, but Gordianus who came with him from Monte Caſſino being a yong man, and finding a back gate, eſcaped away. Donatus who was an old man, & came from Monte Caſſino alſo, was beheaded.

Placidus with his brethren Eutichius Victorinus and Flauia, with Fauſtus, & Firmatus deacons, and 30. monks was bound in chaines, and preſented to Manucha: who with a ſterne looke asked Placidus, who he was? he anſwered a Chriſtian. The Captain replied: deny Chriſt thy God, blaſpheme him, and adore God in that manner our mighty King Abdala adoreth: and I wil ſet thee at liberty. Placidus ſaid: I wil neuer deny Ieſus Chriſt my Lord: I rather deſire to dy for him. The tirant was wroth and ſaid to Eutichius, and the other 30. monks. What ſay al the reſt of you? Obey our King Abdala, deny your Chriſt, and adore our God. The holy men with one conſent, as if they had

but one toung answered: Our wil and our desire is al one, our faith is one, our manner of life is one: that which one hath said, think that euery one hath said. For Christ sake we are prepared to loose our liues. The tyrant was very wroth at their answere, and made them al be stripped, and cruelly beaten, saying: let words giue place to deedes, and your presumptuous answers to the cudgel. The holy martirs reioyced, that they were worthy to suffer beatings and torments for Christ his sake.

The tirant on the one side, and the executioners on the other side, moued thē to deny Christ, but the holy men persеuered in confessing him, whom they requested to giue thē strength, to susteine the torments, which hourely increased at the hands of the bloody butchers. But finding the constancy of the martyrs, they were tired to torment them, and so was the tirant so see them tormented, and left them bound cōmanding them to be so kept. Now becaus the sea was rough, which hindered their nauigation toward Italy, where they had a mind to doe al the hurt they could, they put it first in practise in that Iland, ouerrunning al, sauing such strong cities as defended themselues, with robbing, adulteries, spoiling of Churches, and ruinating them to the very ground. Placidus with his brethren and the other monks remayned certain daies in prison, hauing no vittels giuen them: and yet the barbarians ceased not to torment them with scourging and bastonades, and when they saw these things could no waies make them alter their minds; by the apointment of the Captaine, they tyed them aloft by the feet, making a smoke vnder their heads, and beating them againe very cruelly. When they were taken from this torment, the tirant commanded to giue them a litle raw barley and water, to keepe them in life, that they might be able to endure their torments. He made them faire promisses, in the behalfe of his King Abdala, if they would once deny their faith, but these holy men contemned his promisses, and also his torments.

That night came to them secretly Gordianus, who escaped out of the monastery, & craued pardon of Placidus, and desired to be tormented, but Placidus commanded him to care, to note that, which he, and others that were with him did suffer; that he might certify in particular the blessed father S. Benedict and the monks of his religion of al that did happen. So he did, writing euery particular accident in the martirdom of these blessed Saints, which endured many daies. The tirant Manucha dragging them vnto his sight, and tormenting them from the head to the foote with blowes, and with renting and scorching their flesh with fire. The blessed damosels Flauia susteined a good part therof, she being naked and hoised vp a loft before many people, the tirant asked her, how being a Romaine, and of noble parentage, she could endure such a shameful roproach. She answered: That she not only was ready to suffer to be depriued of her cloths and her honour for Christs sake, but also of her life, by sword or fier, or any other torment that he could imagine.

The hellish man seeing torments preuailed not, sought to ouer come her by another way. And so he caused fiue lusty and shameles villanes of the Moores to come and abuse her. The good damosel had excessiue griefe to heare this, & turned to God almighty with teares, beseeching him to help her; he heard her prayer: and made such as came neere and touched her with their loth some

hands,

hands, to become lame and mained, wherby they let her alone in quyet, and shee was fred from that reproach.

Great was the cruelty these ministers of the deuil exercised in al the Iland, in afflicting the Christians, they bound them hand & foot, & put in their mouths gagges to hold them open, and then cast in durt and filth into some, & into others salt water of the sea, and vineger, wherewith they did choake them. They caused others to walk barefooted vpon pikes of iron, set in the ground, they dragged others by the legs, vntil they were torne and rent a sonder, they burned the skinnes of others with plates of iron made red hoate, others they rosted, others they sawed, and cut in pieces: of others they bored their brest bones, vntil they came euen to their bowles, they dragged others at their horse tailes and spared not the infants, but dashgd out their braines against the wals. They vsed as litle mercy toward the feeble women, some of them they hanged by the haire, others by one foot, and tied a great stone at the other. The rubbed the shoulders and brests of others with plates of iron made red hoate, and great was the number of them that died euery day.

The tirant Manucha was dot slow to torment Placidus and his companions. They were brough euery day before him, and he persuaded them first to deny Christ, and seeing that to be al in vaine, he againe would cause thē to be whipped: and because he saw Placidus praise God, and was confortable in the mistd of his torment, he made the executioners to strike his mouth with a great stone, which filled al his mouth ful of bloud, yet ceased he not to praise almighty God, wherat the tirant raging more, made them cut out his toung, which being cut out, yet he praised God more, and more, giuing him thanks, for that he suffered for his sake.

The tirant found out a new torment for them, he put vpon their thighes glowing hoate the crooked heads of Iron anchors, fastened like boots, hanging on their feet. In which torment they continewed a whole night, and Placidus songe Hymnes, & his companions praised God. When the day came, and they stil remained constant in the confession of their faith, he gaue sentence of death against them in this manner. For that Placidus, Eutichius, Victorinus with Flauia the damosel, and Faustus, and Firmatus with the other Christians, despise the commandement of our mighty King Abdalla, and adore Christ for God, who was crucified of the Iewes, and hated of the God whom we adore: our wil is, that they be beheaded, and their bodies left vnburied, to be food for the beasts of the field and birds of the ayre. The ministers of the enraged Manucha, hearing the sentence, led the holy Saints away, scourging them til they came to the sea shore, where they were for to loose their heads.

Placidus made his prayer in that place, and lifted vp his eyes and said: My Lord Iesus Christ sonne of the liuing God, which didst descend frō heauen vnto earth, & for our saluation didst abide death vpon the Crosse, haue mercy on vs o Lord, and by thy merits and intercession of Benedict thy seruant our maister, wee beseech thee, to giue vnto vs the vertue of constancy, to the end, that passing this cruel passage of death, without any impediment or stay laid in our way, by our enemy the deuil, we may come to enioy the eternal felicity of

thy heauenly Kingdom. Let the holy Angel S. Michael receaue our ſoules in peace, and preſent them before thy heauenly tribunal. This we requeſt and beſeech of thee who art our God, bleſſed and glorious for euer. Placidus hauing ſaid theſe words, al the other anſwered Amen. And as they kneeled they were beheaded forthwith in Sicilia, in the heauen of Meſſina, and their bodies remained foure daies vnburied.

The Barbarians not content herewith, deſtroyed the monaſtery, ſo that they left not one ſtone vpon another, and though the Church of S. Iohn Euangeliſt ſtood very neer it (whether it was for deuotion, for the Moores doe reuerence him highly, or whether for Gods pleaſures) it was not touched nor defaced. And for that the ſtormes and roughnes of the ſea was now ceaſed, Manucha commande euery one to be embarqued, to goe vnto Reggio in Calabria. As they were paſſing the Faro, there roſe ſuch a tempeſt, that they could not goe forward, nor returne back: and, by the iuſt iudgment of God, they were drowned, and ſunke al of them, being 100. veſſels, and 16800. men. The bodies of the holy martir Placidus and of his brethren, were buried in the Church of S. Iohn Baptiſt, by Gordianus his familier freind, who came with him from Monte Caſſino. The ſame man buried the other 33. martirs in the ſame place, whero they were beheaded: And in the one place and the other, God did for them many miracles, many ſick men recouering from al diſeaſes by their interceſſion.

S. Placidus at his death was 26. years old: for when he was 7. years old the bleſſed father Saint Benedict receaued him into his company: he remained in Sublacke 5. yeares, and vpoon Monte Caſſino 9. years, in building the monaſtery he ſpent foure, and there he was Abbot one yeare. Al which make the ſomme of 20. years. He was borne in the yeare of our Lord 515. and he was martired in the yeare 541. on the fifth day of October being ſaturday.

## *The life of S. Marke Pope and Confeſſour.* *Octob.* 7.

BY the death of that holy Pope Silueſter was choſen to ſucceed in his place, and in the chaire of S. Peter, Marke, a citizen of Rome, ſonne of one Priſcus, endued with rare & excellent vertues. The Church of God enioyed in his daies great peace, and outward tranquillity, being fauoured, and freed by Chriſtian Princes from al forreine enemies. Yet inwardly the Arian hereticks infeſted the ſame, as ſpitefully as they could. They had wõne themſelues fauoure, and wrought an entrance into the Emperours houſe and family, and, inueagling one of his Very ſonnes, drawen him into the ſnares of their hereſies: which was after a cauſe of great perſecution in the Church of God, and many afflictions laied vpon Catholiks. The old Emperour continued ſound, and alwaies a good Catholike, and accordingly affected and fauoured S. Marke as much, as he had before honoured Saint Silueſter. Wherefore this holy Pope, furthered and charished with the Emperours countenance employed, his care and beſt endeauours in reſiſting theſe Arrian hereticks, and ſetling and ordaining ſuch good orders as for the gouernement of the Church were adiuged

neceſſary.

necessary. Amongst which one was to prescribe, that on Sundaies and chiefe festiual dayes the Creed or belieue should be said in the Masse, to the end that the hearers might the better learne it, and be more strengthned in their faith, by this publike profession made thereof.

He moreouer builded two Churches; one in the way to Ardea, three miles from Rome; the other in the citty, called by the name of him that built it: both which Churches Constantine endowed with great reuenues and possessions, and adorned with vessels of gold and syluer. He graunted the Bishop of Ostia leaue to vse the Pallium, by reason it was his ancient priuiledge to consecrate the Pope of Rome. He gaue holy orders twice in the moneth of December: wherin he ordered 8. Bishop, 25. Priests, and 6. Deacons. And hauing liued 2. yeares, 8. moneths, and 20. dayes in the Chaire of S. Peter; he dyed the 7. day of Octob. on which the Church doth celebrate his feast, & in the yeare of our Lord 340. and was buried in the Church yard of Balbina, in the same Church he made in the way to Ardea. S. Ierome saith he dyed in the yeare 334. Onuphrius 336.

## *The life of SS. Sergius, Bacchus, Marcellus, and Apuleius Martyrs. Octob. 7.*

THE holy martyrs Sergius and Bacchus liued in the time of the Emperour Maximian, & serued him in an honourable office: the one being Primicerius, the other Secondicerius, that is Sergius principal, and Bacchus second secretary of state: both for their vertues especially beloued and honoured by the Emperour, ignorant as yet that they were Christians. Being in the city of Augusta, in the Prouince of Euphratesia, he came to haue some knowledge hereof, by reason of certaine accusations laid against them. And desiring to be further certified, he called them to waite vpon him to Church, wither he was going, to sacrifice vnto his Idols. The holy Saints accompanied him, and gaue their attendance: yet in such sort, that, hauing brought him to the Church doore, they stayed without, when the Emperours wēt in. When the time came to offer sacrifice, Maximian looked about for them, and not seeing them, commanded others to look where they were. The messengers found those holy Saints at the gates of the temple, making their prayer vnto God: who vnderstanding the Emperour did send for them came to his presence. He shewing himself displeased demanded of them; why they came not in with him, and offered sacrifice to the great Iupiter. They answered boldly, because they were Christians, and thought that sacrifice was due to none, but only him, who was the true God, that made heauen and earth. The Emperour al in a rage commanded to plucke of their golden chaines from their neckes, and strip them out of their rich apparail, the tokens of their nobility: then to cloathe them in womens garments, loade them with yrons with guiues, and fetters, leade them with open reproach and ignominy through out al the citty, and soe cast them into prison. And hauind tryed, that al his cruelty and craft could not make those noble spirits relent, not swarue, in the least thing, from their Religion;

Religion; he ſent them to Antiochus gouernour of the Eaſt, a fierce, cruel, barbarous natured man: to the end, that he should draw them to offer vp ſacrifice, or put them to moſt grieuous torments. Beſides that in this he alſo had another reſpect, to haue Sergius the more diſgraced, by hauing appointed for his iudge Antiochus, a man, that in former times was one of his followers, and had bin preferred to the dignity of Gouernour or Prefect of the Eaſt, by the meanes of Sergius.

The holy Saints were brought before him; and he committed them firſt to priſon; where they ſpent their time in prayer and deuotion, beſeeching our Lord to graunt them ſtrength, and affoard them ſuccour in their battaile. Afterwards Antiochus, ſending for them, vſed al meanes to winne their wils to offer vp ſacrifice to his Idols. But they anſwering, that his Idols were diuels, and no Gods; he commanded foure iuſty and mercileſſe fellowes to whip, and ſcourge Bacchus, with the toughest and hardeſt ſinewes of Oxen. This torment was ſo terrible, and the lashes ſo cruel, tearing his fleshe, and wounding him ſo deepely, that herewith the martir ended his life, and yielded vp his ſpirit to God. He afterward appeared vnto Sergius shining with glory and heauenly brightneſſe: he declared vnto him the endleſſe reward, which he had receaued for thoſe short torments; and encouraged him to vnder goe what paine ſoeuer was prepared for him: to the end, that, as in their punishment, they might be partners in their victory and triumph.

Antiochus earneſtly deſired, to make Sergius more plyable, and reduce him to his opinion: but ſeeing al he could doe was in vaine, led by his fierce & cruel nature, and deſirous to ſatisfy the Emperour, he commanded a paire of shoes, al beſtudded and thick ſet with points of sharp nailes, to be put on his feet, & ſo to runne before his chariot: and after this manner he did driue him nine miles, to the exceſſiue paine of the holy martir, out of whoſe feet ranne ſtreames of bloud. But, the night next enſuing, and Angel did come, and cherish him, and ſo healed his feet, as if he had ſuffered nothing at al.

The iudge attributed to Magicke this fauour of God; and being therewith more enhardened, did command him to endure againe the ſame torment. Then ſeeing nothing would auaile, nor work the martyr to his wil; he commanded that his head should be ſtroke off. Sergius kneeled downe vpon his knees, and made his prayer to almighty God, beſeeching him to accept the loſſe of his life, as a ſacrifice, to pardon thoſe that did perſecute him: and graunt them knowledge of his light and his trueth. He heard a voice, which inuited him to the Kingdom of heauen, and did congratulate his victory: wherefore, ſtretching forth his neck, he was ſtreight way beheaded the 7. of October, in the yeare of our Lord 306. God did honour Sergius from heauen with miracles, & on earth he was honoured with great guifts of Princes. For Coſroes, King of Perſia, though a pagan and Infidel, did ſend to his temple a moſt riche Croſſe of gold, with other precious guifts, in token of great fauours receaued at his hands, as, children by his wife Queene Sira, and ſafety in many great dangers of perils. Iuſtinian the Emperour built two faire Churchs in his name, one at Conſtantinople, the other at Ptolemaida. At Rome a Church with the title of a Deacon Cardinal is dedicated vnto them. And the very citty, wherein

Saint

Saint Sergius was put to death, was called of his name Sergiopolis. Of these two Saints there is mention made in the second Nicene Councel, act. 5. in the Roman Martyrologe, and many famous Authours.

## *The liues of SS. Marcellus and Apuleius martyrs. Octob. 7.*

ON this selfe same day the 7. Octob. the Church doth make a commemoration of Marcellus and Apuleius Martyrs. They had bin disciples of Simon Magus: but seeing by his disputations with S. Peter, that he was nothing but a false deceauer, they forsooke and left him, astonied at the wondrous works and miracles of the glorious Apostle, and receaued his doctrine were made Christians, and followed him al the dayes of his life. After his death, they liued according to his heauenly doctrine, vntil they came to be so happy, as to shed their bloud for that faith and religion, which they had learned of so good a maister. They were put to death and martyred, by the commandement of a Consul, called Aurelian in the raigne of Domitian and in the yeare of our Lord 93. the 7. of October, and were buried without Rome neer the walles of the city.

## *The life of S. Dyonise Areopagite, and others. Octob. 9.*

*SAlomon in the boke of wisdome saith, that God disposeth al things swetly, ordaining most conuenient meanes, to obtaine such ends, as he intendeth. This was the reason why in his birth he vsed a starre, to guide the three Eastern Kings to adore him. For they being Magi, that is, men skilful in Astrology, by seeing a starre of so new a fashion, so different in place, in course, and motion from al other starres, would be the more easily wonne, and allured, to seek the authour and cause of that starre; as they did effectually, finding and adoring Iesus Christ.*

*To conuert S. Dyonise the Areopagite, a great Philosopher, and Astrologer, God vsed the like proportionable meanes: and it was that rare and singular Eclips, which, at the time of our Saviours death, happened beyond the course of nature. For Dyonise, marking the strangenesse thereof, and marualling at such a neuer seen wonder; noted the yeare, the day, and houre: and after vnderstanding by S. Paule the true cause, and mistery of that Eclipse; he was conuerted to imbrace that religion, which was established by his death, who was principal authour, and only motiue of that wonder, which surpassed nature. The life of this Saint, with Rusticus and Eleutherius his fellow Martyrs, collected out of Michael Singelus Priest of Hierusalem, out of Suidas and Simon Metaphrastes is a followeth.*

THE citty of Athens was famous in al Greek, for that it was the chiefe place of learning, the wel spring of knowledge, and mother of Wisemen. Dyonise the Areopagite was borne therein, of a riche and honourable family, and of parents morally iust, and courteous: louely to strangers, and liberal, in his youth he gaue himselfe to learning, wherein he became so eminent, that as wel for his knowledge, as for his Nobility, he had the chiefe place amongst

the Magistrat, which gouerned the citty. He was most eloquent in the Attick tongue; a most skilful Rhetorician, a rare man in the doctrine of Stoicks, Epicureans and other Philosophers. But aboue al he was accounted a iust man and vertuous in exercising his office, not fauouring the riche, nor oppressing the poore, not condemning the innocent, nor leauing the culpable, without due chastizement.

He went into Ægipt to study the better, & vnderstand the course, of the heauen, the force and influence of the starres, and al that knowledge of Astrology. Being about the age of fiue and twentie, and residing in the citty of Heliopolis, in company of one Apollophanes, an Athenian, and a famous sophister, he did behold that strage Eclipse, which happened at the death of our Sauiour: when viewing the creator of al things, the authour of life, and fountaine of al light so darkned, so ecclipsed, so ignominiously suffering death, the Sunne, as one ashamed to behold that spectacle, did hide, an wholly loose his beames, in the midst of the day. S. Dyonise, as a man that was skilful in learning, did quickly perceaue this Ecclipse was against the course of nature, by reason it lasted aboue the natural periode; but much more, because the Moone was at the ful, and wholly opposite to the sunne; so that, supernaturally running a violent course, she altogether couered the sunne, & keeping him so for the space of three houres, returned againe to her former place of opposition. He wondered at so rare a miracle, that neither was heard nor seen before; and being amazed said to Appollophanes and others: *Either the God of nature doth suffer, or els the whole frame of the world doth perish and is dissolued.* He noted the yeare the day and the houre in which this strange nouelty and wonder succeeded, which was so deeply imprinted in his mind, that he neuer forgot it al his life. He returned to Athens, and liued in his owne common wealth with great moderation, and reputation: the Atheniēses honouring him, as a most wise Philosopher, and vp right Iudge. They made him President or chief of the highest courte of Iustice, that was in al Athens. This courte was called of the Areopagites: who tooke their name from a place, where the courte was kept: which was in a street or litle hil called in Greek Pagus dedicated to Ares that is to say Mars: and the Iudges of this court were so graue and vp right, that in ancient times to cal a Iudge vnspotted, seuere, vncorrupted, vnflexible either for loue, or feare, or flattery or bribery, they would cal him an Areopagite. It came to passe; that about this time, S. Paul did preache the Ghospel in Athens. He disputed sundry times with the Epicurean Pithagorean, Academical, Stoical Peripatetical philosophers, and laboured to reduce them to the faith of Iesus Christ, and draw them from their Idolatry. He told them of another life; of resurrection of the bodies, of a general Iudgement; of a supernatural reward or punishment, according to eache mans good or bad works. These Philosophers hearing a matter of such consequence, and fearing the danger of new religions, and thinking it a thing of greatest importance, brought him before the chiefe court of Areopagites, and their supreme Iudge Dyonise. For although the Romaines were in actual possession of the whol world in a manner, and Lords of al Greece, yet the Lacedemonians & the Atheniens were permitted to liue in their ancient liberty gouerned by their owne Lawes, officers & Magistrats freely elected by thēselues.

When

When S. Paule was brought before Dyoniſe and the other magiſtrats, in the preſence of the Philoſophers, who had before giuen information of him, he with a Retorike more diuine, then humain, meaning not to exaſperat ſo wiſe and learned a nation, by telling them he was come to teach them a thing wherin thy were ignorant, and to giue them notice of gods, that they knew not of; al which they would hardly haue diſgeſted, or els taken in euil part, ſaid thus vnto them.

You men of Athens, I haue ſeen by experience, that you be a very ſuperſtitions people, more addicted to your gods, then the other Greeks: for you labour to haue more, and honour them more, then al the reſt as you haue more knowledg, and be more learned, then the reſt. Now I walking through your city, and beholding the many temples which be therin, I ſaw one vpon whoſe altar, there was this Inſcription: *To the vnknowen God.* That ſame God whom you doe honour vnknowen, is he whom I doe preach vnto you, & wish you to honour carefully. He is not far from you, not frō any mortal man, ſince (as one of your owne poets ſaid very wel) we liue in him, by him we moue, and remain in him; of him we haue our being, our motion, & life. Then ſpeaking againſt the multiplicity of gods, he tould them at laſt of the day of iudgment, and of the reſurrection of the dead. The anſwere they gaue him, was this: that they would giue him audience ſome other day, and ſo diſmiſſed him.

Theſe few words of the Apoſtle were ſo ful of miſteries, that they put al theſe wiſe and learned men to ſilence, yea and aſtonished and amaſed them. The Apoſtle departed, out not empty handed: for he caught in his net the chief magiſtrat Dyoniſe, with whom he had conference in priuate: and in the end, the Apoſtle gaue him perfect and ful notice of our faith. He preached vnto him Ieſus Chriſt God and man, his death, Paſſion, Reſurrection, and Aſcenſion vnto heauen. And becauſe the Apoſtle made particular mention of the ecclipſe which happened at the time of our Sauiours death, and S. Dyoniſe was deſirous to know that wonder, aſſone as it was laid open vnto him, he yielded forthwith and ſaid he would be a Chriſtian.

It might ſeeme a lightneſſe in S. Dyoniſe, to giue credit ſo ſoone vnto a ſtrāger, in a matter of ſuch importance as it is to renounce the gods ſo long time adored by his forefathers, & to receaue a new God that was crucified: and the more, for that he was ſo learned, and was therefore more obliged to conſider very wel therof, before he altered his opinion in a matter of ſuch conſequence. Vnto this I anſwere by the ſame reaſon: S. Dyoniſe, becauſe he was wiſe and learned, reſolued vpon an honourable & worthy matter ſo ſoone. For euen as he, and al other wiſemen of the Painims were reprouable, to adore them for gods, whom thy knew had been infamous wicked men, ſo they deſired to find ſome, that ſhould giue them knowledg of another God, more worthy to be worshipped, then they were: They knew likewiſe by the light of nature, that there ought not to be many gods, but one God only. So that Dyoniſe hauing this deſire, & S. Paule comming to encounter him, he fled not from the combat, but did rather (holpen by God) follow the Apoſtle, without reſiſtance, and by Baptiſme was made a Chriſtian. There were others alſo conuerted, but S. Dyoniſe did ſurpaſſe them al in vertuous and holy works: for which cauſe,

the Apoſtle made him Prieſt and alſo Bishop of that city.

S. Dyoniſe was the firſt Bishop that Athens had, and that was great glory vnto the city, becauſe it had brought vp, and giuen learning vnto her firſt Paſtour. This holy ſaint had priuate friendship, and conuerſed a long time with the Deuine Hierotheus, a Spaniard borne, (after the opinió of many Authours) who was inſtructed in like manner by S. Peter in deuine letters, and therupon he was called Diuine. S. Dyoniſe confeſſeth that he was his inſtructour, and that of him he learned the knowledge of holy writ. This holy Saint vnderſtanding that the B. Virgin was yet aliue in Ieruſalem, had a great deſire to ſee her, and ſo he went thither and ſaw her. Hubertinus recounteth of him that ſeeing the great brightnes of her face, her heauenly beauty her celeſtial words, and the great company of Angels that attended vpon her, he ſaid of himſelf; that he had adored her for God, if by faith he had not knowen, there could be none, but only one God. The ſame S. Dyoniſe relateth, how he was preſent at her glorious paſſage out of this to euerlaſting life, and reckoneth the names of the Apoſtles there preſent alſo.

He returned of Athens, where he continued, exerciſing his office of Paſtour, and in conuerting ſoules vnto God, vntil the laſt yeare of the raigne of Nero, in the which he went to Rome, to ſee his Maiſter S. Paul, at whoſe martirdom he was preſent, as he ſaith in an epiſtle of his to S. Timothee, who was alſo the diſciple of S. Paul. Then he returned vnto Athens; where he ſtaied vntil S. Clement the diſciple of S. Peter came to be Pope; who beholding in S. Dyoniſe good qualities, enioyned him to goe and preach the faith of Chriſt in Gallia, now called France, and adioined vnto him a Prieſt called Ruſticus, and Eleutherius a deacon.

S. Dyoniſe thus accompanied went into Gallia, and came vnto Lutetia, now called Paris, which city he found to be great and rich, populous, and furnished abundanly, both from heauen and earth: the climat very temperate, producing noble and haughty minds; the earth very fertil, bringing forth al things neceſſary for the body. S. Dyoniſe reputed it euen another Athens, as Diuining it should be both in literature and ſtudy, ſuch as it afterwards came to be. He reſolued to make his abode in that place, & began to open his heauenly breſt, and show the riches encloſed therin, by preaching the Goſpel. He added to his words many great miracles and wonders: as reſtoring their ſight vnto the blind, hearing to the deafe, and ſpeach to the domb, curing many alſo of ſundry other infirmities. Wherefore in a short ſpace (ſuch was his fame) he grafted in that place moſt fertil plants and there made a garden, which brought forth quickly aboundace of fruit. He not only preached Ieſus Chriſt in that city, but alſo bleſſed, and ſent his diſciples, to preach in ſondry coſts of the world. He ſent S. Eugenius the firſt prelate of Toledo a great city of Spaine, into that country: where he preached the Ghoſpel, and conuerted many vnto the Chriſtian faith. Some others were ſent into Germany: who likewiſe gained many ſoules vnto God, yea not only many men were conuerted, and made Chriſtians: but alſo the temples of the Idols were razed to the ground: and moreouer, many Churches built: where the name of Ieſus Chriſt was lauded and praiſed.

This

This was a great torment to the deuil the deadly foe of manking: wherfore he incenſed diuers to perſecute S. Dyoniſe, imagining, that with taking away his life, al this would fade and vanishe like ſmoake, and the adoration of Idols would returne to his former eſtate & credit. So ſome of his miniſters, inſtigated by him, went to Rome, to certify the Emperour Traian therof, as Suidas and other Authours affirme, though Metaphraſtes ſaith it was vnto Domitian, who in his deeds was a deuil incarnate, it may be their complaints were addreſſed vnto Domitiã, & that he ment to ſend Feſſenius Siſinius the gouernour of that Prouince to apprehend Saint Dyoniſe, or put him to death, and that Domitian deceaſing in the meane ſpace, and the Senate reuoking, and repealing al the decrees of that bloudy tirant, the execution of this decre was ſtaied vntil the time of Traian, vnto whom new complaints of Dyoniſe being come, he reuiued the decree made by Domitian, vpon which Feſſenius cauſed the B. Bishop to be apprehended. S. Dyoniſe was 90. years of age, when he with Ruſticus and Eleutherius were taken.

The gouernous diſcourſed a long time with them accuſing S. Dyoniſe very much for preaching of new gods, againſt the edict of the Emperour, and Senate of Rome, and for labouring to extinguish the adoration of the ancient Gods, ſo much renowned in the world; gods which had bin ſo fauourable to the Romain Empire, as to extend and enlarge their dominion ouer al the world. Haue compaſſiõ, o Dyoniſe, (ſaid the gouernour) of this thy old age; And make ſome recompenſe for the harme thou haſt done. Confeſſe thy errours & recant thy opinions, which be vaine, and without al fondation, perſuade the people to abandon theſe new fangles, and returne to their former vſages. S. Dyoniſe hearing this, repleat with the zeale of gods honour, anſwered, that he had perſuaded many to leaue the adoration of the Gods, knowing it to be a vaine and foolish thing, to account thoſe for Gods, who were vnworthy to be called men, their wickednes and infamy was ſuch, when they liued: that it was a great blindnes to adore ſtocks and ſtones, and pieces of wood, that what he had preached; was very true, concerning Ieſus Chriſt his being true God, and that neither fear, nor threats, nor torments ſhould moue him, or ſtur his fellows from their faith.

The gouernour was angry at this anſwer, and aroſe on a rage out of his chaire and ſaid: The gods be deſpiſed, the Emperour diſobeied and his ſubiects and people ſeduced by your ſorceries, in doing falſe and counterfeit miracles. Theſe your tranſgreſſions deſerue a rigorous punishment, wherfore I giue ſentence, that you be forth with put to death.

SS. Dyoniſe, Ruſticus, and Eleutherius not shewing any the leaſt ſigne or token of feare, or baſenes of mind, ſaid with a cheerful contenance: Let them, that adore your gods, be like vnto them; we only adore the God of heauen; and by his power, and not by ſorcery, we haue reſtored ſight to the blind, ſpeech to the domb, health vnto the ſich, and freed many that were poſſeſſed with the deuil. Let the miniſters of the Idols doe ſuch things if they can, to conſerue their credit and eſtimation: but they are farre from working ſuch wonders, whoſe Idols haue months, yet cannot ſpeake, haue eies, and ſee not; they haue eares, and heare not. They doe only kindle and nourish the

fire, wherin they themſelues burne, and they that ſerue them, shal be partakers therof with them.

Theſe words put the gouernour into a further chafe, ſo that he confirmed the ſentence of death and committed them to the hands of the executioners. So the glorious martirs were led forth of the city, to the top of a high hil, where they were to be executed. Then S. Dyoniſe kneeled downe, and lifting vp his eies and hands vnto heauen, ſaid: *O Lord God omnipotent, Ieſus Chriſt ſonne of God, Holy Ghoſt the comforter, holy and vndeuided Trinity, receaue in peace the ſoules of thy ſeruants; who, for they ſake, doe looſe our lifes.* Ruſticus and Eleutherius anſwered with a loud voice. Amen. After this the venerable and B. Prelat S. Dyoniſe bad the headſ-man to doe his office. And he being ready, began with him, and then went to Ruſticus and laſtly to Eleutherius, and cut of al their three heads in that order.

Although God permitted theſe his ſeruants to be put to death, as is aboue ſaid, yet was not he forgetful of them, yea becauſe he would the more glorify them, and not ſuffer their bodies to be dishonored, his wil was to work a wonderful miracle in that place. The headles body of S. Dyoniſe aroſe on his feet, and took vp in his hand his owne head, and went, as it were in manner of triumph, vntil it met a vertuous woman, comming out of her owne houſe, not farre diſtant from the place, where the holy Saints were martired. The body of Saint Dyoniſe being come vnto that place, where the woman was, deliuered his head vnto her, as a pretious treaſure, and shee alſo receued it as a moſt goodly Iewel.

The bodies of SS. Ruſticus and Eleutherius continued ſtil in the place of execution, and the headſ-man and the other officers talked and deuiſed to caſt them into the riuer, to be deauoured by the fishes, and with al to bereaue the Chriſtians of them, who as they knew wel, would reuerence and eſteeme them very much.

A woman called Catulla, who had bin a defender & helper of S. Dyoniſe and his companions in this perſecution, heard of their wicked deſigne & intētion, and inuited the headſ-man & the officers vnto her houſe, to make good cheare, and accordingly, did ſet meat and drink before them. In the meane ſpace, shee ſent for certain Chriſtians ſecretly, who conuayed away and did the bodies of the holy martirs. When the officers, and headſ-man had eaten their fil, they went out to look for the bodies of the bleſſed Saints, to haue put in practiſe their lewd deſigne: and not finding them, they ſtreight waies made a tumult, & threatned exceedingly ſuch, as had ſtollen them away: but the diſcreet woman appeaſed them with guifts, and with fair words, and ſo they departed quietly away.

The Chriſtians laid the bodies of the holy Saints in a priuate houſe, without the wals of Paris: and after certein years there was builded for them a godly ſumptuous and ſtately Church, where they now doe reſt. They who doe viſite their holy relicks, doe obteine many graces by the interceſſion of theſe holly martirs.

The death of theſe holy Saints fel on the ſame day, that the Church celebrateth the ſame, viz: on the 9. of Octob. in the yeare of our Lord 69. in the time of Domitian

Domitian, or Traian, as others ſay, S. Dyoniſe was 90. years old, when he was martired, as Trithemius ſaith. He wrote certein books replenished with merueillous and profound doctrine, viz: *De Eccleſiaſtica, & Calliſti hierarchia, De miſtica Theologia, De diuinis nominibus*, and others, out of which, the faithful belieuers reap no les fruit of his doctrine, them the former had gathered by the good example of his holy life: as the third Councel of Conſtantinople affirmeth, in which place, they were acknowledged for his books, and were highly eſteemed.

## *The life of S. Calliſtus Pope and Martyr. Octob. 14.*



*Alemon ſaith in Eccleſiaſticus* The abſtinent man encreaſeth the dayes of his life. *This ſentence is verified in Gallen the prince of phiſicke and medicine. Who liuing 140. yeares, and being asked how and by what meanes he liued ſo long, anſwered: I neuer roſe from the table ſatiate and ful. More are they that dy by ſurfet, & too much, then by abſtinence and too litle. This being conſidered by the B. Pope Calliſtus, he ordained the faſt, called the Ember, by commanding the faithful, that in the foure times of the yeare, viz: the Spring, Sommer, Autumne and Winter, they ſhould faſt three daies in one week, in every one of theſe quarters, and likewiſe in thoſe daies, pray vnto God, that he would giue, and conſerue the fruits of the earth: and alſo, that prayer may be made vnto God for them that take holy orders at thoſe times. Alſo, as the Church ſaith in a prāier: faſting was inſtituted, for the good of body and ſoule, being vnto them both a holeſome medecine. Oration. Quadrag. The life of this holy Pope was written by Damaſus, and other Authours, in this manner.*

BY the death of S. Zepherinus Pope and martyr, Calliſtus the firſt of that name was placed in the Chair of Saint Peter. He was borne in Rome, and was the ſonne of Domitius. He builded a Church in the honour of the glorious Virgin, which is called Santa Maria trans Tiberim: though; as Platina ſaith it cannot be that which is ſo called at this preſent; becauſe at that time, the Chriſtians had not ſuch large liberty, as to build ſumptuous Churches, yea thoſe which they had were litle, meane, and priuate as this was then, becauſe of the perſecutions, but Gregory the 3. enlarged it, and before him Pope Silueſter, the firſt, that builded bublik Churchs.

Pope Calliſtus at his owne coſt, cauſed to be made a Churchyard in the way called Appia (which is called the Churchyard of Calliſtus,) where many martirs are buried. In this Churchyard was afterward built the Church of S. Sebaſtian, therein are conſerued many relicks, and many alters, & litle chapples are vnder ground, where Maſſes were ſaid in great ſecrecy, for feare of Pagans. This ſame Pope, as is aforeſaid, ordeined the feaſt of the *Quatuor tempora*, or Ember daies. And becauſe the giuing of holy orders was vſed to be done, but once in the yeare, which then was not ſufficient: for that the number of the faithful was very much augmented, it was alſo neceſſary to encreaſe the number of Prieſts and Deacons, and ſo it was permitted to giue holy orders at thoſe foure times of faſting.

Calliſtus forbad al faithful belieuers to participate or conuerſe with perſons

ſons excommunicate: and alſo commanded: that no excommunicate perſon ſhould be abſolued, except the cauſe was firſt heard, and the party ſatisfied. He alſo was the firſt, who prohibited matrimony betwen kinsfolks, and appointed the ſame conſanguinity vntil the ſeuenth degree, though it after was limited to the fourth degree, as it is at this preſent. This good Pope gouerned the Church of God vertuouſly 6. yeares. 2. months and 10. dayes, in the which he gaue holy orders fiue times in the moneth of December, & ordered 8. Bishops. 16. Prieſts and foure deacons, and then was martired.

Vſuardus recounteth his martirdome in this enſuing manner, ſaying: That the Emperour Alexander Seuerus, hauing kept in him long in priſon, cauſed many baſtanadoes to be giuen him, allowing him with al very litle ſuſtenance, & laſtly, he cauſed him to be thrown out of a window of the priſon, & in that ſort, he yielded vp his ſoule vnto God. The Church celebrateth his feaſt, on the 14. day of October, which was the ſame day he was martired, in the yeare of our Lord 224.

It is to be noted that S. Leo the Pope in his 8. ſermon, which he made of the feaſt of the tenth month, ſpeaking of the foure times of Ember faith. It was a commandment deriued from the Holy Ghoſt. The Councel of Magunce held about the yeare of our Lord 813. in the 34. chapter, ſpeaking likewiſe of the foure Ember daies faith, it was the inſtitution of the Romaine Church, and nameth not Calliſtus.

But the one and the other of theſe authorities is not againſt that which is here written, for if S. Leo ſay, that this faſt was deriued from the Holy Ghoſt, we may ſay, it is true: and yet the introducing thereof into the Church was by the meanes of this good Pope Calliſtus. And where the Councel ſaith: it was inſtituted by the Romaine Church, the meaning is; that ſome Pope brought in it vſe, which of neceſſity muſt be a holy man, and of a very ancient time.

## *The life of S. Luke the Euangeliſt. Octob. 18.*

THE *Apoſtle. S. Paule writing to the Romaines, ſaith of himſelf*: I am debter to the wiſe, & to the foolish, to the prudent, and to the ignorant, to the learned, & to the vnlearned. *Into this debt ſal al the preachers and maſters, that teach and preach Ieſus Chriſt. They be bound to ſatiſfy the wiſe and the ignorant, giuing to euery one of them meate agreable to their neceſsity, that they may profit al, by applying themſelues to euery one in the matters they treat of, and in the buſines, they haue in hand, S. Luke the Euangeliſt diſcharged very wel this duety: for he inſtructed the wiſe and the ignorant, giuing to euery one books, out of which to learn their duety.*

*The vſe of Images in the Church is approoued by the Church, as holy and profitable. Among other the vtilities therof, this is one, that Images are the books of the ignorant and vnlettered: for in them they ſee that painted, which other mean readins books. So S. Luke writing the Gboſpel did ſatisfy the learned and wiſe: and being a conning painter, he painted ſome Images, wherwith he ſatisfied the ſimple, and the vnlettered. By theſe two meanes, he that before was a phiſition, and cured corporal infirmities, did afterward*

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*cure and heale the maladies of the mind of many, who were saued; being turned to Christianity, and the seruice of God his meanes. The life of this holy Euangelist was written by some graue Authours, and among others Simeon Metaphrastes, whom I principally follow.*

THE citty of Antioch hath alwayes been renoumed among the faithful, for that they took the name of Christians in that place whereas before they which professed the Ghospel and faith of Iesus Christ, were called disciples. In this city was S. Luke borne of noble parents. From his childhood he was inclined vnto vertue, he loued chastity right wel, for he obserued it al his life. He was such an enemy vnto Idlenes, that euen in his childhood, because he would not be idle, he gaue himself to study the Greek toung. Then he passed to the study of Philosophy, and Phisick, & when he found himself dulled with study, he vsed for his recreation to paint. And though any of these studies require a mans whole attention, yet had he such a wit, that be proued a good philosopher, an excellent Phisition, and a famous Painter.

The report of the miracles of Christ comming to Antioch, S. Luke thought, that if the fame were true, he deserued, that people should goe & see him from the vtmost parts of the earth, but he, especially being a phisition, hearing it reported, that Iesus healed the sick so easily, peraduenture had a greater desire to see him, then others, and in case it was done by art, and might be learned, to be taught by him. He went to Ierusalem, and heard some of his sermons, which made such impression in his mind, that although he was very rich in possessiõs, and worldly goods, and that he saw them, that followed him, forsoke al, and that otherwise they were not admitted into his schoole, desiring yet to be his disciple, & to keep in his company, he left and abandoned al his worldly goods & possessions as easily, as one would haue shaken the dust from his feet, when they are to be washed. So he came into his B. company, and Iesus receaued him to be his disciple, and so he remained, and was partaker of many misteries, which our Lord wrought in the world.

He was sent to preach when the other disciples were also sent by two and two into sondry costs. He was in Ierusalem at such time, as our B. Saniour died. And for that he had heard him say, that he would arise againe the third day, he staied til then, on which day he (according to the opinion of some Authours) being accompanied with another disciple called Cleophas, determined to iourney from Ierusalem vnto the castel of Emaus, being 60. furlongs from thence. Which they did to secure themselues of the emminent danger, and also to informed by passengers of some euents. They went in this iourney discontent, talking together of the things which had befallen in Ierusalem, and whilest they talked, Iesus appeared to them in the shape of traueller, and kept them company.

In their communication & conference, he reproued them for their litle faith, and instructed them in many things, & reduced to their memory many sayings of the Prophets, which showed, that Christ must suffer and dy, and then rise againe: finally, being come neer the castel, he made as though he would goe further, but at their request, he staied with them. And being set at the table, they

knew by breaking of bread, that he was Iesus, who was risen againe. They returned speedily to Ierusalem to bring this good newes vnto the Apostles, and there, in their company, they saw him againe. S. Luke was present likewise, when our Lord ascended into heauen, and at the comming of the holy Ghost.

After this he staied in Ierusalem certain yeares with S. Iohn the Euangelist, in the company of the mother of God, vntil S. Paul was conuerted, and came to Ierusalem. S. Luke grew into great friendship with the Apostle, and the cause therof was (as it is thought) because they were both learned, though they studied differēt facultics, as likewise the cause of the frēdship of S. Barnabas with the same S. Paul, was, because both of them had studied together in Ierusalem and had been schollers vnto Gamaliel. S. Luke being then in the compagny of S. Paul, went with him in his lōg peregrinations, & was partaker of his trauels.

Of S. Luke S. Paul maketh mention in his Epistles to Timothy, saying: *Luke only is with me*; and to the Colossians he saith: *Luke my dearly beloued saluteth you.* & to the Corinthians, he saith: *I send to you Titus, and a brother*, (meaning S. Luke) *whose praise is in the Ghospel in the Churches: and not that only, but he is deputed as a companion of our peregrination, by al the Churches.* S. Matthew being among the Hebrews had written his Gospel in the Hebrew toung; and S. Mark remaining in Rome among the Romaines, in Latin. S. Luke wrot his in Greek, because he preached among the Greeks. It is said, that at al times, that S. Paul saith in his Epistles, *After my Gospel*, he meaneth of the Gospel of S. Luke, for that he wrot it being in his company.

S. Dorotheus B. of Tirus saith, that S. Luke wrot his Gospel by the appointment of S. Peter, and not of S. Paul, because he saith in the beginning therof; that he wrot it by the relation of them, who saw it from the beginning: and S. Paul did not so. This holy man wrot also another treatise, which is called the Acts of the Apostles. In the beginning of which he speaketh of the Ascension of Christ into heauen, and of the comming of the holy Ghost. Then speaketh he of the miracles and preaching of the Apostles, of their persecutions, the death of S. Stephen, the conuersion of S. Paul, the death of S. Iames the great, and the emprisonement and escape of S. Peter. After this he goeth on with the peregrinations of S. Paul, his persecutions and trauels, of al which he himself bare no litle part, and goeth on, til he leaueth S. Paule in Rome.

Then S. Luke departing from thence returned into the Orient, trauelled ouer a great part of Asia, and arriued in Ægipt. He visited Thebais the higher, and the lower, il al places preaching the faith of Christ, and conuerting soules in euery place, where soeuer he went. At the end of his peregrination, he came to the great city of Thebais, and was the Prelat & Pastour thereof: and as such a one laboured to destroy the Idols, and to build Churches. Which he might the better doe, by reason of the great multitude that receaued the faith of Christ, and were Baptised, by hearing his exhortations. S. Luk remained there many years, ordered Bishops & Priests, whō he sent into diuers countreis to preach: In such sort, that this prouince brought forth many good plants worthy of eternal life.

This holy Euangelist caried alwais with him two Images he had made himself: the one of our B. Sauiour, and the other of his B. Mother; which were good means to conuert the Painims, for that not only he did miracles with them, but

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al they that saw them, were moued to great deuotion. These two Images were so like the one to the other, that he, which did not know whose pictures they were, might easily know, that there was some neere kindred between the two persons represented by them. To conclude, the holy Euangelist being 84. yeares old, passed from this mortal, vnto the eternal life.

Nicephorus Callistus in his Ecclesiastical history saith: that S. Luke died a martir in Grecia, and that he was hanged on an Oliue tree; but it is commonly holden, that he died a natural death. The same Authour, and others with him, say: that Constantin the sonne of Constantin the great by the meanes of one Artemius, who was afterward a glorious martir, brought to Constantinople, the bodies of S. Andrew from Patrasso a city of Achaia (though as this time, the body be a Almalphi a city of the Kingdom of Naples in Italy) of S. Timotheus from Ephesus in Asia, and of S. Luke from Thebes where it remained, and that he builded a sumptuous Church to lay in al the said blessed bodies. Now the citizens of Padua say; that they haue the body of S. Luke the Euangelist in their city, in the Church of S. Iustina. The Church celebrateth the feast of S. Luke on the day, wheron he died, which was on the 18. day of October, in the yeare of our Lord 90. and in the raigne of Domitian, as Canisius accounteth.

## *The life of S. Hilarion the Abbot.* *Octob.* 21

*THE Apostle S. Peter, in his first Canonical epistle, hath one sentence feareful for the good, and dreadful to the euil, viz.* If the iust shal scant be saued, what shal become of the sinner? *If he that hath serued God al his life doth tremble at the hower of death, what shal he doe, who hath bin a wicked man, and is a sinner, at that dreadful hower? This was verified in S. Hilarion the Abbot, who being at the point of death, felt a great fear in his soule, but he encouraging it, said:* Depart my soule out of my body: of what art thou afraid? thou hast serued Christ 70. years; and dost thou now fear to dy? *The life of this holy Abbot is written by S. Ierom in this sort.*

SAint Hilaron was borne in Tabata fiue miles from the city of Gaza in Palestine. His father and mother were both Idolaters, so that he grew as a rose among thornes. Being a litle child, he was sent to study in Alexãdria, in which place, he made demonstration of his rare towardlines, and inclination vnto goodnes, rare wit, and mortal vertues, which caused al men that knew him, to loue him. But he was much more beloued of God, for in that place he atteined vnto the knowledge of the Christian faith, which he receiued, and was Baptised. So that he, who before was only accounted a vertuous man, was now such a one in verity, and in deed, and delighted in nothing, but in vertuous actiõs, & the seruice of God, spending the greater part of his life in the Church, and in the company of godly Priests: and by meanes of them, he came to the knowledge of S. Antony, who dwelt in the desert, & amased al worldly men to see and heare of his strict life, and his sanctity in confounding the deuils, in which he reioiced the heauenly court.

Hilarion had a great desire to see him in the desert, which when he had done he changed his ordinary clothes, and put on such weedes as the monks that were in the company of S. Antony then wore, with whom he also staied two

months: In this time, he marked the order of his life, his grauity in behauiour, his inceſſant prayer, his humility in the entertainment of ſtrangers, his ſeuerity in correcting offenders, the auſterity he vſed toward his body in diet, apparel, and ſleeping, he ſaw the multitudes of people, which came from al coſts vnto him, to obtein remedy and help for al manner of neceſſities, by his interceſſion & praiers. Hilarion thought, that this was the beginning of the reward of the long endured trauels of Anthony, and that he should doe wel to follow his ſteps. This being determined, he returned into his country, where he found his father and mother deceaſed, wherfore he deuided his patrimony, and beſtowed part on his brethren, and part on the poore, hauing in mind theſe words of Chriſt: *He that doth not renounce al that he poſſeſſeth, cannot be my diſciple.* At that time Hilarion was 15. yeares old, and by this meanes being poore, yet accompanied by Chriſt, he went vnto a deſert place, which was haunted by robbers. Wherfore, they that heard of his boldnes, wondered therat; and told him, in what danger he was like to be, by dwelling there: but he feared no temporal peril, to eſcap eternal death.

This holy ſaint was of a weak complexion, ſlender & leane, but in mind he prepared himſelf to endure al manner of heat and cold, though it afflicted him neuer ſo much: neuertheles he was clothed with ſackloth, vpon which he wore a garment like a mantle, wouen with rough haire of beſts, as of camels; this S. Antony gaue him at his departure from him. His diet was this: after the ſetting of the ſonne, he took 15. fruits of Carica, which is a fruit peculiet to Siria, much like figs, but becauſe as it hath bin ſaid aboue, many robbers dwelt in thoſe deſerts, he ſtaied not long in a place, ſo that he had not cel.

Lucifer being much aggreiued to ſee himſelf ſo ouer-maiſtred by a monk, before he had beganne warre againſt him, began now to moleſt him with ſundry temptations. He repreſented vnto him filthy and laſciuious things, ſo that the ſeruant of God was enforced to think of that which he knew not; and to haue that in his imagination, which he had neuer proued nor tried. He was wroth with himſelf, and knocked his breſt at this, thinking he was able by force to vanquish this temptation with blowes; he was enraged againſt his owne body, and ſaid vnto it: Thou Aſſe, I wil ſo vſe thee, that thou shalt not kicke: for I wil take thy prouender from thee, and I wil giue thee no meat but ſtraw. I wil quel thee with hunger and thirſt, and wil lay heauy loads on thy back. I wil torment thee with heate and cold, and wil make thee to haue more mind of thy meat, then of thy pleaſure. This ſaid the bleſſed yong man, and as he ſaid, ſo he did, for he continued ſomes times 3. or 4. daies without meat; & yet he laboured hard in digging the ground, not entending to ſow any graine theron, but only to get out the thornes and euil herbes, that budded in his owne body. He alſo made baskets and bulrushes, as the monks of Ægypt vſed to doe, yet not omitting for it his praiers, wherin he ſpēt the greateſt part of the night and day. When he felt his body faint and weak by trauel, he took his ordinary diet, which was a few wild herbs, and whilſt he eate, he ſaid to his body: Take heed my body, for thou shalt not eate, before thou doſt faint: and for that thou now doeſt eate, prepare thee, and fal to thy labour. By this courſe, he brought his body to ſuch a ſtate, that he had nothing on it, but skinne & bone.

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The holy hermite was one night at his praiers, and he heard the crying of children, the weeping of women, the alarums of armies, the bleating of sheep, the bellowing of buls, the roaring of lions, the hissing of serpents, and sundry voices of different monsters. At the first hearing, he was somewhat affrighted therwith: but calling to his mind the craft of the deuil, he fel flat on the ground, and made the signe of the Crosse. And as he looked on either side, if with his eies he could discerne what it was that he had heard with his eares; (the moone shiuing bright,) he saw sodeinly, a chariot drawne by furious horses, who mads a slew, to kick, and runne ouer him. The holy young man with a zelous and feruent voice, called on Iesus, & in an instant he saw the earth to open and to swallow the chariot, and therwith departed the noise and fear the chariot made. The blessed man rendered thanks to God, saying that which the Israelits said, when the red sea ouer whelmed and drowned Pharao and al his hoast. Viz: *Our Lord hath drowned in the sea, the horse and the horseman.*

Many other were the temptations where with the deuil did try him; Sometimes, as he lay resting on the earth, to giue a litle repose vnto his afflicted body, there was presented before his face naked women. An other time, when he was molested with famine, there appeared vnto him most costly tables, couered and loden with many delicat viands. If he was at his prayers, woolfs seemed to goe about him houling. If he song himnes in praise of our Lord, he saw some braule or fray made before him, and some of them seemed to be dead at his feet, seeming to say: Bury me.

One time being at his prayers, and somewhat distracted, as thinking vpon some thing not belonging to his prayers, there came close to him a grim and stern fellow, like vnto those they cal Sword players, in Rome, and gaue him two terrible kicks on the sides with his feet, and then with a whip, lashed him on the shoulder, saying to him; Holla what now? why doest thou sleep, and hauing said this, laughed out of measure. And hauing thus soundly beat him, said to him againe: Wilt thou haue a litle barley: but Hilarion said not a word vnto him.

This holy saint from the age of 16. vnto 20. (to defend his body from the cold and from the beames of the sunne, in the place where he staied) vsed the shelter of a litle cottage made of bul-rushes, and of another prickled herb called Carica, from that time afterward, he builded a litle Cel, which as saint Ierom saith, stood vntil his time: and was 4. foot wide, and 5. foot high, so that it was somewhat lower then he was, and some what longer then his body was. So that it was more like the graue of a dead body, then the lodging of a liuing man.

It was his vsage to cut the hyre of his head once euery yeare, and that at Easter. He slept vpon a bundle of bul-rushes laid on the bare ground, and had no other bed, al the daies of his life. He neuer changed the sackloth, which he once put on: nor euer mended it, for he said, it was a thing superfluous to seek finenes in a sackloth. He had by hart the greatest part of the holy scripture, and after he had said many psalmes and himnes, he recited a great part therof by order, & alwais continued in deauout and reuerent behauiour, for that he considered God alwais present, and speaking with him.

He vſed to alter his diet according to his years, in ſome years he eate lentils ſteeped in cold water, at another time he ate bread only ſteeped in water with a litle ſalt, at another time herbs and rootes were his only ſuſtenance, and another ſeaſon he did eate euery day fixe ounces of barly bread with ſome litle pittances of ſodden herbes: when he came to be feeble and weak, he put a few oliues vpon the herbs, and this was dainty meate. And thus he ſpent his time vntil he was 63. years old, from this time vnto 80. he would eate no bread, nor any other thing, but a certain meat made of flower, and of ſtamped herbs mingled together, which ſerued him both for meat and drink. This thing may cauſe men rather to wonder, then to put any in hop to be able to imitate him, becauſe the grace of God ſtrengthened him, and the long vſe therof, and abſtinence in his youth from al carnality, which debilitateth the body, made it to him more eaſy, and more able to liue ſuch an auſtere life, wherin he merited much: and perhaps an other man ſhould offend God by ſhortening his daies in doing the ſame.

S. Hilarion liuing now in his cabbin, the thieues had notice, and came to him, but ſeeing the eſtate he was in, they ſaid vnto him ſcoffingly: What wouldeſt thou doe, to ſee they ſelf aſſailed by theeues? He anſwered: The poore and naked man feateth not the thief. They replied: At leaſt thouſt maiſt loſe thy life: And he ſaid: It is true, they may depriue me therof, but I care not a beane, if they doe ſo at this preſent. The thieues were aſtonished and amazed to heare his words, and to ſee his conſtancy, which might haue been a motiue for them to amend their life ſpend in wickednes, ſeing a man, that had choſen rather to lead ſuch a ſtrayte life, then to fal into any offence towards God. Hilarion liued in this manner 22. years, and was knowne in al the Land of Paleſtine.

Vpon a day a woman came vnawares vnto him, and fel at his feet, shee perceiuing, that he ſeemed to be diſpleaſed to ſee her in that place, and to make ſignes, to haue her depart, she shed many teares, and ſaid vnto him; Oh Seruant of God, pardon my preſumption, and boldnes, for my great afflictions enforce me ſo to do. Doe not shunne me, turne thy eyes of pitty toward me: behold me not as a woman, but as a perſon afflicted. Remember that a woman was mother vnto our B. Sauiour. They that be whole haue no need of the phiſitian, but they that be ſick. At theſe words S. Hilarion ſtaied, and asked of her, the cauſe of her comming thither, and why shee wept. The woman made anſwer: that this 15. years she had been maried, and neuer had child, for which cauſe her husband determined to depart from her, and leaue her deſolate. The holy Saint lifted vp his eies vnto heauen, and praied for her, and ſo diſmiſſed her. After a yeare the ſame woman returned to viſite him, with her ſonne in her armes, which God had giuen her, at the praiers of S. Hilarion, and this was the firſt miracle, that God shewed by him.

After this followed another more wōderful, viz: A noble lady returned home from viſiting S. Antony with her three litle ſonnes, and being come vnto Gaza, al three fel ſick there, and died, whether it was by the change of the aire, or whether God would haue it for the honour of S. Hilariō. The diſconforted mo-

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ther seing such a desolatiõ in her house, was in maner, out of her wits, and called vnto mind, one whiles one sonne, another time the other sonne, & knew not which of them to bewaile first. And hearing that in the desert, neer vnto the city, Hilarion did dwel, came vnto him accompanied with two hãd maids, and said vnto him with vnspeakable grief: I beseech thee ô holy man by Iesus Christ, and by his sacred bloud, to come with me vn to the city of Gaza, and raise my three sonnes, lying dead in that place, which thing wil be for the glory of God, and the confusion of the Idolaters.

S. Hilarion refused to doe it, saying, it was not his vsage to goe into the city, no nor out of his Cel: but the woman weeping bitterly, said: ô Seruant of God, giue me my three sonnes, whom Antony hath seen aliue in Ægipt; cause, that I and thou may see them aliue in Siria. The people present hearing the womans words, wept aboundantly; and so did S. Hilarion, who vanquished with the tears of the woman, went into the city of Gaza, at the sonne set, and called on the name of Iesus vpon the dead children, who arose incontinent, and gaue thanks vnto the holy Saint, and al the company rendered infinit plaises vnto God.

This miracle was diuulged in many places, wherfore much people resorted, only to see the holy man. And many that were heathens & pagans by the only sight of him, receaued the Christian faith, and took the order of monastical life, and staied with him. There had not been before his time any monks in Siria, so that S. Hilarion was the first bringer of that holy institution, and to liue in monasteries, into those parts.

There was brought to him a woman, who had been blind ten years, and had spent al her goods in phisik: which when S. Hilarion vnderstood, he said vnto her. It would haue done thee much more good to haue giuen al thy possessions vnto the poore, because Iesus Christ would haue cured thee. When he said this, he laid a litle of his spittle vpon her eyes, and incontinent shee recouered her sight perfectly.

There was in Gaza, a Chariot man possessed with the deuil, who had left nothing free in him, but his toung. This poore man was brought to Saint Hilarion, who said vnto him: Belieue in Iesus Christ, and vse this trade to more, which is perilous for thee, thou being of an impatient nature: And he promised so to doe; and instantly he was whole and sound, both in body and mind.

Another man called Marsitas was able and did cary on his back 15. bushels of corne, and was in great estimation for it, for there was neuer an asse in al Siria, that was able to carry such a load. Into this man the deuil entred, and made him so fierce, that he did much harme, and it was in vaine to bind him with cords, or chaines, for he brake them al in sonder. One while he assailed this man, another time that man; and with his teeth did bite of the nose of some, and the eares of others. He was led vnto S. Hilarion in such sort, as men vse to lead a bul, when he goeth to be baited. When the monks saw him, they were al afraid, because he was a man of a great stature, of a terrible aspect, and of a grimme contenance.

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S. Hilarion commanded them to vnloſe al his bands, and to take off al his fetters he wore. When he was vntied, he ſaid vnto him: Come hither vnto me. Marſitas trembled and held downe his head, and fel at his feet and licked them with his toung, al his former fiercenes being vanished away. The bleſſed man kept him ſeuen dayes in his company, and made continual prayers vnto God for him, and to conclude, perfectly cured him.

There was brought alſo vnto him another mā poſſeſſed with the deuil, whoſe name was Orion, a very rich man, who had a legion of deuils in him. S. Hilarion expounding a paſſage of holy writ vnto his monks, the man poſſeſſed came on a ſoodein, and ſlipping out of the hands of them that led him, ranne toward the holy ſaint, and took him vp in his armes, and hoiſed him aloft in the aire. Al that were preſent, cried out, fearing he would caſt the holy man downe hed long, being weak and feeble with continual faſting, but Hilarion with a cheereful countenance ſaid: Let me deale alone with this luſty wraſtler, and turning vp his hand, took him by the heare of the head, and threw him vnto the ground, and then ſet his feet on him, yea, he trode and ſpurned him with his feet, ſaying: Here yee shalbe tormented, yee accurſed diuels, the poore man yelling and houling, and turning his face toward the ground. And S. Hilarion ſaid vnto God: Ah my Lord, deliuer this wretch, vnlooſe this man that is bound, it is as eaſi for thee to vanquish and ouer come many, as one.

In this ſpace were heard to come out of the mouth of his wretch ſundry and diuers voices, like a confuſed shout or noiſe of people, but laſtly, he was made hole and ſound, & within a few daies after, he came vnto the monaſtery with his wife and children, and brought preſents vnto the man of God, who ſaid vnto him, haſt not thou read, what befel vnto Giezi, and vnto Simon Magus, the one ſold the grace and guift of the holy ghoſt, and the other deſired to buy it, and both of them were punished ſeuerely for their ſinne. If thou knoweſt ſo much, retorne vnto thy houſe with thy guifts, for I wil not take them. Orion wept and ſaid: father receaue them, and giue them vnto the poore.

S. Hilarion replied: Thou maiſt doe that better then I, for thou dwelleſt in the city, and knoweſt them that be needy: I haue forſaken al mine owne goods: vnto what end should I take care or charge of other mens? I know, that vnto many, the name of a poore man is an occaſion of auarice, there is none, that giueth better vnto the poore then he that reſerueth nothing for himſelf. Orion was much diſcomforted at his words, and lay proſtrat on the ground before him. Wherefore the bleſſed Abbot ſaid vnto him. My ſonne, be not aggreiued or afflicted at it, for that which I doe for my ſelf, I doe alſo for thy good: If should receiue thy guifts, I should offend God, and the legion of deuils should returne into thee againe.

In the city of Gaza, there was a yong maid of good life, on whom a yong man was enammored. This man endeauouring by al meanes poſſible, to draw her to his wil, and nothing preuailing, went vnto Memphis and made his mind knowen vnto the enchanters and ſorceres of the temple of Eſculapius. They gaue him a plate of braſſe, wherin were grauen dredful figures, and bad him lay it vnder the tresshold of the damoſels dore, and to couer it with earth, and then to ſay certein words, which they taught him. Vpon this, the damoſel took

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such affection vnto him, and was so fond, that it was rather madnes then loue, for she called for him, with a loud voice, she scratched her face, rent her haire, and did other follish and rauing tricks.

The father of the damosel brought her to be holpen, vnto S. Hilarion, and the deuil who tormented here, howled and said: I haue been enforced to come hither, I was wel in Memphis. Alas how great be the torments, I endure? thou doest command me, to come forth, and to depart, and I am bound vnder the threshold of the dore, in a plate of brasse. I cannot depart from hence, vntil the yong man, who hath set me here, doe vnloose me. S. Hilarion said vnto him; Is thy force then such, that a plate of brasse doth keep thee in bondage? Tel me now, why art thou so bold as to enter into this handmaid of our Lord? The deuil answered: I came in, to preserue her virginity, Ah villaine, said the holy saint, wouldest thou, that art the enemy of chastity, preserue her virginity? Why didst not thou take possession of him, who sent thee hither. The deuil replied: why should I doe so, for he is a frend to the deuil my companion.

To conclude, S. Hilarion deliuered and set free the damosel, and would not haue the impediment the deuil named, to be taken away, to shew, that neither magick, nor enchantment, are of power to resist or withstand the wil of God. Then he reproued the damosel for some light and wanton behauiour, shee had vsed; for punishment whereof, God had permitted the deuil to torment her. S. Antony wrote some letters vnto this holy saint, and reioiced to haue answer from him againe. And if at any time there came any sick men to him from Siria, he said vnto them: Why doe you fetch such long iourneis hither to me, & haue my sonne Hilarion in your owne countrey?

There were now many Monasteries founded, and the holy man visited them at vsual times, & as he went to visite them one time in this manner, he came by the way vnto a territory called Elusian, and found them celebrating the feast of their Goddesse Venus, in her temple. When the people, (though they were Idolaters, went out to meet and receiue him) for they had been much obliged vnto him for doing good vnto many of thē) the holy saint enterteined them louingly, and wept for tendernes of hart, and looking stedfastly toward heauen, besought them rather to adore Iesus Christ, then those stockes and stones; and if they would doe so he promised, he would come and visite them oftentimes. These simple words void of retorike, were so forcible with that rude nation, that before he departed thence, he set downe a plot and forme, for the building of a Church, and they moued him to make the heathenish Priest, which made sacrifice vnto the goddesse, a Christian, which thing they obteined.

The holy saint visiting the monasteries builded by his disciples, came vnto one, (whose gouernour was a couetous man) at the importunity of them, that went in his company. Now hard by the monastery there was a vineiard, & they perceaued that with in it there were many watchemen, to keep out those that came with the holie man from entring the same, lest they should meddle with the grapes, that were ripe, hauing slings, with which they threw stones against his cōpany. S. Hilarion smiling therat, went vnto another monastery of a good man, who besough, yea importunated him to eate a few grapes, to refresh, himself being faint with his long iourney. The holie old man said: *Accursed is the*

*man, that seeketh the refreshing of his body before that of his soule: Let vs first make our prayers, and pay our det, we owe vnto God after that yee may goe vnto the vineiard.* When God was serued: S. Hilarion went vnto a high place, and blessed the vineiard, then he bad his flock to goe and feed therin. The number of them, that went, was litle lesse then. 3000. for so many he had in his company: This vineiard did vsually euery yeald 100. measures of wine, and 20. daies after the people had eaten the grapes, the vintage was made, and it yelded that year. 300. measures. But the couetous churle, who would not suffer any to enter within his vineiard, had much lesse, then he vsed to haue, and that litle, which he had, became sower, and then he repented (but to late) that he had been so churlish & discourteous toward the holy saint. This blessed old man had a guift of God, by the smel of bodies, of garments, and things, which any man touched, to know the vices they had, and to what euil spirit they were subiect; and with what vertues they were adorned.

Being now fully. 63. years olde, and seeing the multitude of religious men, that were vnder his obedience, and the great concourse of people, that came to him daily, to haue remedy of their afflictions, he was much discontent there at and lamented for the same: His religious men asking him the cause, he answered them: It seemeth to me, being esteemed holy by men, that God hath rewarded me in this life, for the smal seruice, I haue done vnto him. It seemeth to me also, that I retorne vnto the world, since vnder the colour of susteining and mainteining the religious men, there are presented vnto me many occasions of sinne. His disciples hearing these words did watch him diligently, especially Isichius (for the great loue and affection he bore vnto him,) fearing he would steale away from thence.

On a time a venerable matrone came to visit him, with intention to goe further, and visite S. Antony also. He vnderstanding her intention, wept and said vnto her; I was also of that mind, if the gouernement of his monastery had not staid and with-held me, but now it is to late, for two dayes since, the world is depriued of that worthy father: This matrone credited his words, and went no further, and within a few daies after came vnto their eares, the newes of Saint Antonies death.

It were a wonderful thing to consider the graces and guifts of this saint, his miracles, his abstinence, and his profound humility. S. Ierome saith of him: I am amazed and astonied, to consider the great enmity Hilarion had with worldly pompe and glory, and with the estimation of men. This blessed old man was visited by Priests, by Religious men, by clerks, by al manner of people, & he to fly from honour, which was done vnto him by euery one, determined to depart and trauel into some other country. When this was knowen, he was beset and enuironed with more, then 10000. persons, who besought him not to leaue thé, but he striking the earth with his walking staffe, said; I cannot abide that my God should be accounted a deceiuer or a lyer. I cannot endure to see the Churchs demolished, the Altars troden vnder feet, and my children slaine with the sword. By these words he said: many gathered, that God reuealed vnto him, some great euil & persecution that should ensew vnto his brethren, as it came to passe after, in the time of Iulian the Apostata.

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To conclude, the bleſſed man would not ſtay with them any longer: and told the people, he would neuer eate bit of ſuſtenance, if they did not permit him to goe quietly; and they hindring him, he would not eate any thing for ſeauen daies togeather. They ſeeing his reſolution to be ſuch, permitted him to depart in peace, although it was much againſt their willes, and becauſe the good old man was ſo feeble that he could not trauel on foot, he rode, & chooſe for to keep him company. 40. monks whom he iudged to be moſt abſtinent, and moſt prepared to abide trauel and paine.

Paſſing with them through many countreis, he at the laſt arriued at the Cel of S. Antony. There he talked with the diſciples left by that bleſſed man, & conforted them being ſadde for the death of their maſter. He recreated himſelf a while with them, in viſiting diuers places which they showed vnto him. In this place (ſaid they) S. Antony vſed to pray: here he exerciſed himſelf in digging the earth: Theſe trees were planted with his hands: here he made the fountein hand ſome for their vſe, with his owne hands. Then they shewed him his Cel, the length wherof was fit to receaue a man, lying out in length. They alſo reherſed vnto him ſome of his miracles. S. Hilarion demanded of two of thoſe monks for the place of S. Antony his burial, they only knowing it. It is not knowen, if they did shew it vnto him or no, becauſe S. Antony had commanded them, and bound them by othe, not to diſcloſe it vnto any; and he did it, leſt any man should honour, or reuerence his body.

After the death of S. Antony, for three years ſpace, it had not rained in al that prouince, wherefore the common people ſaid it was, becauſe the elements lamented for the death of that bleſſed man. They beſought S. Hilarion to pray for them, which he did, and then it rayned. Wherfore he was for that benefit highly eſteemed among the people of that country, they ſaying: that God had ſent him vnto them, in the ſteed of S. Antony.

He departed from thence, and went to viſit two holy Bishops Dracontius, and Philo; who were banished from their Churchs, by the Emperour Conſtantius, for that they would not follow the hereſi of Arrius. Theſe holy Bishops were comforted much to ſee S. Hilarion, who departed from them and went to Alexandria, and was lodged by certain religious men, neere vnto the city. When night came, he ſadled his litle beaſt, meaning to depart, and when they asked of him, why he would goe away thus ſodenly, he anſwered: leſt my ſtay be the cauſe of ſome great trouble.

On the next day it proued euen ſo as he had ſaid: for thither came officers of the Emperour Iulian the Apoſtata, guided by ſome of the citizens of Gaza to apprehend him, by order from that tyrant; but when they found him not, they wondred, ſaying; now we find it true, that hath been ſaid vnto vs of this man, viz: that he is a coniurer and a ſorcerer, knowing things to come. Behold: how he is eſcaped out of our hands?

The B. Abbot went like a pilgrime in diuers countreis, but he was eaſily knowen, where ſoeuer he came, for men poſſeſſed with the deuil diſcouered him. He knew that Iulian the renegat had made a ſearch for him and his diſciple Iſichius, with an intention to put them to death, if he had taken them. In which, becauſe he miſſed, he ſet their monaſtery on fire, and perſecuted the

monks with extreme rigour. But within a while after, the wicked Emperour being dead, and also Iouinian who liued a very short time, Valentinian succeded in the Empire.

S. Hilarion was entreated to returne, and gather his monks together, and to reedify his monastery which he would not doe, but rather he took sea, to goe and dwel in some Islands vnhabited, that the sea might keep that secret, which the land did diuulge and publish: but he could not be hid, for the people came likewise vnto him in that place also.

So he departed from that Island, and passed into Africk, and from thence into Cicile, where he made his stay vpon a cragey mountein. In the day he made a bundle of wood, and laid it on the back of one of his disciples, to cary vnto the next towne to be sold and with the mony arising therof, they bought bread, with the which, those few, that were with him, liued and sustenied their liues. He could not liue vnknowne in that place neither, for a mā possessed with an euil spirit, in Rome, cried out and said: Hilarion the seruant of God is in Cicile. So that many diseased people came thither to recouer their health by his meanes.

Because he perceiued himself honoured in that place also, he departed, and went into Dalmatia, where was a dragon that destroied al the countrey, deuoured the oxen and other beasts, and killed the husband men, & the shepherdes. The blessed, man hauing compassion on the people, caused a great stack and pile of wood to be made, and when he had praied: he commanded the dragon to goe vpon the stack of wood, and when he was on it, he bad the people set fire ther vnto, and thus the dreadful dragon was brent and consumed with fire, in the sight of al the people.

Then he determined to depart from that place also, for which cause, he was embarked, and being on the sea he was assailed by pirats. His disciples with the others, that were in the shipe doubted they should be slaine, but the good man reprooued them for distrusting in God. And then standing on the deck, he praied, and stretching out his hand against the pirats, said: *Come no further this way*: O straunge and wonderful thing: at the saying of these words, they turned aside, and returned back euen as swiftly, as though a strong gale of wind had caried them away.

The sea was also obedient vnto him: for at such time, as he was at Ragusium, the sea swelled and rose out of measure, and so much, that the people of the country feared al of them should be ouer-flowne and drowned. The blessed old man took land, made the signe of the Crosse in the sand, and help vs his armes against the storme and the sea was asswaged, and ceased incontinent, to the great admiration of al the country, who kept this deed in memory, and the fathers vsed to tel the same vnto their children.

Another time as he sailed, and not hauing any thing to pay for the fraight, he would haue giuen vnto the owner of the bark, a book, in the which he had written the foure Ghospels, with his owne hand, which he alwais carried about him: but because he had cured before time the sonne of the master of the bark, he would not receiue the book of him, but he gaue him his fare, & rendered vnto him infinit thanks for his former benefit.

Finally,

Finally, this bleſſed old man remaining in Cypres, and hauing ſent Iſichius his diſciple, to viſit the ashes and ruines of his deſtroyed monaſtery, & to ſalute the monks remaining in that Prouince, ſtaid in the city of Papho, vnto which place many ſick men, and men poſſeſſed came out of al parts of the Iſland, and the holy ſaint by praier healed them.

Iſichius being returned from Siria, the reuerend father conferred with him of his departure from thence, which he did not vpon inconſtancy, but only to fly from credid and honour, which was beſtowed vpon him in that place: So hauing found out a place not far diſtāt from the city which ſtood out of the way, and was vnhabitable for the craggines, knowing that the going vp vnto it was very difficult, for they muſt goe vp creeping with their hands, and that at the top therof was a pleſante and delightful place, furniſhed with many trees and cleare fountains, and that (as the fame went) many euil ſpirits hanted, and vſed in that place, and therefore none was ſo hardy, as to dwel there: the holy man reſolued to make the ſame his habitation. There were ſome, that came to viſite him, yea many diſeaſed perſons: and among others, one ſick of the palſy, who was the owner of the place. Great were the conflicts and encounters the ſeruāt of God endured in that place by the deuils, who did inceſſantly diſquiet him; becauſe he was come to thruſt them out of their long continewed habitation. The bleſſed man took thereat great conſolation, for that he had there ſome enemy with whom to contend and ſtriue.

S. Hilarion being now come to the age of 80. years (Iſichius his diſciple being abſent) fel ſick: and perceuing that the hower of his death drew neer, he wrote a chedule, or note of his hand, in which he left by his teſtament Iſichius his diſciple, to inherite al his treaſures: the book of the Ghoſpels written with his owne hand, his long religious weed, the ſackloth or hood, with which it was couered. When it was knowne in the country, that the holy ſaint was ſick, ſome came to viſite him, and he charged them deeply, that aſſoone as he was dead, they ſhould bury him in the ſame place where he dwelt, and that they ſhould not keep him aboue ground the moment of an hower.

When the pāgues of death came, al things failing but his ſences, which were perfect, looking with his eyes open, he ſpake to his ſoule, & ſaid: Depart forth now, depart, feare not: thou haſt ſerued Chriſt 70. yeares, and doeſt thou now feare death? In ſpeaking theſe words, he ended his life. His body was buried incōtinently, as he had apointed, ſo that his death and burial was reported in the city both at one time. His diſciple Iſichius being certified or his death, returned into Cypres, and faining that he deſired to dwel in the ſame place, where his maſter did dwel, and was buried; after ten wonths paſſed, he ſtole away the bleſſed body of his maſter, vēturing his life for the ſame (for if the Cypriots had knowne it, he had been ſlaine by them) and caried it into Siria, and buried it in his ancient monaſtery, an infinite company reſorting thither to ſee it.

The bleſſed body was found hole, perfect, and entier, and ſo were al his cloths & garments, euen as he and they were, when he was aliue, caſting a very ſweet & pleaſant ſmel. S. Ierome ſaith, that vntil his time there had been variance and controuerſy, for the Syrians ſay, they haue his body, as they haue indeed, and the Cypriots ſay, they haue his ſpirit, but as wel in the one, as in the

other place, are ſeen many miracles, done by the interceſſion and merits of this glorious ſaint: but much more in the place of Cypres, for in that place the bleſſed father took great delight.

The death of S. Hilarion the Abbot was on the 21. of October, and on the ſame day, the Church celebrateth his feaſt. It was alſo in the yeare of our Lord 379. Valentinian being the Romain Emperour. Nicephorus Calliſtus wrote of this holy ſaint in the 11. book cap. 14.

## *The liues of S. Vrſula, and the eleuen thouſand Virgins. Octob. 21.*

*ON the ſelfe ſame day being the 21. of October our holy mother the Church doth celebrate the Martirdom of S. Vrſula and the 11000. Virgins her companions, in whoſe hiſtory ſome things are certaine, and other ſome doubtful. This is certaine, that S. Vrſula and al her holy companions were Virgins, and martyrs, and were 11000. in number. For although neither the Romaine Martyrologe nor the Collecte vſed in their feaſt doe affirme that they were 11000. yet becauſe venerable Bede and Adon in their Martirologies, and Molanus is the additions he made vnto the Martirologe of Vſuardus, and other authours, together with the tradition of the Church doe auerre it, we haue ſufficient authority to believe it. But that which is vncertaine, and doubtful is, the manner of their martirdom: the voyage which theſe Virgins made to Rome with ſo great a traine, and their returne from thence with Pope Siricius when he left his Popedom; and other ſuch things, which ſome write without either ground, authority, or any probability; contradicting the truth of Eccleſiaſtical Hiſtories, and reaſon it ſelfe. Wherefore leauing out that which commonly is reported of the manner of their meeting; and the end for which theſe 11000. were gathered together, and that they al died for the faith of Chriſt our Lord, and therby purchaſed vnto themſelues the crownes of Virgins and martirs; I wil relate here what Cardinal Baronius and William Lindanus Biſhop of Rurimund men of rare learning, haue iudged moſt probable and ſecure, taking it out of a very ancient book of the Vatican libraty of Rome, which treateth of Brittany, whoſe authour is Gaufridus Biſhop of Aſſaffe in the Kingdom of England, and is after this manner.*

MAcian ſonne vnto Valentinian the elder being Emperour, a certaine captaine of his called Maximus, a very ſtout and valiant man, natural of the Iſland of Britany (which now is called England) rebelled againſt him, and was proclaimed Emperour; and by the fauour of the ſouldiers, and of other Engliſh men his friends, and acquaintance, entered into France, & poſſeſſed himſelf of it al, but eſpecially of one Prouince which then was called Armorica, and is that which now we cal litle Brittany; becauſe the Britons and Engliſhmen did conquere and raze it, and with great rage and fury putting to ſword al the naturals therof, left it vninhabited as a wildernes. Maximus thought it neceſſary to people that Prouince againe, becauſe it lay fit for him, therin to conſerue & tranſport his Engliſh ſouldiers: and for that purpoſe he deuided the fertil fields and lands of the leſſer Britany amongſt his ſouldiers, which came to him out of England, to the end they might til and husband & mannure them, and reape the fruit therof. But becauſe his ſouldiers might marry and haue ſucceſſion,

and

and ſeetle themſelues in that prouince, where there were noe women, for that they were alſo put to the ſword; he determined to ſend vnto the Ilands of Britany, which comprehend England, Scotland, and Ireland, for a great number of virgins, which being brought vnto the new and leſſe Britanie might marrie with thoſe ſouldiers, who were for the greateſt part naturals of their owne countrie. The chiefe commander of al that army was called Conanus, a man of great birth, & of greateſt eſtimation of al the English nation: whom Maximus had made his lieuetenant generalle, and Warden of al the ports of that coaſte. Conanus deſired to marrie with the daughter of Deonocius King of Cornwal, called Vrſula, a moſt noble & vertuous lady; in whom did shine al the guifts of chaſtitie, beautie, and grace, which might be deſired in a woman. Throughout al the prouinces of Britanie there were culleth furth 11000. virgins, as wel for the intent aboue mentioned, as alſo that they might accompany Vrſula, who was to be their leader and lady. Some of theſe virgins went of their owne accord, and others by conſtraint, but ſeing that the command of Maximus then Emperour, or rather tyrant, was ſo peremptory, that no excuſe could be admitted, they embarked themſelues in thoſe shippes, which were prepared for their paſſage vnto the new Prouince of Britany.

It pleaſed our Lord, that theſe ships, lanchinge out of the heauen, met with a quite contrary wind, which in ſtead of carrying that bleſſed and holy company towards Britany, it furiouſly carried them quite contrary: and paſſing by the Ilands of Zeland & Holland, droue them into the mouth of the riuer of Rhene, a riuer of great capacity, depth and bredth, and carried them ſo highe as the water did ebb and flow. At that time which this hapned, Gratian the Emperour vnderſtanding what Maximus had done in England, and France, and that he carried himſelf as Lord and Emperour, not as his Captaine and officer; for to repreſſe and chaſtize him, he entertained into his ſeruice the Picts & Hunnes, a fearce, cruel and barbarous people, who had conquered the Goths, and done wonderous things by their force of armes. Theſe being gathered together vnder the commande of Melga, Captaine of the Picts, and Gaunus general of the Huns, began to moleſt the ſeas, and to ly coaſtinge about after the manner of pirats, robbing and ſpoilling al that fel into their hands, with intent to paſſe ouer into England, to expulſe Maximus the tirant, and to ſerue Gratian the Emperour, who for that purpoſe had entertained them. Theſe barbarous people were at that preſent where theſe bleſſed Virgins arriued, and perceauing that the ships, which brought the Virgins, belonged to their enemies, & to Maximus in particular, againſt whom they had vndertaken that voyage, they encountred with them, & ſeing that they were loaden with Virgins (being as diſhoneſt and laſciuious, as they were cruel and furious) they entended to rauish thē. But thoſe holy Virgins (Vrſula their leader encouraging & exhorting thē) determined rather to looſe their liues, then their chaſtity: & heer vpon, as wel indeeds as in words shewing their valour and conſtancy, and that they were prepared rather to ſuffer what tormēts ſoeuer then to offend God, thoſe barbarous people, conuerting their loue into fury, and deteſtation of the Chriſtian faith, fel vpon them like wolues vpon a flock of lambs, and put them al to the ſword; becauſe they would remaine there no lōger, but paſſe ouer ſpeedily into

England

England which they thought had been vninhabited, becauſe Maximus had drawne ſo many ſoldiers from thence. Of al that holy and virginal company, onely one called Cordula remained aliue, who through feare hid her ſelfe at the time of that ſlaughter, but ſeeing what had paſſed, and that al the reſt of her companions were martirized, being encouraged by the motion of our Lord, who had choſen them al for himſelfe, the next day following she diſcouered her ſelfe, and was alſo martirized, as the Roman martirologe recounterh.

The principal of theſe virgins which there shed their bloud for the faith of Chriſt and their virginity, were (according to Ado) S. Vrſula guide and chiefe leader of al the reſt, & Sentia, Gregoria, Pinnoſa, Mardia, Saula, Britula, Saturnina, Saturnia, Rabacia, Palladia, Clementia, and Grata. On that day, in which they ſuffered, Chriſt their ſweet and beloued ſpouſe triumphed in theſe holy virgins ouer infidelity and carnality, ouer ſinne, and hel, and declared of what greater force the vertue of a Chriſtian is in ſuffering death, then the cruelty of the diuel and his miniſters in inflicting it: for that his ſouldiers by their fal ariſe, by their death ouercome, and thereby receaue a crowne of eternal glory. The bodies of theſe holy virgins were gathered together by the Chriſtians with great deuotion, and carried to the city of Collen, which is ſeated vpon the ſame riuer of Rhene, where was erected a famous monaſtery of Nuns; and euen vntil this day many heads of theſe holy virgins are to be ſeen, and are reuerenced with ſingular deuotion, although they be diſtributed into many parts of Chriſtendome.

Some are of opinion that the place in which the holy bodies of theſe virgins now remaine, is the very ſame in which they were martired, becauſe the earth on which that Church is built wil not retaine any dead body, although it be of a child newly baptized, but by night it caſteth it forth, as Lindanus Biſhop of Ruremund recounteth: giuing this as a token that God wil not haue any other body to be buried, where the bodies of theſe ſo many Virgins, and martirs his ſpouſe lie, who there shed their pureſt blood for the confeſſion of his faith, and defence of their chaſtity. It is recounted alſo that S. Vrſula and her holy companions fauour and aſiſt them at the hower of their death, who in their life time haue been deuoted vnto them. The martirdom of theſe Virgins was according to Baronius in the yeare of our Lord 383. Gratian and Valentinian and Theodoſius the elder ruling the Empire, whome Gratian had made his compartener in the Empire, ſeeing himſelf to be ſtraightened on euery ſide by the warres of ſo many barbarous people, and ſtanding in need of the aſſiſtance of ſo valourous a Captaine. It was alſo vpon the 21. of October, vpon which day the holy Church celebrateth their feaſt. Of theſe 11000. (beſides thoſe authours we haue already rehearſed) haue written Wandalbertus, who florished in the yeare of our Lord 850. Sigibertus Monke of the Monaſtery called Gemblacum who liued almoſt 500. yeares ſince, Rogerius Ciſtercienſis, Richardus Præmonſtratenſis, Claudius de Rota; Bonfinius in his Hiſtory of the affaires of Hungarie, Petrus de Natalibus, Polidore Virgil in his Hiſtory of England, and aboue al the reſt more copiouſely Laurentius Surius in his fift tome of the liues of Saints.

## The life of SS. Chrisantus and Daria Martirs. Octob 25.

SAINT Chrisantus was borne in the citty of Alexandria: he was sonne to an honourable Person, of the order of Senatours, called Polemius: who together with his sonne, and the rest of his family, came to dwel at Rome, where he was most graciously, and friendly wel comed, and honourably aduanced by Numerianus the Emperour. Being once setled a Rome, the greatest care of Polemius was, to haue his sonne Chrisantus, that was of a quick and piercing wit, and great capacity, trained vp in learning. As Chrisantus was turning ouer many books, & seeking out such as were most for his purpose, it happened, by especial prouidence of God, that he met with one, wherein were written al the foure Ghospels. He did peruse them attentiuely; and read them from the beginning to the end: he plainely perceaued the steppes of darknesse, and shade or death, wherein he had walked; and that our soules had no other light, sauing only Christ Iesus. And being desirous to haue the riches, hidden in that book, more disclosed vnto him; and vnderstanding, how a famous learke in holy writ, named Carpophorus, lay secret in a caue, for feare of the persecution; he went vnto him, and with teares besought him, to instruct him in the faith and Ghospel of Christ. Carpophorus did willingly accomplish his desire: he instructed him first; and then Baptized, and lastly so confirmed, and strengthned him in our faith, that, seauen dayes after, he openly auouched and taught in Rome, that Iesus Christ was the only true God. Polemius came to haue notice hereof: and, partly for zeale of his blind religion, partly for feare of the cruel lawes, and punishments established against the Christians, he was greatly enraged with his sonnes proceedings, whom he therefore committed to a darke and close prison, assigning him his meat with a scant and very hard allowance. But finding this punishment was to litle purpose, and wrought no other effect in Chrisantus but only to strengthen him in his faith, he took another course of kind vsage, and gentleneſſe, and pamperinge, seeking by the meanes of certaine bond women of his owne, yong, beautiful, and gallantly attired to peruert him, and allure him to naughtineſſe, that leesing his chastity, he might the more easily loose his faith. They brought him out of prison: they apparailed him richely, they lodged him in a goodly chamber, most costly furnished and hanged: the women came in, to performe their lewd and wicked intent: but Chrisantus, fearing his frailty and feeblenes, lifted vp his eies to heauen crauing help and succour of our Lord. And he did afoard it him so aboundantly, that, as Simeon Metaphrastes writeth, a heauy sleep and drousineſſe so deepely possessed those women, that none could awoke them, except they were caried out of the chamber: and by this meanes God preserued his seruant from so great a danger.

Polemius did iudge it more cõuenient for his purpose, to seeke out some faire yong gentle woman, wise, louely, discreet and gracious, and matche her with his sonne and make her his heire to the end, that she, as his lawful wife, might work his mind, & make it more pliant, which the others, being seruants, could

not bring to paſſe. Amongſt the virgins of Minerua, they found out one called Daria, endued with al the rare guifts and qualities that might be deſired & wiſhed in a woman. They acquainted her with al their deſignes and purpoſes, yet hardly could they perſwade her to marry Chriſantus, and vndergoe that taske of healing him from that, which they called madneſſe. Notwithſtanding at length the teares of old Polemius, and a ſtrong imagination that heerein she did her Gods great good ſeruice, did make her relent, and win her to doe it. She apparailed her ſelfe moſt gorgeouſly: she came into the place where the yong man was, with a comely behauiour, yet ſome what ſtreigning it to a light wantoneſſe, and heedleſſe demeanure: she aſſailed him with louely, and ſweet, but wel weighed reaſons, and gentle termes, endeuoring to perſwade him, to forſake and abandon that faith of Chriſt, and marry with her. But our Sauiour was on Chriſantus his ſide, to ſtay him from ſliding into ſinne: he gaue his words ſuch a heauenly grace, and printed in his mind ſuch forcible reaſons, that with them he conquered Daria, and made her fal into the ſelfe ſame ſnare wherein she laboured to entrappe Chriſantus. For moued by his reaſons, and powerfully drawen by the grace of God, she reſolued to be a Chriſtian. They accorded to keep their virginity vnſpotted, and yet giue it out, and ſo poſſeſſe others with a conceite, that they were married: by which meanes Chriſantus was freed out of priſon, and from the keepers his father had placed about him: Daria was baptized, and both of them did liue together, as brother and ſiſter, keeping their purity vndefiled.

Now as it is the property of goodneſſe, freely to impart it ſelfe to others, and of vertuous people to deſire and endeuour that others be partakers of that precious iewel which themſelues enioy, each of them counſailed al ſuch perſons, with whom they conuerſed, to receaue the faith of Chriſt our Sauiour, and leade a chaſte and vertuous life: and many were perſuaded to embraſſe ſuch good counſaile: the women by Daria, the men by Chriſantus. This was ſpeedily knowen ouer al Rome; and notice thereof came to Celerinus prefect of the citty; who forthwith commanded them to be apprehended, and brought before Claudius the Tribune; appointing him to heare and examine their cauſe, and, finding them guilty, to punish them. The Tribune commanded Chriſantus should be led to the temple of Iupiter, where, becauſe he refuſed to adore the Idol, he cauſed him to be moſt cruelly beaten. The executioners performed the Tribunes command, who ſo litle remorſe and compaſſion, that his bones and bowels might be ſeen through his wounds. They caried him back againe to priſon; caſt him into a loath ſome darck dungeon, loaded him with gyues and fetters, and caſt vpon the ground many filty and ſtrinking things. But in the ſight of the cruel officers, his yrongs were turned into duſt: and inſteed of the ſtinking noy ſome ſmel, there was a moſt ſweet and fragant ſent. Then a Buls hide was flaied and taken off, and Chriſantus naked, was put thereinto, wherein he remained a whole day, expoſed to the ſcorching beames of the Sunne (though he receaued thereby no harme at al.) They caſt him once againe into priſon, loden with yrons, which were ſtreight wayes cõſumed & turned to pouder, and many lights appeared, which made the dark dungeon bright like noone day. They tied him vnto a poſt, meaning

ning to beate him with rodds of yron: which when the officers took vp in their hands, they became very ſoft, & no man could ſtrik with them any one ſtroak to any purpoſe. At length the Tribune Claudius conuinced that ſo great wonders as theſe, were no done by art Magick, but by the hand and power of God, the beames of whoſe grace did now beginne to enlighten his hart, falling downe at the feet of S. Chriſantus, and craving pardon for the harme which he had done him, he deſired him to pray to the God he adored, and by whom he was aſſiſted in ſo many & ſo cruel torments, to graunt him pardon for his ſinnes, and knowledge of himſelf. The like did al his ſouldioures: whom the martir embraced moſt louingly: & there were baptized al at one time Claudius with Iaſon and Maurus his ſonnes, and Hilaria his wife, al his whole family, and the ſouldioures of his charge with many other people.

The Emperour Numerian aſſoone as he came to the knowledge of ſo great an alteration, commanded that al should be put to death. Claudius was caſt into the riuer Tiber, with a great ſtone about his necke, and drowned: the reſt were beheaded. Hilaria ſome daies after, being at her prayers in a caue, where bodies of the martirs were buried, was taken by the painims: and as they were about to carry her before the Emperour, she craued ſome reſpit to make her prayer; wherein she requeſted almighty God, to take her into the company of her huſband, and ſonnes. His Maieſty vouchſafed to heare her praier, and she rendered her ſoule into his hands, and her body remained with the other holy ſaincts.

The Emperour gaue order that Chriſantus should be brought to a priſon called Tullianum, and Daria to the common ſtewes amongſt naughty women: where, by the preſence of that holy virgin, ſo ignominious and reproacheful a place was turned with her praiers into a chappel. For God did ſend in her defence a lyon, who ſlipping off his chaines, and breaking looſe out of his den, laied himſelf at the feet of Daria, with ſignes and tokens that he would defend her. Not long after came in a bold impudent youth, with intention to deflour the B. Virgin. But the lion encountred him, caſt him to the ground, held him downe with his pawes, and looked vpon her, as one demanding, how he should vſe that wretched yong man. She commanded that he should doe him no harme; and taking occaſion from the lions obedience towards God, she ſpake vnto the man, and redured him to the faith of Chriſt. He ſeeing in what peril of his life he had bin, and how once he was rather dead then aliue, and ſeeing himſelf againe free from al danger by the commandement of the holy virgin, went preaching a loud through al Rome, There was no other God, but Ieſus Chriſt, whom the Chriſtians adored. The keepers of the lion came to haue him back: but he fel vpon them, and caſt them to the ground, and ſtaid expecting the wil and pleaſure of the ſaint: she by ſo good an occaſion, did likewiſe acquaint them with the power and ſtrength of the faith of Chriſt; and they were conuerted thereunto, and became the publishers and preachers of the glory and Maieſty of our Lord.

Celerinus the Prefecte, informed of al this, cauſed a fier to be kindled about the lodging, to burne and conſume the virgin and the lion together: but by the wil of almighty God, to whoſe power nothing is impoſſible, in whoſe ſight his martirs are renowned and glorious, the lion hauing receaued the Virgins

bleſſing, bowing downe his head, went through the flame without burning, and through the whole city without doing or receauing any hurt or damage. After al this, Chriſantus was put vpon a torment called Armentarium: but the poſt brak in ſunder, hiſbands were vnlooſed, and the torches which were lighted, to burne him on the ſides, were quenched. Thoſe alſo, which would haue tormented Daria, had the ſinewes of their hands contracted, with ſuch exceſſiue paine that they were conſtrained to let her alone Finally they led them out of the cittie, into the way called Salaria; where hauing digged a great or pit, both the Saincts were put aliue into the ſame, and then couered and ouerwhelmed with earth and ſtones, and after this manner, iointly martired and buried.

Many Chriſtians had gathered themſelues once together in a caue, to celebrate the feaſt of theſe holy martyrs. Numerianus the Emperour, vnderſtanding this, ſent a companie of ſouldiours, commanding them to ſtop vp the mouth of the caue, and let not one eſcape with life. There was amongſt them a Prieſt, whoſe name was Diodorus: he ſaid Maſſe, and gaue them al the B. Sacrament, encouraging them to ſuffer that death with ioy, and conſtancy, for the loue of Chriſt: they did according as he did exhorte them, and ended their liues glorioufly in that place.

The Church doth celebrate the feaſt of SS. Chriſantus and Daria the 15. of October: and their death was in the yeare of our Lord God 284. in the raigne of Numerianus Emperour. The martyrdom of theſe Saints was written by Verinus and Armenius, Prieſts of ſaint Steuen Pope and martyr: Metaphraſtes enlarged it ſomewhat more. S. Damaſus made certain eloquent verſes in praiſe of theſe Saintes, and ſet them on their tombe. There is mention of them alſo in the Romaine Martirologe, and in that of Vſurdus: as alſo in the 5. tome of Surius; in Cardinal Baronius, and Gregorius Turonenſis.

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## *The life of S. Euariſtus Pope and Martyr. Octob. 26.*

*OVR Sauiour ſaith in S. Matthew: that* none can gather grapes of thornes, nor figs of thiſtles. *This commeth to paſſe; becauſe a mans power is bounded and limited; but the power of God is infinite, without bounds or meaſure: he can therefore, if he pleaſe, gather figs of thiſtles, and grapes of thornes, as it appeareth, he did by S. Euariſtus Pope; who was made aſweet and delicious fruite, being in his life holy, and in his death, a martyr. God gathered this grape from a thorne, viz. from a Iew that was his father. The life of this holy Saint collected by Damaſus, and out of an epiſtle Decretal of the ſame Euariſtus, and out of other Authours, was this.*

EVariſtus was ſonne to a Iew called Iudas, and was borne in Bethlehem; & when the holy Pope Anacletus was dead, he was choſen to ſucceed in his place. He was a very learned and holy man; and the firſt, that diuided the

parishes

parishes of Rome into sundry titles, among sundry Priests, which were afterward called Cardinals. The same Euaristus ordained that seuen deacons should accompany the Bishop, whersoeuer he went, & should stād by his side, whensoeuer he preached, to the end his ministery should be honoured, his doctrine witnessed, and also that he might shew some kind of authority, & be defended if any Gentil made shew of violence against him. He also prouided, that matrimony should be publikly solemnized, and not in secret: & that the spouses should goe vnto the Church, to haue the nuptial benediction: though, as Tertullian saith, that espousals and marriage were made in the Church, euen from the time of the Apostles.

Moreouer, he commanded, that Bishops should not leaue or forsake their Churchs to goe vnto others, which thing is agreable with the condition of maried folks, who may not abandon their owne wiues, for other women. He also ordained that the accusations of the people should not be receaued against their owne Bishop, if they had not notice before, or els some pregnant suspition of fault in him.

It is not knowen, how S. Euaristus died, but that the Catholik Church hath and doth account him in the nomber of the Popes which were martirs. In such sort, that hauing holden the Papacy 9. years 10. months and 2. daies, and hauing giuen holy order three times in the month of December, and, and at them ordered 5. Bishops 6. Priests, and 2. deacons, he exchanged this temporal life for the eternal, (and was buried in the Vatican, neer vnto the sepulcher of S. Peter, chief of the Apostles) on the 26. day of October, and on that day the Church doth celebrate his feast. The death of this holy Saint was in the yeare of our Lord 120. in the time of the Emperour Traian.

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## *The life of SS. Symon and Iude Apostles. Octob 28.*

*HOly writh in the first book of Machabees speaketh of Mattathias, who hauing done noble acts in the defence of the people of Israel, and finding himself now tired, old, and neer his death, called to him his sonnes, kinsfolkes and freinds, and the chief of them that had serued vnder his standart. When they were al come, he made vnto them a large speech, exhorting them earnestly to perseuer in the seruice of God, and in his holy faith: for that he was able to deliuer them, though al the world were against them, as he had done in former times, when their trust in him. He to this purpose, recounted vnto them the examples of Abraham, Phynees, Dauid, Daniel, and his three frinds. After this, he concluded his speech with these words: Behold, Symeon you brother is a man of wisedom, giue eare to him, as to your father. Iudas Machabeus also is valiand, and vnagious, euen from his childhode, let him be the captein of our boast.*

*This history agreeth much for the B. Apostles Symon and Iude: for that Mattathias is the figure of Iesus Christ our Lord, who hath done worthy acts in the world, for the defence of al Christians, which haue serued vnder his banner, and speaketh thus to them: Behold you Christians, Symon my Apostle is your brother, and a man of wisdom, listen to him, and stirre*

*him as you father, and imitate him in holy and vertuous life. Iudas also, his companion in martirdom, is valiant, euen from his youth, let him be your captein in the battle, take him for your Aduocate, and commend your selues to him, for that wil help you much to obtein the victory. The liues of these two Apostles, taken out of that which is written of them in the holy Scriptures, and out of diuers Authours, was in this manner.*

SAint Symon and S. Iude were the sonnes of Alpheus and Mary Cleophæ, and brethren to S. Iames the lesse, and Ioseph the iust. Symon was called Cananeus, for that he was borne in Cana of Galily, and S. Luke calleth him Zelotes in the Greek tonng, for that Cana by interpretation is zelous. He was thus surnamed, to be knowne from Saint Peter, who is also called Symon, as Iudas was surnamed Thaddeus, to distinguish him from Iudas Iscariot. It is not written, when or how they were called to the Apostleship, but there is mention made of them in the Ghospel, when the names of the twelue Apostles are reckned. As also when Iesus Christ in the sermon of the supper, said: *He that loueth me, shal be loued of my Father, and I wil loue him, and manifest my selfe to him.* Iudas answered him: *How is this to be done, that thou wilt manifest thy selfe to vs, and not to the world*: Christ spake of his death, and of his resurrection, after which they were to see him againe: for that he would manifest himself vnto them really and veritably in body and soule. When also his eternal father would truly come to inhabite by grace in him, who loueth him, and obserueth his law.

There is no other particular mention of S. Iude, nor of Saint Symon in the Ghospel, but that they were present in al places, and at al times, that the Ghospel saith; the Apostles were with Iesus. As at the banket in the desert, when Christ fed much people twise with a few loaues, and a few fishes. They were present at the raising of Lazarus, at the entring of our Lord into Ierusalem, when they sang Osanna. They were present at the supper, when our Lord washed their feet, communicated them, made them Priests, and consecrated them Bishops.

They fled also, when Iesus was taken in the garden, they saw him raysed to life, not as a spirite, but the same that he was, before he died. Our Lord talked and conuersed with them, as may be seen by the actions of Thomas, who touched the wounds of his hands and side: they saw him also ascend into heauen, they were also present at the comming of the Holy Ghost with the other Apostles; and when they receiued him, they receaued also his guifts, and especially that guift of toungs, with which they preached the Ghospel in diuers parts of the world.

Symon preached in Ægypt, and Thaddeus in Mesopotamia. They kept company in Persia, and preached therin together, as Saint Isidorus, Ado, and venerable Beda say. Assoone as they came into that country, al the Idols, which before gaue oracles, became dumb, and whereas Baradach captain to the King of Babylon (whom some Authours cal Xerxes) hauing then in hand a great enterprise, desired to be enformed of the succesle therof by oracle, and passed from one vnto another; at last one of them, bad him look for no answer,

anſwer, as long as Symon and Iude, Apoſtles of Chriſt were in the country.

Baradach cauſed them to be ſought out, and brought before him. He demanded who they were: from whence they came, and what they did in that ſame country. The Apoſtles anſwered, that they were Hebrews, and ſeruants of Ieſus Chriſt: and that they were come into that country for the good of al manner of perſons, in teaching them the true faith, which if they receaued, it should be the right meanes for the ſauing of their ſoules. Baradach ſaid to them: when I returne from the diſpatch of my affaires, I wil heare you willingly. The Apoſtles ſaid: It shalbe better for thee preſently to confeſſe him, by whoſe meanes, thou maiſt ouercome thine enemies, and reduce them to the obedience of thy King: Baradach ſaid: I thinke your God be more potent then ours, ſince that your comming hath put them to ſilence: but, tel me, what ſucceſſe shal the warre vnto which I goe, haue? The Apoſtles ſaid: To the end thou maiſt ſee, that thy Gods be not only impotent, but alſo liers, and deceuers, we wil giue them leaue to anſwer to thy demands, that they giuing an anſwer of thaſe, which they know, we may show that they be, and what they can doe.

The Gods anſwered by their miniſters (whom Baradach had cauſed to come thither) that the warre should be long, and that therin much ſlaughter should be on both ſides. When the Apoſtles heard their anſwer, they laughed: and Baradach ſaid to them: I heare theſe words to my griefe and ſorrow; and doe you laugh? The Apoſtles replied: feare not, for too morrow at three a clock, there shal come Embaſſadours from the Indian rebels vnto thee, who shal moſt humbly entreat thee for peace, and ſubmit themſelues wholly to thy mercy. When the miniſters of the Idols heard theſe words of the Apoſtles, thy ſcorned therat; and in a rage againſt them, ſaid to the captein: Theſe followes come fró the Indians thy enemies, that thou crediting their deceitful ſpeeches, maiſt not be prouided and furnished with defence; and then the Indians may come and giue thee ſome notable diſcomfiture. To this the Apoſtles replied, and ſaid to the captein: wo doe not bid thee to tarry a moneth, or longer, but one day only: if thou find vs to ly, punish vs, as thou pleaſe. Baradach anſwered: I think beſt to keep you and then alſo in priſon, vntil I ſee, which doth deceiue me and then I wil punish them that doe deſerue it.

On the next day, euen as the Apoſtles ſaid, the embaſſadours of the Indians came, with whom Baradach hauing concluded a peace, reſolued to punish ſeuerely thoſe falſe prophets, but the Apoſtles ſtaid him, ſaying: that they were not come into that country, to take away any mans life, but to giue it vnto many. Then the captein would haue giuen them many Iewels, but they would not take any. He had them vnto Babilon, where the King was, vnto whom he repeated what had befallen, betwen him and the Apoſtles, and commended them very much, & ſaid: they had the guift of prophecy, knew things to come, were humble and vertuous, and coueted no temporal gaine.

At that time, the King had in his company two Magitians or Inchanters, one was called Zaroes, the other Arphaxat, who were fled out of India where Saint Matthew preached, for that he had diſcouered their wickednes and deceits. Theſe malicious fellowes, ſeeing the Apoſtles to be of the colledge & company.

of

of S. Matthew their deadly foe, perſecuted them, ſaying of them much euil vnto the King: And with their inchantments, cauſed many ſerpents to appeare in the place, to terrify the Gentils, and to hurt the Apoſtles: but they by their word only commanded the ſerpents to wound the inchanters, but not to kil them. The ſerpents obeied and put them to great griefe and paine; and moreouer, haning loſt hereby their reputation and credit, they were enforced to depart from Babilon, and to goe vnto other cities.

They laboured what they could, to doe ſome miſchief vnto the Apoſtles; ſaying in euery place, where they paſſed, that they were enemies to their Gods, and would not haue them to be adored, and that they ſeperated wiues from their husbands vnder the colour of religion, and ſuch other things. And in the places where credit was giuen vnto them, they gaue the people warning, that if the Apoſtles came that way, they should put them to death, and neuer ſuffer them to ſpeake. The holy Apoſtles preached the faith, without empeachement or contradiction in Babilon, and conuerted many, for that they did many miracles, eſpecially in healing al ſickfolks from their infirmities what ſoeuer. They baptized the King, and al his family, and hauing inſtructed many in the faith, they ordered Prieſts, and deacons, and made Abdias Bishop, who had followed them from Ieruſalem, and had (as he ſaith) ſeen with his corporal eyes Ieſus Chriſt, in his mortal flesh.

It fel out at that time, (as the ſaid Abdias recounteth it, and ſaint Antonius of Florence repeateth) that a woman, daughter to a noble man of Babilon, was gotten with child, and the authour of that wickednes was not knowen. She being vpon the time of her deliuery, her father and mother vrged her, to tel the man, that had dishonoured her, that they might inflict vpon him ſome punishment, agreable to his deſert. Shee, to free her ſelfe from further reproache, for that he was of ſo baſe a condition and eſtate, that she was ashamed to tel who it was, laid the blame vpon a deacon of the Apoſtles, ſaying: that he committed that villany. The deacon was forthwith taken, and led before the King. The Apoſtles vnderſtanding therof, and knowing he was innocent, went to the court, and requeſted the King, that the parties, and the child that was newly borne, might be brought bofore him; and ſo it was done.

The Apoſtle asked, when the child was borne: and anſwered, that the ſame day; then they looked on the child, and ſaid vnto him: we command thee in the name of Ieſus Chriſt, to tel vs, if this deacon hath committed the offence, that thy mother chargeth him withal. The infant anſwered: This deacon is good and chaſt, and neuer in his life committed any carnal ſinne, and he is not my father, His enemies vrged the Apoſtles inſtantly, to aske of the child, who it was, that had committed the offence: they anſwered: It is lawful for vs to cleare the innocent, but it is not fit for, vs, to diſcloſe them that are faulty. And at this the whol company remained aſtonied and amazed.

The faith being wel planted in that place, they departed from Babilon, and went preaching through many Prouinces of that Kingdom, and at laſt they came to a very rich city called Suamir, in which place Zaroes and Arphaxat

Arphaxat the two Magitians told the ministers of the Idols, that the Apostles were in the citty. Wherfore many of them assembled, and took the Apostles, and emprisoned them, and led Simon to the temple of the Sonne, and Thadeus to the temple of the Moone, for to adore them: but at the prayers of the Apostles, the Idols and their statues fel in peeces, and to dust, and out of them went two deuils, in the sharpe of Negroes, with horrible roaring and houling. The paynims were moued therat with such indignation, that in a rage, and with infernal fury, they ranne vpon the Apostles, and cut them in peeces.

At that time, the heauens and sky was cleare and calme: and one a sodein, it was couered with black clouds, which powred downe a dreadful tempest, and withal fel many thunderblots, which beat downe to the ground the temples of the Idols neer vnto them, and slew many of the Paynims, among whom were the two Magitians, who bodies were afterwards found beaten to ashes. The King of Babylon, who was a Christian, was much grieued for the death of the Apostles, and sent men to fetch their bodies vnto Babylon, where he caused a Church to be builded vnto them, in which place they remained for a while. They were afterward caried to Rome, and laid in the Church of S. Peter. The martirdome of these holy saints, was on the 28. day of October, & on the same day, the Church celebrateth their feast. The Apostle Iudas Thaddeus wrot one epistle, which is numbred in the canonical scripture. God graunt we may be al written in the book of life. Amen. The martirdome of these two holy saints was, in the yeare of our Lord 64. in the time of Nero the Emperour, after the opinion of Onuphrius and Canisius.

# FESTA NOVEMBRIS.




Sancti omnes se primùm offerunt,
Resurgunt Mortui, sequitur Marcellus,
Martinus venit, deinde Catharina,
Et debitoribus metuendus Andreas.

# NOVEMBER.

## *The feast of al Saincts.* *Nouember* 1.

THE *sacred scripture in the Book of Hester recounteth : that King Assuerus, to shew the greatnes & maiesty of his Empire (in the third yeare of his raigne) made a most solemne feast, to the Lordes and Princes of his court, and to al other the subiects of his Kingdomes. This feast lasted many daies ; the tables were alwaies couered, and richly furnished, with most costly meat, and delicate wines ; and euery other thing was in great abundance. No man was forbidden ; but euery man might eate, when and of what it best pleased him. Yet that in which the greatnes & maiesty of the King was showed, was (as saith the text) that there was great store of wine, and that most excellent, and such was giuen to euery one as pleased him best.*

*When the King made this feast, Queen Vasti his wife made also another vnto her Ladies, and the damosels of the court ; in which likewise her magnificence and bounty was shewed, being serued also at her tables with sundry and different dishes, of most delicate viandes. This feast is a figure, and representation of that, which passeth in the triumphant, and militant Church.*

*The great King Assuerus representeth our Lord God : who to shew the glory and maiesty of his Empire (in the third yeare of his Kingdom) made a most solemne feast vnto the Princes and Lords of his court, and al other of his Kingdomes. These three yeares signifie the three estates, and ages of the world, to writ, of the law written, and of the law of grace.*

*That King Assuerus made this feast in the third yeare, signifieth : that in the third age and state of the world, to wit, in the time of the law of grace, our Lord God opened heauen ; for before, in the time of the law of nature, and law written, heauen was shut vp from men, and they could not enter thereinto ; but in the time of the law of grace, God opened his royal palace, and inuited al the great Lords of his court, to participate and enioy the rich treasors he had therein ; as the Apostles, Martyrs, Confessours, and Virgins doe : who sit continually at his celestial tables, and eate that which is most to their content. For the viands or meates being variable, to wit, the delights and contents in heauen being sundry, euery one taketh, and reacheth that, which sauoureth best vnto him. But aboue al the wine, for that it is most excellent, maketh the feast better, and sheweth the greatnes thereof. This wine signifieth the taste, and suauity of the Holy Ghost, which is bestowed, among them in great abundance,*

*and the bleſſed being (as it were) inebriated of God, are made partakers therof; and haue no mind nor thought of any thing that may bring diſcontent, or annoy: but al things cauſeth vnto them vnſpeakable ioy and delight. This is the feaſt which the King made. It is ſaid alſo, that the Queen made a feaſt to the Ladies, and damoſels of the court.*

*By the Queen is vnderſtood the Catholick Church, who maketh a feaſt vnto her women and domoſels, that is: the ſoules trauayling in her affaires. It is not altogether from the purpoſe, if it be ſaid: that they that be in the militant Church be called women, and they that be in the triumphant be called men; becauſe, as man is the more perfect creature then woman, ſo there is found more perfection in them that be in heauen, then in them that be on the earth, though they be al holy perſons, the reaſon is this, they which be in heauen cannot fal any more, but they that be holy on earth, may fal againe, and ſo doe many oftentimes. Before Queen Vaſty kept this feaſt, ſhe gaue vnto her damoſels to eate, ſometimes of one kind of meat, ſometimes of an other, yet moderately, and in meaſure; but on the feſtiual day, ſhe gaue them al kind of delicacies moſt freely. So alſo the Catholick Church maketh ready her table daily for al faithful belieuers, yet diuerſly, ſome dayes with one kind of meat, ſome dates with another. Sometimes ſhe maketh a feaſt, and giueth meat to al them that haue been good al the time of their liues, and this ſhe doth in celebrating the feaſt of S. Iohn Baptiſt. Another day ſhe dreſſeth a dinner for great ſinners, preſenting vnto them a Mathew, and a Marie Magdalene, which for a ſeaſon offended God by their wicked liues. She alſo maketh a feaſt for religious men on the day of S. Benedict, S. Dominik, S. Francis, and ſuch others as they be. She maketh a feaſt to the religious recluſes on the day of S. Clare, of S. Catherine of Siena, and ſuch others. To the maried people, when ſhe celebrateth the feaſt of S. Ioſeph. Vnto Kings and great Lords on the day of the Epiphany, when the feaſt of the three Kings is celebrated: vnto Biſhops and Prelates on the day of S. Ambroſe, S. Martin, S. Nicholas and of ſuch like. Vnto Virgins and damoſels, on the day of S. Agnes, S. Lucy, and many others. But the day of al Saints, ſignifieth the day that Queen Vaſty made the feaſt, and prepared the royal banquet vnto al her ladies and damoſels; becauſe on this day the Catholick Church doth prepare and dreſſe meat for al manner of people, when ſhe celebrateth the feaſt-day of al the ſaints in heauen, who be a paterne and example for al men in the world; that by imitating them, they may reforme their liues, and amend al looſe, and lewed behauiour.*

DIuers and ſundry reaſons haue been diuerſly alleadged, why the Church of God doth celebrate a feaſt of al the ſaints together. One reaſon is: the dedication of a temple, which was conſecrated in Rome, in the name of al the Saints. Ado Biſhop of Vienna, and thoſe authours that write the liues of the Popes and Emperours, relate it in this manner. About the yeare of our Lord 608. Boniface the 4. being Pope, there raigned in Conſtantinople Phocas the Emperour, who though he be noted to be couetous, and cruel, yet was he a Catholick Prince, and very affectionate to the Church of Rome, and a priuate friend vnto Pope Boniface.

There had been built in Rome a moſt ſumptuous tẽple, in honour of Cybele (that falſe goddeſſe, mother of al the Gods) and in the name of al the other Gods alſo. This was built by Marcus Agrippa a noble man of Rome, who called it by a greeke name Pantheon, that is to ſay: the habitation of al the Gods. The temple is round, and hath no other window, but one great hole in the top thereof,

thereof, which giueth light to al the temple. It is ſaid, Agrippa cauſed it to be built in that fashion, for that he would not shew himſelf partial toward the Gods, in ſetting one in a more honorable place then another, but to make them al equal; and by the iugement of thoſe, that haue kil in Architecture, it is held the moſt artifical building, that is in al our knowne world.

Of this temple, with the conſent of the Emperour Phocas (becauſe he had iuriſdiction, and commanded in Rome, and a great part of Italy) Boniface made a Church, and conſecrated it to the mother of God, and of al Saints. His reaſon was: that euen as the pagans in this temple, had adored the diuels, and al the crew of their heathenish Gods, with Cibele their mother: ſo from thence forth there should be honored in the ſame place, the bleſſed mother of the true ſonne of God, & al the whole court of heauen, with the holy martirs alſo. For at that time they did not ſo ordinarily celebrate in the Church, the feſtiual dayes of the Confeſſours.

The Pope called this feaſt, *S. Maria ad Martires*, and willed it should be kept on the ninth day of May. Afterward Pope Gregory the 4. who liued in the yeare of our Lord 827. (after the opinion of Onuphrius Panuinius) tranſlated the feaſt vnto the firſt of Nouember, becauſe of the infinite number of people, that reſorted to Rome, to ſollemniſe that feaſt. Wherefore, he thought it more conuenient, to transferre it vnto a ſeaſon wherein the fruits of the earth were gathered, & brought into the barnes, that there might be ſufficient ſtore therof, and no ſcarcity for the pilgrimes and ſtrangers, as there was wont to be, and is ordinarily in the month of May.

At this preſent, that Church is called: S. Maria Rotunda, and the day is called; the day of al Saints. On the firſt of Nouember it is celebrated with great ſollemnity, and marueilous concourſed of people to the honour of the B. Virgin and al ſaints. And this may be one of the reaſons why the Catholicke Church celebrateth this ſollemnity. Another reaſon is: for that the Church endeauoureth to ſatisfy in honoring al ſaints in common, ſince it is not poſſible ſo to doe in particular feaſts.

The holy Ghoſt, by whom the Church is ruled and gouerned, apointh ſome feaſt daies of ſaints to be kept feſtiual, beſides thoſe daies, which are kept holy in the honour of Chriſt, his B. mother, and the Apoſtles. The reaſon why the feaſt day of one ſaint is celebrated more thē another, may be: becauſe they were martired in Rome (which is the head of the world, and the perpetual ſea of the vicar of Chriſt, as long as the world endureth as S. Laurence, S. Agnes, and others. Or for that their bodies haue been tranſlated thither from other countries, as S. Anaſtaſius, & S. Gorgonius. Or elſe, for that they haue been renowned martirs, as S. Vincent of Valentia, the Spaniard, and S. Catherine of Alxandria: or it may be, for ſome other ſuch like cauſe.

The reaſons of them al are not knowne, but ſecret. As of the ſaints which the ſame Church putteth into the Canō of the maſſe: for though they imitate liuely (as Gabriel ſaith) the paſſion of Chriſt, yet it ſeemeth there be ſaints of more fame, which might haue been ſet in that moſt rare and ſingular place, as wel as other that be there, as S. Sebaſtian, S. George, and many others. Yea as the ſame Gabriel ſaith: it hath been knowne; that ſome men in particular Churchs,

haue taken ſome ſaints out of the Canon, and put others in their place, and it hath been found, that they that haue been blotted out, haue been put in againe, and they that were newly written, were cancelled, and blotted out. So that it ſeemeth there is in it ſome miſtery, for the which it is fit, thoſe ſaints ſhould be nominated and none other.

And it ſeemeth to be the ordinance of God, that in ſome particular cities & Prouinces, the feaſts of ſundry ſaints ſhould be celebrated. As through al Spaine, the feaſts of S. Iſidore, and Ildephonſe are celebrated. At Toledo is kept the feaſt S. Eugenius, and at Alcala, the feaſt of the two ſaints Iuſtus & Paſtour. The Popes doe alſo obſerue the ſame order in Canonization of ſaints, cõcerning the ſaying of their office, and ſolemniſing of their feaſt. For altough he that is canonized, is to be holden, and reputed a ſaint of al Chriſtians, vnto al whom it is commãded that they honour him as a ſaint, yet for the celebratiõ of his feaſt, a place is ſet downe & aſſigned, or els a particular congregation. As to S. Francis of Paula, founder of the order of the Minimes, his feaſt is kept in al the places of his Religion, & in ſome cities; as in Towers in France where he died. Of S. Catherine of Siena alſo, who is canonized, and her feaſt is kept through al the order of preachers, and in the citty of Siena in Italy.

Of S. Romualdus founder of the Calmaldoly, whoſe feaſt is ſolemnized in al the monaſteries of his Religion, & in the citty of Rauenna, where he was borne, and in the towne of Fabriano, where his body lieth, yea, not long a goe, Pope Gregory 13. hath granted a plenary Indulgence to al Chriſtians both men ad women, vpon the feaſt day of the ſaid Romualdus, which is on the 19. of Iune, that shal viſite the Churchs of the monaſteries of the Calmaldoly, aswel of monkes as of nonnes, And the like is alſo, of many other ſaints.

Notwithſtanding al this diligence of the Catholike Church, there remaine many thouſands of ſaints, of whom is kept no feaſt nor commemoration, neither in general, nor in particular, yea, of many there is no memory nor knowledge. Or theſe then, which be an infinit number, is celebrated the feaſt of al ſaints. Which is a reaſon of great conſolation, for afflicted and tormend mindes, for though when the ſacred ſcripture maketh mention of thoſe which be ſaued, it is done with ſuch reſtriction, and limitation, that it maketh the moſt valiant to tremble, and deſmaieth the faint and weake harted: as it is ſaid of them that departed out of Ægipt, that of ſo many thouſands, two only entred into the land of promiſe, and alſo when Chriſt ſaith: *that the gate of heauen is narrow, and the way by which we goe thither ſtraite*: As alſo when he ſpeaketh of rich men, and ſaith: *that it is more eaſie for a Camel, to paſſe through the eye of a needle, then for a rich man to enter into heauen*: As alſo the parable of the then Virgins, of which fiue were excluded out of the gate, yet this (I ſay) is matter of great conſolation, to ſee that the holy ſaints be ſo many, that there cannot be feaſts performed vnto them al, through the whole yeare, and that they muſt haue a particular day allotted for them al, in which the Church ſingeth for the Epiſtle, a leſſon of the Apocalips of S. Iohn, where it is ſaid, that euery tribe had ſo many thouſands of ſaints in heauen.

The third reaſon, why the feaſt of al ſaints is kept, is: for that we be much bound vnto them, for many graces and fauours, which we continually receaue of

of them, and by their meanes; and for that cauſe it is conuenient, that in their memory we make ſome feaſt, and reioice for the ioy which they haue, by poſſeſſing the preſence of God in heauen. This obligement and bond is ſo great, that before this ſolemnity was inſtituted, by Gregory, or Boniface, ſome Catholikes, & deuout Chriſtians, were in particular perſwaded to celebrate ſuch a feaſt, of which number S. Auguſtine was one, who ſaith in a ſermō: My deare and louing brethren, we celebrate the feaſt of al ſaints vnder one ſolemnity, of whoſe company heauen reioiceth, & the earth is made happy by their aide, and the Church renowned by their triumphes. That the obligation and bond which we haue to the ſaints is great, we may ſee by this: that not ſpeaking of the fauours and graces, which we al receaue of God by their merits and interceſſion, there is not a man in this world, if he looke into his life, but he ſhal find himſelf obliged to ſome particular Saint, it being certaine, that God for his ſake hath done him ſome good.

Moreouer, it is a cleare caſe, that we are bound vnto the ſaints, hearing Chriſt ſay of them: that they feele an accidental ioy, euery time that a ſinner doth repent. By which we may gather; that if they feele ſuch ioy, to ſee a ſinner bewaile his ſinnes with teares, to knock his breaſt, to ſighe, & lifte vp his voice to heauen, if this muſick pleaſe them ſo much, that for the ſame, they make publike ioy, and ſolemniſe his conuerſion, what Iubiley, triumph, an ſollemnity make they, when ſuch a ſinner is freed clearly from his ſinnes, and from the priſon of the body, and entreth into heauen? If the ſaints reioice ſo much at our good, it is very fit that we reioice by celebrating their feaſts. The fourth, & laſt reaſon why we celebrate the feaſtes of al the ſaints is: becauſe we ſhould imitate them. When the poore man ſeeth the treaſors of the rich, his pouerty is more apparent and manifeſt; and the ſinner ſeeth his defects better, when the vertues of the ſaints are repreſented vnto him.

The Catholike Church celebrating the feaſts of the ſaints, doth not only intend to honour them, and God in them, but alſo would lay them before vs, for a patterne & example, to the end we ſhould imitate them, if we would goe whither they be gone and be ſaued, as they are ſaued, & poſſeſſe Gods glory as they poſſeſſe it. Aſſuredly we may ſay, that many that called the diſciples of Chriſt, and indeed be Chriſtians, for that they be Baptiſed and haue faith in works are Pagans, and diſciples of the diuel, blinded, an deceiued, & that their conſciences be harquebuze proofe, as may be ſeen by that which followeth.

In this feaſt of the ſollemnity of al ſaints, the Church readeth a Ghoſpel, which was the firſt that Ieſus Chriſt preached in the world, and conteineth the deſpiſing of al temporal things, and (as S. Auguſtine ſaith) compriſeth the ſomme of al that, which is neceſſary for the perfectiō of a Chriſtian. He ſtayeth not on that point, but beginning to preach his new law and Goſpel teacheth vs al to make ſmal account of things preſent, & to make moſt reconing of things to come; to extirpate the loue of terrene goods out of our hearts, & to direct our loue vnto celeſtial things. This is quite contrary vnto that, which the world teacheth, for Chriſt ſaith: *Bleſſed be the poore*; and the world replieth: Bleſſed be the rich. Chriſt ſaith: *Bleſſed be they that weepe*, and the world ſaith: Bleſſed be they that laugh. Our Sauiour ſaith; *Bleſſed be they that ſuffer hunger*: & the world ſaith:

Bleſſed

Bleſſed are they that are alwayes ful. Hereby we may ſee, of whoſe ſchoole euery one is, and whoſe diſciple he is.

Some are troubled, vexed and tired, neuer taking repoſe nor reſt, to get riches together, to vſe deligths, and pleaſures of the world, which are hurtful vnto their ſoules; and yet they ſeeke after them ſo earneſtly, that they could not vſe more dilligence, if they ſhould haue heard Chriſt ſay? They that ſeeke riches, delights, and pleaſures of the world, be happy and bleſſed. What folly and blindnes is this, to profeſſe thy ſelfe a Chriſtian, and to liue like a Pagan? Either liue as thou belieueſt, or belieue as thou liueſt.

In times paſt, there were in Athens many ſchooles of Philoſophers, different one from another, as the Stoicks, Academicks, Peripateticks, Pythagoreans, Epicureans, and Cynicks: & euery one liued conformeable vnto the opinion of his ſect. You needed not aske of them, whoſe diſciples they were, for by their habite and behauiour, it was forthwith knowne, vnto what ſchoole they belonged. You ſhould ſee in a Stoick a graue maieſty, an honeſt behauiour, quietnes, temperance, conſtancy in one ſtate, and ſtability like a rock in aduerſity. In a Cynick and Epicurean, yee might haue ſeen the inconſtancy and vanity of a diſſolute perſon, a ſcoffer, pratler, and taunter, ſo that euery one showed in deed, what doctrine he profeſſed.

It were wel if euery Chriſtian would doe ſo alſo, to wit: that euery one in his countenance, his words, and works, would shew himſelf to be a Chriſtian, and the diſciple of Chriſt. That great Philoſopher Picus Mirandula ſaith very wel. Not to belieue the faith of Chriſt Ieſus, and his doctrine, preached ſo plainly, and confirmed with ſo many miracles, is great obſtinacy, but to hould receiue, and to belieue the ſame, end to liue contrary to that which it teacheth, is folly in the higheſt degree.

Is it not extreame folly (as that excellent and famous preacher *Thomas de villa noua* ſaith in a ſermon) for vs, that fight, as we Chriſtiãs doe, vnder the banner, and ſtanderd of Chriſt crucified, to labour and ſtriue for riches, for delights, & pleaſures of the world? Chriſt our captaine is nailed on the Croſſe, naked, poore, ſhamed, and reproached; and we that be his ſouldiers, wil (forſooth) be rich, wel apparelled, honored, and enioy al contentments, and pleaſures we can procure. Is it not a very folly for vs, that haue alwayes enioyed in the world conſolations, recreations, and al kind of temporal delights, and yet make account to be receiued into the ſociety of the Apoſtles, and company of the Martirs.

S. Paul ſpeaking aloud to al men ſaith: If we ſuffer as the Saints haue done, if we imitate them, and their liues, we shal raigne with them. Which is as if he had ſaid: If we doe not imitate them, we may be wel aſſured we shal not haue their company. S. Iohn Euangeliſt ſaw a great company of the Saints in heauen, and wondering much to ſee them ſo bright and beautiful, demanded of an Angel, who they were? The Angel anſwered: Theſe be they, which be come out of tribulation, and haue endured in the world many troubles, perſecutions, and death it ſelf.

How can they that be nice and delicate, and drowned in worldly pleaſures, come into their company? The Saints ſit at the table of Chriſt, & they alweare the

the signes, and tokens of their torments; as Christ himselfe, carrieth the signals of his wounds. Some cary those markes they receiued in the world, hauing been beheaded, stoned, boyled or flaied. Others how they were broiled, killed with clubbes or the like. How can those people that were euer rich, and laboured to be tenderly cherished, honoured and wholly possessed of worldly delights, appeare among them that were flaied, boyled to death, killed with clubbes, stoned or beheaded?

The same Iesus Christ which said: *Blessed be the poore. Blessed be those that waile. Blessed be they that be hungry. Blessed be they that be persecuted*; saith presently after that: *Wo to you that be rich. Wo to you that haue your content in this world. Here you haue it, and in the next you shal faile of it.* As if he had said: Remember, that there be not two paradises. There were two before time, but because man was rebellious against God; he lost the terrestrial Paradise, and was cast out of the same, to the end he should not thinck of it, nor labour to obtaine it againe, And if he should striue to obtaine the same, he should be assured, neuer to haue the celestial paradise, for he that hath is paradise heere, let him not look to haue the other hereafter.

So was it said to the vnfortunate rich man, who being in the flames of hel lifted vp his eyes, and seing Abraham and Lazarus, asked for one drop of water, to coole his tong in that flame, but he was answered. Remember thou hast had prosperity, therefore look not to haue it any more. Al these things we are taught by the feast of al Saints, and the Catholike Church doth celebrate it, to the end we should imitate them.

If we cannot imitate the Apostles, let vs follow the examples of the Martirs. If not the martirs, yet of the Confessours, and if not of the Confessours, let vs be ashamed at least that eleuen thousand weak, and tender damosels, hauing giuen their liues to enioy that which the holy saints in heauen enioy, any man should be such a coward, or craũt as not to endure that, which feeble woemen, and virgins haue endured. This is the last reason, why the feast of al Saints is celebrated, to wit: because we should imitate and follow their steppes, both in life, and death.

For al these reasons before mentioned, it is iust and reasonable, that on this day we should to honour vnto them al. And as S. Iohn Damascene saith: we are to honour the most B. Virgin, for that she is the mother of God. And we ought to honour S. Iohn Baptist, for that he was a Prophet, the precursor, and a Martir. We should honour the Apostles, as the brethren of Iesus Christ, and witnesses of his life and death. We are to giue honour to the Martirs, as to the souldiers, and partakers of the cup of Christ.

We must giue reuerence to the Confessours, for the conflicts they had within themselues, liuing in continual penance, and mortification. We must beare reuerence vnto the virgins: as vnto the spouses of Christ: and vnto the other holy saints, and al the Angels of the Hierarchies, as citizens of heauen, enioying the presence of God. And so honoring them, and imitating their vertues, we shal receiue help and benefit by their assistance, and prayers in this world, and be receiued into the glory which they possesse in the eternal beatitude. Vnto the which God bring vs, for his great mercy sake. Amen.

## *The Commemoration of the faithful deceased. Nouemb. 2.*

THe Prohet Daniel being in Babylon, discoured a fraud, and deceit, which the ministers of a temple vsed, in making men to beleeue, that their Idol called Bel, did eate vp those meates that were offred vnto it, when as they themselues indeed did eate it vp. Darius the king punished these men with death; where vpon the people raised an vproare and commocion, against the prophet, and (the King not being able to restraine their furie) they threw him into a denne among Lions, to be by them rent, and torne in pieces. In this woful state the holie man remained sixe daies, being grieuous, as wel for the continual sight of the lions, as for that the place was filthie, and stinking, and beside al this, honger afflicted him exceedingly.

It fel out at that season, that the Prophet Abacuc being in Palestina, and carying victualls to his sheapheards, an Angel told him; that God commaunded, he should carry that Victual vnto Daniel, who was in the Lions denne in Babylon. Abacuc excused himselfe saying: that he knew not where Babylon was, neither did he know Daniel. The Angel said: I wil shew thee; and with that, he tooke him by the their of the head, and in a moment, set him in Babylon, in the Lions den, and shewed him Daniel, readie to die with hunger. Abacuc said vnto him; Daniel, eate of this meat that is sent thee by God. Daniel did eate thereof, and was some what refreshed, and enabled thereby to support, and beare the affliction of that place of punishment, vntil at last, he was taken out by the kings commandment.

By this figure is represented liuely vnto vs, the Commemoration the Catholike Church maketh for the dead, on the next day after the feast of al Saints. Daniel in the Lions denne, representeth the soules that be in the peines of purgatory. It agreeth also very fitly, that the lions did not rent nor teare Daniel in peeces, also that the sight of them was grieuous in that place of paine, and also hunger afflicted him very much. So the soules that be in the paines of purgatory be not tormented by the diuels, which is very iust; as not fit, that they should thsstice those, that they could not ouercome. The place it selse which is allotted vnto them, is paineful and grieuous, for it is ful of fire, which is the same with the fire of hel, (as S. Augustine affirmeth.) Honger doth afflict them also, which is the great desire and longing they haue to see God; For though they be secure to see him at length; yet it is a great grief vnto them, that the time is prolonged.

The Prophet Abacuc, who caried meat vnto his sheapheards, is a figure, of euery good and faithful Christian, which doth good vnto the soules in Purgatory. For in the carying of meat vnto his sheapheards, viz: vnto his Curate, or any other Priest, in bringing bread and wyne vnto the Church, and the other almes, which are done for the soules (such as prayers, and sacrifice bee) an Angel commeth, and bringeth it vnto Daniel in the denne. And in deed, it is an article of the Catholike faith, that al those things that be offered for the soules in Purgatory, by persons that be in state of grace: or else if the worke it selfe doth merit, and deserue it, (as the holy sacrifice of the Masse) both conforteth and helpeth the soules that be in Purgatory exceedingly.

THE vndoubted verity, that there is a purgatory, is an Article of the Catholike faith, and he that denieth it, shal thereby prooue himselfe an heretike.

This

This truth is prooued by the testimonies of the scripture, as that excellent learned man frier Alfonce de Castro saith, in his book he made against heretickes. Esay saith: *Our Lord shal wash the vncleanes of the daughters of Syon, and the blood of Hierusalem in the spirit of Iudgment, and in the spirit of heat.* The Prophet Malachy also threatning sinners with the comming of Almighty God to chastice them, saith of him: *that he is a fire, in which the siluer is molten, and purified.* These two places are alleadged by S. Augustine to prooue; that there is a Purgatory after this life. Iesus Christ our Sauiour saith the same, viz that *he that speak words against the Holy Ghost, shal not be pardoned neither in this world, nor in the world to come.* S. Gregory vseth this sentence, and so doth S. Bernard also, as an effectual proofe of this verity. For they say: if sinnes be not remitted in the other world, this sentence, (*shal not be remitted in the other world*) should not haue been written. And the truth being that in al holy writ, there is not any superfluous word, for to say there were any (as S. Basile saith in his exameron) were blasphemy; it followeth then, that there is a Purgatory: for it is a cleare case, that no sinne is pardoned in hel.

S. Paul also writing to the Corinthians saith: *that the works euery one hath done be they gold, siluer, or stones, wood, hay, or straw, the fire shal try them.* And then he saith immediatly. *That he whose works shal haue need of this tryal, shal suffer detriment, so that such shal not be saued, but by fire.* Origen alleadgeth this sentence to prooue this verity. There is another very forceable reason for this point saint Iohn saying in the Apocalips (speaking of the holy and heauenly cittie of Iumsalem) that none shal enter thereinto with any spot or staine of sinnes, yet many men dye with venial sinnes; and others that haue mortal sinnes are confessed, and haue not time to doe their enioined penance. Of these who are pardoned, and absolued of their faults, it is cleare that they shal doe penance in Purgatory, before they enter into heauen: for thither they cannot come with any spot.

Therefore we must needs confesse, that there is a Purgatory, where the soules shal be purified and refined from al their filth, and defects with which they depart out of their bodies, before they enter into heauen.

Moreouer, many holy persons, and of vertuous life, who are worthy of credit herein, haue had reuelations of this truth, as saint Gregory writeth in his dialogues. But beside al these reasons alleaged, I wil relate one, which is of great authority, and was (as it is said) the first cause, and beginning, that moued the Catholick Church to ordaine, and institute the Commemoration of the faithful departed, one the next day after the feast of al Saints, and this it is.

In the life of the holy Abbot Odilo (written first by Peter Damian Cardinal of the Church of Rome, & related by frier Laurence Surius) we read: that a religious man returning from the visitation of the holy sepulchre in Ierusalem, and other places of the holy land, the ship wherein he sailed, was driuen forceably vpon certaine vninhabited Islands, which were ful of rocks, and craggy hilles, neere vnto Thessalonica, and be called the Iles of Vulcan.

The religious man took land in the Ile, and found in an obscure and secret place an hermite, vnto who he went: and among their cōferences the religious

man told him, that he was of the Prouince of Aquitaine in France. The hermite, hearing that, was very hald (as appeared by his countenance) and asked him, if he knew the monastery of Cluny, and Odilo the Abbot thereof. The religious man said, yes: and desired to know the reason, why he demanded that question. The hermite answered: know you that in this Iland be hollow places, ful of wind and fire, which some cal the mouth of Vulcan, by the which are seen diuels to enter in, and to goe out ordinarily, in diuers and sundry shaps and formes.

Sometimes by their external looks they seeme to be cherful and iocund, and at other times they seeme to be pensiue and sad. I being desirous to know the causes of this different behauiour, adiured, and charged them in the name of Almighty God, to tel me the true cause; and they said vnto me; that they make shew of ioy and gladnes, when the soule of any person, that hath liued wel in the world, whom they could neuer induce to commit mortal sinne, is brought vnto Purgatory for some venial sinnes; and the diuels seeing them to suffer in the flames are satisfied therewith, and shew their gladnes by external signes. But if there be giuen any almes, any Masses said, or any good workes done by good people (as fasting and prayer) whereby the soule departeth sooner out of that place, and flyeth vnto heauen, this causeth the diuels to be afflicted. They complaine especially of the monks of Cluny, where continual prayers are made for the soules of the dead, that they may be deliuered out of that paine. Therefore I pray thee (said the sollitary hermite) and I coniure thee in the name of God Almighty, to request the Abbot Odilo, and the other to say Masse, and prayers without ceasing, for the soules in Purgatory, since so much good ariseth thereof.

The religious man wondred at his words, and promised him faithful to deliuer the message. So, being returned into France, he visited that Monastery, and recited vnto the Abbot and his monks, al that which befel in those caues, and mouth of Vulcan. The holy Abbot Odilo, vnderstanding the same, ordained, and commanded, that in al his monasteries, they should haue the soules in recommendation. Then he made a general constitution throught al his order, that euery yeare, on the next day after the feast of al Saints, they should make a general Aniuersary, for the soules of the faithful deceased.

The Bishop of Rome, who was at that time Iohn the 16. hauing notice hereof examining wel the deed, and seeing into be holy and repleat with vertuous compassion, not only approoued it, but also commanded the same to be done, through the vniuersal Church.

This Catholick article that there is a Purgatory, being certaine and also explaned; ye must vnderstand, that the proper place is one of the parts of hel, of which there be foure: One is of the damned; the other of the children that dye without Baptisme, before they haue the vse of reason; the other is Purgatory, & the fourth is *Limbus Patrum*, or the place of the holy fathers, where the holy soules remayned before Christ dyed, and were then deliuered out of the same place, which now at this present is vacant. It is also very certaine, that by especial order, and decree of Almighty God, some soules haue their Purgatory, in places particular to themselues; as S. Gregory saith of one, that had his Purgatory

tory in a Bayne, for his faultes committed therein; and it being manifested vnto a Priest, that he should celebrate Masse for him, he was quitte and freed, and went vnto heauen.

Concerning the paines of Purgatory you must vnderstand, that it is fire, and (as S. Augustine saith) it is the same, that the fire of hel is; and is yet discreet, & different. For as the natural fire consumeth the straw, & purifyeth the gold, so this fire consumeth eternally the soule in hel, after the manner of straw, and the soules in purgatory which be like gold, it borneth, and purifieth. It hath also another property, that it tormenteth not al men equally, and therefore it is called discreet fire, for it maketh one to feel more paines, another lesse, according to tes faultes and sinnes they haue committed.

It is vsually said thereof, & it is most true, that the stoning of S. Stephen, the gridiron of S. Laurence, the arrowes of S. Sebastien, the Iron combes of Saint Vincent, and al the martirdoms the saints endured, doe not come neer the paines of them, that suffer in purgatory. And there is as great difference between the one paine and the other, as between the soule that suffreth in purgatory, and the body that suffreth heer in this world.

There is adioined vnto the paine of feeling, a grieuous longing, and desire the soules haue to see God, which is so great, that in some sort it doth surmount the paine of feeling, which is the fire. They see themselues there without remedy, for any thing they can doe of themselues: & they know they must pay the vttermost farthing, if they in the world doe not help thē. In that place doth afflict them the negligence & careles nes of their kinsfolk, and friends, they sorrow also, for the ingratitude of their heires, and slownes of their executours, in accomplishment of their wils. They say many times with the holy man Iob: *Haue mercy and compaßion of vs you at the leaſt, who in the world are ſaid to be our friends, for the hand of our Lord hath touched vs.* Whe be in those paines, out of which we cannot deliuer our selues, you may wel doe it: but why then doe you not? you may help vs: why be you then so forgetful? you may ridde vs from, and out of these shap and byting torments, why be you then so negligent or rather cruel, as to let vs lie stil therein?

The father complaineth of his sonne, the wife of the husband, the sister of the brother, & the friend of his friend. Sometimes God permitteth those that haue not remembred their friends deceased, to be forgotten themselues, and to suffer that, which they haue permitted other men to suffer & to be tormented by the torments from which they would not help to deliuer others. Lastly you must vnderstād, that to doe good vnto the soules in Purgatory, is not only profitable vnto them, but also vnto those, that doe it: sins it is worke of great charity acceptable vnto God, profitable to keep a man out of sinne, and is also good for the health of the body. The holy ghost entendeth so much in these words saying: *To pray, and to doe good for the dead is a holy, and a healthful worke, and is also very profitable for the soules*, their paines being diminished, and they deliuered the sooner. The works that help them are foure: viz: Almes fasting, discipline, with other penal works, and the fourth is the holy sacrifice of the Masse said for them.

You must also vnderstand, that there is difference between these works: for

that three of them (if they shal doe the soule good) must be done in the grace of God, & if they be done other wise, they doe not help them, except they be done by the apointment of another. And if that he, that commandeth the good work to be done, (as to giue almes, or such like) be them in the state of grace, in this case the work is good and auaileable, and helpeth the soule, though the person that did that good work, were not in that good estate himselfe.

Concerning the Masse, and these other works (as I haue insinuated before) there is a difference. For that helpeth alwaies, notwithstãding, that he that said it, was not at that time in the fauour of God: for that he who offreth it, doth it in the person of the Church, who is alwaies in the fauour of God; and therefore it helpeth those soules alwaies for whom it is especially said, and celebrated. So that we may truly say; that this is the best, and most secure worke, that can be done for the soules in purgatory.

If this, which we haue said, be the truth, as vndoubtedly it is, viz: that the paines in purgatory be so great & excessiue: and that also being true, which S. Augustine saith, as it is for certaine, to wit: that to see God, one houre only, is of more worth then al the treasures of the world; And sithence with al them he cannot doe that, which one may doe with the good works he doth for a soule in purgatory, that is: to deliuer it out of paine, and that it may see God before the time, it should otherwise see him; How greatly and vnspeakably shal that soule be obliged, and bound vnto the person, that shal so help, to deliuer it? without doubt, more then can easily be said.

and enioieth the glorie of God) shalbe his perpetual aduocate, and beseech the diuine maiesty, to be gratious vnto him, that hath been so good vnto it, by procuring it to be freed from the fault, and deliuered from paine, purchasing heauen, by enioying it before the deserued time. Which happy felicity in his Kingdom, God graunt vnto vs al, for his heauenly bounty, and infinite mercy. Amen.

## *The liues of SS. Vitalis and Agricola Martyrs. Nouemb. 4.*

*THE Apostle S. Paule in his epistle to Galathians, speaking of them, that are baptized, and haue put on Iesus Christ by receauing his faith; saith* that, in the sight of God, there is neither seruant, nor free man, but al are equal. *His meaning is not, that among Christians there should not be maisters, and seruants, some to command, and some to obey, for this would be contrary to al good gouernement, and to the common-course, & vniuersal order of the world: wherein the Starres, the Riuers, the Trees, the Beastes, the Birdes, the Fishes are euidently distinguished, not only theire vertues, but also by their gratnesse, and lessenes, and by a certaine preeminence and subordination: besides that if there were equality in al men, none would vnder goe painful, and meane offices in the common wealth, none would labour and toile, none plow nor saw: and euery one ruling, and none obeying, al would runne streight-waies to ruine and destruction. So that S. Paules meaning is not, that Christians should be al equal in this: but rather as S. Ierom and S. Augustine say, that in the eyes and sight of*

*of God, the seruant is no lesse worthy, nor lesse esteemed then the maister, if both of them be Christians, and both doe the workes of Christians.*

*Of this we haue an example in the two holy Martyrs SS. Vitalis and Agricola: Agricola being the master, and Vitalis the seruant. They were both Christians, and Martyrs, and equally esteemed and regarded by Iesus Christ, and the holy Church doth celebrate the feast of them both equally. Their life, written by S. Ambrose, was in this manner.*

IN the persecution of Diocletian, and Maximian, there dwelt in the citty of Bologna in Italy, a noble cittizen called Agricola, who had a seruant named Vitalis. They were both Christians, and for that cause were apprehended by the ministers of these two cruel Emperours. These holy Saints, being in the presence of the President; the seruant, to wit, Vitalis, was first put to torments, thereby the more to terrify the maister. And because seruants be ordinarily scourged for their chastisement, and doe tremble and quake to see the whippes; it was the Iudges wil, that the first torment of Vitalis should be scourging, and so he caused him to be beaten rogorously.

After that, he put him vnto other manner of torments: and herein, the Iudge was so cruel, and the officers so mercilesse, that the body of the holy martyr, was wholy couered with blowes, and wounds. So that search neuer so narrowly, you could not see any thing but wounds, and gashes. There was not any blood left in his vaines, but al was shed, and the scourges, and wands of Iron, wherewith they stroke him, hit not, nor touched not the whole skin any more, but the raw flesh, and the bare bones, so that his very bowels were seen. The glorious martyr lifted vp his eyes vnto heauen, and made a deuout prayer, saying: O my Lord Iesus Christ, my God and Sauiour; I humbly beseech thee, that it would please thee to receaue my soule: for I desire much to enioy the crowne, which thy holy Angel hath shewed vnto me. His prayer being ended, yealded vp his soule vnto God.

Agricola was present at this spectacle, who being a man of good nature, pleasing behauiour, friend to al, affable, doing good, and hurting none, was generally beloued of al. And therefore the executioners, yea, and the Iudge himself also, being desirous to haue him change his mind, & to sacrifice vnto the Idols, wherby he might be deliuered from death; made him to be present at the martirdom of his seruant Vitalis; to the end, he might learne (as is said before to beware by another mans cost, and affliction. But he that had seen the successe of his seruant, was more desirous, to gaine a crowne as he had done, rather then to be terrified with the torments, and so he remained firme & constant in his first good purpose.

The Iudge and the officers were wroth, and enraged against him, and the more, for that they had vsed him courteously, and he had despised, and contemned them, in which rage, the Iudge commanded, he should be put on the Crosse. The executioners were not slow, to execute the commandement of the Iudge. Forthwith the Crosse was brought, and Agricola was stripped nazed. Then laid they him at length vpon the same, and piercing his hands and feet with sharp nailes, they crucified him, lifting him vp aloft. In that place was to be seen, a wonderful & liuely representation of our Lord in his seruant, that is to say, of

Christ

Christ in Agricola. The holy Martir being thus raised on high, shewed, that he made smal account of earthly things, but desired heauenly. He hauing been on the crosse a good space, on the same day, that his seruant Vitalis yealded vp his soule vnto God by scourging, he rendred vp also his spirit on the crosse. And so the maister and the seruant, were equal in their martyrdome, and in their reward.

Their bodies were buried in a Churchyard where the Iewes were buried; and in that place they remained, as Roses among thornes, & light in darknes, vntil the time of S. Ambrose, as he saith himselfe, writing the story of their martirdom. But he hauing notice of the place, where they were, at the request of a holy widow called Iuliana, who had particular, and special deuotion to these holy Saintes, took them out of that place: and translated them into a Church, which the same Iuliana had builded vnto them; where their bodies take their repose and rest, and their soules expect to be reunited vnto them, at the last day of Iudgment.

The martirdom of these holy saints, was on the 4. of Nouember, and vpon that day, the Church maketh of them a commemoration. This befel in the yeare of our Lord 298. in the raigne of the Emperour Diocleſian. The Spanish History saith: The bodies of these holy saintes, are said, to be in the Royal Monastery of S. Maria Naxara in Spaine.

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## *The life of S. Charles Borromeus Cardinal and Archbishop of Milan. The 4. of Nouemb.*

SAint Charles was borne in the yeare of our Lord 1538. the 2. day of Octob. Paul the 3. being Pope, and Charles the 5. being Emperour. His father was called Gibertus Borromeus, & his mother Margarit de Medices, sister germain to Pope Pius the 4. not inferiour to any other Lord of Milan, either for religion, or for antiquity of their family and nobility. Our Lord entending to declare that he had designed this child for the honour and increase of the Catholick Church, it pleased his diuine maiesty, to honour his birth with a strange and wonderful signe. For in the same moment of time wherin he was borne, there appeared ouer his mothers bed chamber a light, like vnto the beames of the sunne, and as long as a calliuer can wel carry, which was attentiuely considered by sundry persons that beheld the same: foretelling by this vnusual light, the splendour & heroical facts, as also the holy and irreprehensible conuersation of S. Charles.

Many were the arguments which he gaue of his future sanctity, being yet a litle child: as, to erect & adorne litle Altars before which he made his praiers, and other like exercises of deuotion. And it is al most incredible how much this litle soule, took delight and contentment therein. Which being considered by his parents, seemed to presage no other thing of him, but that he was especially called of God to an ecclesiastical estate: for which cause they clothed him in the habit of a Cleark, which he receiued, and wore the same so ioifully, as it seemed they had in this fully accomplished his desire.

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His vertues encreaſed in him together with his yeares: whereof he gaue moſt rare teſtimonie ſtudying in the vniuerſity of Padua, where neuer any heard word to iſſue forth of his mouth, which ſauoured not of vertue and edification: he was exceeding patient, ſweet, peaceable, modeſt, and humble, ſo that none euer ſaw him arrogant, neuer in any choler, neuer addicted to pleaſures, or any youthful leuity. During his ſtudies, he had for maiſter and conductour one Alciat (who after was Cardinal) vnder whom he made ſo great profit, that at the age of 22. yeares, he was with the general applauſe of al, adorned with the title Doctour.

Pius the 4. Vnde to Charles, being made Pope in the yeare 1559. he ſent for him vnto Rome, and created him Cardinal and Archbiſhop of Milan, giuing him charge not only of affaires concerning the gouernement of the holy Sea, but alſo honoured him with ſundry titles of moſt rich and wealthy dignities. Being pleaced herein (although he were ſet in the higheſt degree of honour) yet he neuer omitted to inſtruct and teach by his wholſome examples, the prouinces as wel neer at hand, as far off, purſuing the affaires of his charge, faithfully & with ſingular prudence, to the incredible cõtentment of euery one. Amongſt many affaires of importance which were effected and brought to happy end by his labour & induſtry, one and that of chiefeſt moment was the concluding and finishing of the Councel of Trent the which Pope Paul the 3. had begun in the yeare 1537. to withſtand and ſuppreſſe the wicked hereſies of Luther, Caluin, Zuinglius, and other ſeducers, but could not haue it ended for ſundry difficulties which occurred; whereof Pope Pius the 4. hauing once againe vndertaken the purſuit, he gaue the firſt and chiefeſt charge therof vnto his nephew Charles, as to one moſt zealous in this affaire: when he trauelled with ſuch ſolicitude, vigilancy and feruour of courage, as none but himſelfe could ſo wel haue effected a buſines ſo intricat as that was.

The Councel being ended, himſelfe was the firſt, who (his Vncle houlding yet the ſoueraigne ſeat) put in practiſe the execution of thoſe decrees, in his owne Biſhoprick of Milan; and other Biſhops moued therto by his example, did the like: by meanes wherof many Kingdoms and prouinces in Chriſtendome, increaſed incredibly in the ſeruice of God and in Catholike piety: but the greateſt fruit remained in the Church of Milan where this holy Paſtour deſirous to reforme his clergy and people, begunne firſt with his owne perſon, then with his houſe and family, diſmiſſing out of his ſeruice al ſuch perſons as ſeemed to him leſſe profitable to his deſigne, to the number of no leſſe then fourſcore perſons (but firſt recompenſing them al wel) retaining the cleargy men of whom he hoped good example and aſſiſtance, in that which concerned the reformation of his Church of Milan.

The Catholike Church hath receaued an immortal benefit by the meanes of this holy man, for none ſo much watched and ſolicited as he, to bring into vſe the ancient cuſtome to hold prouincial & dioceſan Councels, according to the decree of the Councel of Trent. For in the ſpace of 9. yeares, that he reſided in Milan, he held ſix prouincial Councels, and eleuen ſinodes of the dioceſe: wherin he inſtructed his ſubiects with ſo many documents and good examples, that the new order of the Church of Milan, did illuſtrat al the adioining Epiſcopal

ſeas. For proofe of his zeale charity and liberality we may look vpon the many Churches Chappels altars which he either builded or repaired, as alſo ſundry colledges, and ſeminaries which he erected for the education & inſtruction of youth, who ſhould afterwards trauel in the viniard of Ieſus Chriſt. In Milan he built a colledge called the colledge of gẽtlemen, therin to inſtruct the yong Nobility in al vertue, learning, and diſcipline: and another for the cleargy of the Heluetians and Rhetians, where they are inſtructed in Philoſophy & diuinity, to help the cõuerſion of thoſe countries: which produceth ſuch exceeding fruit, that it may of right be called, the rampaire and defence of the Catholike faith in the confines of Germany. At Pauia the built another, called the colledge of Borromeus, which is without compariſon, the moſt goodly and moſt ſumptuous that is in al Europe, and endued the ſame with great reuenues. He founded a congregation of ſecular Prieſts, called the Oblats of S. Ambroſe. He built a Church neer our Ladies of Rhauda, in his dioceſſe in honour of the Queene of heauen: and another very ſumptuous in Millan called the Church of S. Fidelis, which he gaue to the fathers of the Society, to whom he alſo founded the colledge of Brera in Millan where they read al ſciences like vnto that which was erected in Rome by Pope Gregory the thirteenth. He likewiſe built a colledge for the order of Theatins. Two other ſeminaries built he in Milan, the one, in the Church and houſe of S. Iohn Baptiſt, capable of a hundred and fifty Prieſts. The other, called Canonical, wherin are reſident ſixty cleargy men, who ſtudy the holy Scripture, & caſes of conſcience to become capable to take vpon them the care of ſoules: two others alſo in the dioces of Celana. He erected two Conuents for the poore Clariſſes in the habit of Capucineſſes, each containing fifty religious, who leade ſo holy and auſtere a life, that al the citty of Milan hold for aſſured, to be ſuccoured by their prayers in any neceſſity. He built alſo a houſe with prouiſion ſpiritual and temporal for poore maidens that were left fatherleſſe that ſo their honeſty ſhould be conſerued and two for women which either were forſaken by their husbands or by ſome meanes had blemiſhed their good names, or were any way in danger of ſoule or body: an Hoſpital alſo for thoſe that were infected with the plague.

Finally, to omit many more of like ſorte for breuities ſake, her let paſſe no worke of charity towards poore and diſeaſed perſons of either ſex, as wel of body as of ſoule. For example, at what time there was in Milan an infinit number of poore beggars gathered together, who were ready to dye for hungar and thirſt (the plague being then in chiefeſt fury) he cauſed to be giuen vnto them, al the prouiſion that was in his houſe, and after commanded al his ſiluer and golden plate to be carried to the Kings coyners, and to be ſtamped into mony, and giuen vnto them; And moreouer he diſclothed his pallace of al the the tapiſtry, to the very carpets of his tables, to cloth the poore againſt the rigour of the cold. Yea his charity extended it ſelfe ſo far, as to lye himſelfe vpon the bordes, and cauſe his owne bed to be carried to the hoſpital. And further, he depriued himſelfe of the Dutchy of Auriance in the Kingdom of Naples, valued at ten thouſand Ducats mony of Naples, giuing al that ſumme vnto the poore, vnto hoſpitals, and vnto other works of piety: ſo that one may iuſtly ſay, that S. Charles was much more effected towards the poore, then he was towards his

his owne kinred. Amongst sixty or seauenty thousand poore persons, sick of the plague and of other diseases, one was not to be found that wanted food or rayment, so great was the care and solicitude of S. Charles; especially to those who were infected with the plague, whom this pittiful Pastour, did goe in person from tent to tent to succor and visit as they lay in the fields, which visit he often continued til six or seauen houres within he night. And albeit he had in his traine a great number of priests, which he had sent for as far as Sauoy, to administer vnto them the holy Sacraments, yet he himself also vndertook the same work so ful of peril, as to visit them, and to administer the Sacraments vnto them with his owne hands, making no difficulty to stand by the bedds side of those that dyed, and to put them in mind of the mercy of God, and to giue them ful hop of pardon in the houre of death.

Great likewise was the temperance, abstinence and austerity of life of this holy saint, who first accustomed to fast once a week: the twice, and afterwards foure times a week, and so continued vntil such time, as quite forsaking flesh, wine, and al other meats, he accustomed himself to fast euery day (except holy daies) taking only a meane refection in bread and water. He likewise got a custome, to eate and to study altogether so to gayne time: and many times he was found eating vpon his knees, because of his reading of the holy scripture, which he stil did read in that posture of body, to declare the great reuerence that he bore therto. Sometimes he remained in the Church by occasion of the forty houres prayer, al the time that they lasted: and almost in each houre preached to the people, the concourse wherof was great both night and day. To these rigours of fastings, he added the chasticement of his body with whippes and scourges, wore a shirt of haire, slept vpon a pad of straw, or else vpon the bare bords. He would not in the greatest cold, come nere the fire, and alwaies had his hands bare, so that sometimes the bloud it self issued from them.

For an euident signe of the sanctity of this seruant of God and in approbatiō of his great zeale in defending the rights and priuiledges of the Church, & reforming of corruption crept in amongst the religious and cleargy vnder his care, behold how the hand of Almighty God was very present assisting him, at such time as a wicked Apostata attempted to slay him: the occasion of which crime, was as followeth. This holy Archbishop endeauouring to reforme the order of the Religious called Humiliats (of whom he was Protectour by order of the Apostolike sea) and labouring to restraine their scandalous liberty, & to reduce them to the first obseruation of their ancient rule; foure of them who stiffly withstood this reformation, conspired his death, not otherwise able to auoid restrainte, by reason of the great zeale and authority of their zealous Pastour & protectour. Wherupon, one of them named Ierom Farina, for a summe of mony receiued, promised, to be executioner of this murder. This fellow therfore conducted by the diuel as a second Iudas, in the yeare 1569. the 26. day of Octob. at one a clock in the night, finding S. Charles according to his custome at prayer in his Bishops chappel, euē as the quire song these words of the ghospel, *Let not your hart be troubled, nor feare you not.* This wicked murderer, hauing got on secular apparel approaching neere vnto the Bishop, shot off a pistol,

charged with a bulled, and ſundry other murthring shot: the bullet wherof lighted ful vpon his back, and ſome of the other leſſer shot, pierced his garments euen to his flesh, and others went thorough a table of a an inck thick, & the reſidue did notably batter the wals that were before him. Sodainly al the aſſiſtans roſe vp on their feet, and began to be affrighted and to feare, he only who had receiued the blow ſitting ſtil vpon his knees, remayned in peace, not shewing any ſigne of feare. But becauſe the blow had made him much to bow downward, fearing they should thinke that he were ſlaine, holding his hands ſtil ioyned together, he at the laſt lifted vp his head towards heauen, and hauing appeaſed thoſe that were preſent he ended the prayer he had begun, without ſo much as once more mouing his body. Afterwards retyring himſelf to goe to reſt, he found that his Rochet was fouled with the bullet, and his other garments alſo, but were not pierced. Notwithſtanding, there appeared vpon his back a bunch of a bluish colour, like to dead flesh where the bullet had light, which fel at the feet of S. Charles, as it were for reuerence, not drawing ſo much as a drop of blood: which marke remayned vntil his death, for a memory of the fact. The doctours of phiſick, and many others which had ſeen and conſidered the place that was shot, iudged that it was a cleare and manifeſt miracle. In fine the murderer was apprehended with his four companions, by the commandment of the Duke Albuquerco gouernour of Milan, by an Edict which he published the ſelf ſame night, and shortly after were put to death for their horrible fact.

Hauing walked in the narrow way of this world, triumphed ouer vices, and adorned himſelf with al the excellent vertues before rehearſed, the houre of his departure approaching neere, he firſt viſited the holy ſudary of our Sauiour Ieſus at Turino with a ſingular and vnſpeakable deuotion, and from thence went to the mount of Varalla nere to Nouara, where there is a deuout ſolitary place of Religious men, and the ſepulcher of our Sauiour is erected like vnto that in Hieruſalem with diuers other monuments of Chriſts paſſion, wherunto the holy man was ſpecially deuoted: where he abode the ſpace of fifteene dayes, exerciſing himſelf in moſt auſtere works of penance, and rendring his ſoule capable of celeſtial glory by a general Confeſſion of al his life, with many ſighes and abundance of teares. But falling ſick by his too much rigour, and feeling that his ſicknes encreaſed, he returned towards Milan, enflaming thoſe that went in his company in the loue of God by a burning charity wherewith he was wholy enflamed, and by his ſermons which he made of the glory of the bleſſed, which were ſo ful of fire and ſo piercing, that the harts of thoſe that heard him were touched therwith in ſuch ſort, that their eyes diſtilled fountaines of teares.

He arriued at Milan, vpon the feaſt of the Al ſoules towards euening and hauing paſſed the day following in holy diſcourſes, and receiued the Sacraments of the Church with ſingular deuotion & humility (holding his eies fixed vpon a picture of the ſepulture of our Sauiour as he was dead) couered with a shirt of haire & with ashes, like vnto another S. Martin (whoſe virtues he had diligently imitated during his life (with great tranquillity & quiet of body and mind, he rendred his ſoule vp to God, about three houres after ſunne ſetting, the laſt

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yeare of the popedom of Gregory the 13. and 47. yeare of his age. It is impoſſible to declare, what ſorrow, what lamentations, and what ſighinges, the vnexpected death of this moſt holy Paſtour, cauſed both in poore and rich. The Church, deplored her vigilant Paſtour, the tribunals, their incorrupted iudge, the orphanes, their protectour and defender, and the needy, their moſt liberal benefactour. Finally, to ſatisfy the great deuotion of the people, which flowed thither on euery ſide, it was neceſſary to expoſe the body the ſpace of three dayes in the Church, to the view of euery one. The Bishops Pallace was filled with deep ſighes, the ſtreets with ſobbs, and the houſes with teares and howlings: ſo that there was not any in ſo great a multitude of people, which did not bewaile the loſſe of his good father (for hard it was ſo to iudge, whether there were more people in the ſtreets then vpon the tops of the houſes) and who purſued not his moſt holy Paſtour, with complaints and inconſolable ſorrow: in ſuch ſort, that al the people cryed out aloud, *Mercy, mercy*: euery one thinking him ſelf right happy, to touch with his beades or Roſary, the venerable body.

The miracles which almighty God wrought by the interceſſion and merits of S. Charles, were very many, wherof theſe which follow were in part examined and approued for his canonization. He healed by the virtue of his holy prayer, Iohn Pietro Stopano, at this day Archbishop of Matia in the vally of Telino, of a deadly diſeaſe, being forſaken of the phiſitians. By the ſigne of the Croſſe, he preſerued the Abbot Bernardino Taruſi, and Ioſeph Callerio being drowned in the riuer Ticino. By the force of his prayer, he ſaued from the peril of death, Iulio Homatto, who being on horsback, fel from the top of a moſt high and horrible precipice. He draue away by the benediction of his hands, diuers diuels who had long time obſeſſed a yong youth. With the ſame benediction he healed in an inſtant, one Margerit Vertua, who had a double tertian ague for the ſpace of eight months, & was brought vnto ſo low eſtate, that she could not (lying alwayes on her bed) moue ſo much as any one parte of her body. In an inſtant, he likewiſe healed by his bleſſing, a noble woman, of a diſeaſe proceeding of witchcraft and diuelish art.

Theſe miracles with many others, were wrought by him during his life, but he wrought a great many more after his death: wherof for breuity ſake, I wil recount only ſome, omitting the circumſtances, which make the miracles the more famous, and declare only the matter it ſelf and ſubſtance of the things Dame Paula Iuſtina Caſata, religious in the great monaſtery of Milan, hauing been for the ſpace of eight yeares and a halfe paralitick, altogether dead on the one ſide, infected with diuers other diſeaſes & laſtly giuen ouer of the beſt phiſitians of the citty, finally inuocated S. Charles Borromeus, and that with very great fruit: for as ſoone as she had made her prayer before the picture of S. Charles, by her ſtedfaſt faith she was healed, the yeare 1601. vpon the feaſt of S. Iohn Baptiſt. And at the ſelf ſame inſtant, fearing to be more ſlack in giuing thanks vnto the Sainte, then he had been to giue her health, she went forth of her chamber, entred into the Church, & ſung, *Te Deum*, together with the other religious, who were al aſſembled to ſee this miracle.

Siſter Candida a religious woman of the conuent of Capucineſſes in Milan,

hauing lyen three yeares ſick, & her diſeaſe being iudged incurable by the doctours: hauing receiued the Sacraments ready to dy, aroſe vp whole and cheerful from her bed, for that at the ſame inſtant, she had made a vow vnto Saint Charles, and had cauſed to be laid vpon her, the gowne which he was wont to weare in his chamber: which she then went and carried with her owne hands into the Church, to the great amazement of the other religious. This hapned the yeare 1601. vpon the feaſt of S. Peter and S. Paul.

In the month of October, the yeare 1604. Philip Naua of Milan, had a ſonne borne blind, the interiour organs being offended, that there ran downe continually a pricking humour, which had cauſed to grow without, two ſtrãge clods or bunches of the bignes of half an egge, vnder the which the eies were vholy hid and buried. This cauſed Lucina his poore mother, ſeeing the deffect to encreaſe from day to day (the 25. day after his birth) to implore the aſſiſtance of S. Charles, beſeeching him, that amongſt the middeſt of his miracles, he would reſtore her infant his eies, & in particular for the loue of the name of Charles, giuen vnto the infant at his Baptiſme. Inſtantly S. Charles appeared in a viſible forme, and hauing giuen his benediction, reſtored the child both ſight and perfect health of his deformity.

The like hapned to one Martha Vighia of Milan, who hauing being afflicted for ſix whole yeares with the paine of her eies, and after al ſorts of medecins, out of hop to recouer her ſight, S. Charles appeared vnto her in her ſleep, anno 1601. willing her to goe viſit his ſepulcher, and ſo she should returne in perfect health: hereupõ she was led by the hand vnto the Church vpon a friday, where she made her prayer; and as ſoone as she had kiſſed the ſtone of the ſepulcher of S. Charles, her ſight was entirely and perfectly reſtored vnto her.

Candida Franciſca, religious of S. Agnes in Milan, hauing kept her bed 22. months, lame of her right legge, and ſo greatly afflicted in al her body, that the Doctours gaue her ouer as a dead woman: the 22. of Iune, anno 1601. houlding in her hand the picture of S. Charles, and inuoking him by moſt vrgent prayers, preſently al her paynes were healed, and at the ſame inſtant, her right legge, which was a handful shorter then the other, was reduced to the iuſt length and quantity of the other.

Iohn Iacques Lomati, a gentleman of Milan, had his legges ſo grieuouſly eaten and ful of holes, that he could not ſtand vpon his feet, nor goe one ſtep without a ſtaffe: ſo that the Chirurgeons of the citty ſaid, that there was an end of Maſter Lomati. It chanced one day, that he was more ſorely tormented then ordinary, wherupon he went to the ſepulcher of S. Charles, and beſought him of help. And to the end to obtaine the ſame ſo much the ſooner, he adiured this celeſtial cittizen ſaying, If thou be that Saint whom al the people doe ſo honour, obtaine help of God for me, Sodainly as he had made this prayer, and that he had attentiuely heard the holy Maſſe, he found himſelf healed of al his euils, and his ſoares conuerted into ſound and liuely flesh, the 24. of September 1587.

Iohn Baptiſta Tiron, being a child of fiue yeares old, falling into the riuer of Ticino, as ſoone as he had called to memory the name of S. Charles, before whoſe picture he was daily wont to make his prayers (inſtructed herein by his father)

father) this holy Prelat appeared presently in visible forme, who drew him forth of the flood, led him vpon waues thereof aboue a hundred cubits, and brought him safely to the banck, before the sight of sundry persons, who despaired of the life of the child.

Margarit, daughter of Angel Montis, of Milan, came out of her mothers womb, with her two feet twisted together, so that the soles of them were turned backwards, and the vpper part was vnder. She being sixe yeare old, and hauing stil this deformity, her mother called Militia Verga, carried her to the sepulcher of S. Charles anno 1601. to craue help, offering a burning wax light vnto this friend of God for her daughter. The child lighted the wax light, and at the same instant, her right foot was set streight and put in his place, and iust length. By and by after she came againe, and made and repeated her former prayer, and her left legge receiued the like cure: but yet a litle marke stil remained of the precedent defect, in memory of the holy miracle.

Iohn, daughter of Iohn Baptist Maronis, cittizen of Milan, had from her birth her legs and her feet so exceeding crooked, that she could in no manner of sort walk vpon them: and the ioynts of her knees being out of their place, she could make her legs turne this way or that way, which she lifted, and easily could cast them vpon her shoulders: so that she trayled her selfe whither she would goe vpon her hands and knees, with litle creepers made of wood. The 4. yeare after her birth, her mother being in prayer at the sepulcher of S. Charles, the child receiued ful and entire health in al her members, in the month of Iuly 1604.

Anastasia of Magis, of the same city, had been for the space of 36. yeares, obsessed by sundry malignant spirits. And albeit that in so long a space of time, she had proued sundry meanes, as Exorcismes and inuocation of other saints, made many voyages, pilgrimages and the like, yet nothing at al did profit her. At the last she had recourse to this holy Cardinal, and as she was in great deuotion before his picture, crauing to be deliuered, the 24. of October 1601. she felt her self smitten vpon the breast, and that with so great a struck, that she fel downe halfe dead vpon the ground; And remayning so the space of two houres, she arose free from al infestation of the diuels, and was neuer since trouble more. The life of this Saint is extracted out of the Italian abridgment set forth by the very Reuerend Prelate Francis Penia &c. put into french by Charles de Canda, Priour of Domp-martin, &c.

## *The foure Crowned Martyrs. Nouemb. 8.*

*THE Apostle Saint Paul writting vnto Timothy his disciple saith:* None shal be crowned, but he which fighteth lawfully. *Which is asmuch as if he had said: He that fighteth according vnto the apointment of his Captaine, such a one meriteth the crowne, and triumph.*

*Among the Romaines in their warres, some did worthy, and very notable exploites: but because some were against the apointment of the captaine, they did not only depriue them of the crowne of victory, but chastised them seuerely. Some fathers there were, which*

put

*put their owne ſonnes vnto death, for that they went out, to anſwere a challenge on the contrary part, in ſingle combat; although he returned with victory, and ſlew his aduerſary honorably. And this; becauſe he had been forbiden vpon paine of death, not to iſſue out to any ſuch encounter, without ſpecial licence. Hereby wee ſe, that that ſouldier only deſerued to haue the crowne of triumph, which fought, and got the victory, by the appointment of his Captaine.*

*It is conuenient, that we imitate Ieſus Chriſt, euen as theſe holy Martyrs imitated him, which are called the foure crowned, becauſe their names were not knowen. Theſe verily did merit the crowne, for that they imitated Ieſus Chriſt; and as he gaue his life for their ſakes, in like manner did they giue their lifes for his ſake. The life of theſe holy Martyrs, and of other fiue, whoſe bodies are buried in one, on the ſame Church within the citty of Rome, was this; taken out of the Martirologes of Venerable Bede, and Ado Archbishop of Treuers.*

THE vnſatiable hunger of Diocleſian and Maximinian (thoſe two great, and profeſſed enemies of Ieſus Chriſt, and his holy ſaints,) was not ſatisfied, although by their order and apointment (and of others which where their Iudges and Preſidents) there was shed much Chriſtian blood daily, through moſt partes of the world, but the more they put to death, the more their cruelty encreaſed. It was told vnto Diocleſian, that there were in Rome foure cittizens Chriſtians, whoſe names were Seuerus, Seuerianus, Carpophorus, and Victorinus. The Emperour commanded that they should be forthwith apprehended, and brought vnto the Idol of Eſculapius, & if they refuſed to worship it, that they should be ſcourged to death; and according to his appointment it was done.

They were led and conducted vnto the diuel, and they made account of him as he was, refuſing to adore him, whereupon they began to torment them. They pulled of their clothes, and bound them vnto ſeueral pillars. The ſcourging which was giuen them, was ſuch, and ſo great, that in that torment they yealded vp their ſoules vnto God. The tyrant commanded, that their bodies should be caſt into the ſtreet, that the dogs might deauour them, and although they remained there fiue daies, yet they were not touched by any beaſt, whereby it euidently apeared; that men were more cruel and bloody then the very beaſts. The Chriſtians took vp their bodies, and buried them in the Arenarium, three miles out of Rome, in the way *Lauicana.*

It is ſaid; that Pope Melchiades (who liued shortly after their martirdom) put them into the Catalogue of holy martirs, and becauſe their names were not knowne, he called them, The foure Crowned. But afterwards it was reuealed to a holy man, that their names (as is ſaid before) were Seuerus, Seuerianus, Carpophorus, and Victorinus.

*Of the*

## *Of the fiue Martyrs, SS. Claudius, Nicostratus, Simphorianus Castorius, and Simplicius. Nouemb. 9.*

NEER vnto the place where the foure martyrs last spoken of were buried, there had been laid two yeares before, but on the same day, the bodies of fiue other holy Saints, who in like māner had been put to death for the faith of Christ, by commandement of the same Emperour Diocleſian. Pope Melchiades, (who ordeined the feast of the foure crowned to be celebrated) entended, that together with them, there should be a cōmemoration of these fiue martirs, which were called, Claudius, Nicostratus, Simphorianus, Castorius, and Simplicius. These holy Saintes were Caruers, & remained in Hungary, by the apoinrment of the Emperour, & wrought together with many other of their trade, in the quarries of marble, which the Emperour vsed in his buildings, in diuers places of the world. Foure of these bleſſed men were Christians, and Simplicius was an Idolater. As they wrought together, the chizels, & other tooles of Simplicius, were oftentimes broken, and the tooles of the others did neuer break. Simplicius being much amazed hereat, demanded of Simphorianus how it fel so out, and he made answere: my tooles break not, for that, euery time I take any of them into my hand to worke, I cal vpon Iesus Christ my God. Vpon this occasion Simphorianus vsed such perswasions vnto Simplicius, that by the help of God, he was conuerted vnto the Christian faith, and was Baptized.

It fel out afterward, that Diocleſian gaue the charge vnto these fiue bleſſed Saintes of a building, which they should set the statues of diuers liuing beastes, and in the middest of them an Idol, of one of his heathenish Gods. The holy Saintes made vp the worke very cunningly, and placed the statues of the beasts orderly; but for the statue of the Idol, they would neither set it vp, nor so much as engraue, or make it. The Emperour (who was then in that prouince) seing this building finished, admired the artificial work manship thereof, but he was much displeased for that they had not set vp the Idol, as he had commanded. The fiue bleſſed Saintes were not present, when the Emperour viewed the work, but the other master workmen were. And for that one Artificer oftentimes enuieth another, especially the ignorant, who are most malicious against the most skilful in their maisteries; the Emperour demanding to know the cause, wey the Idol was not set vp, the other surueyors and chief workemen answered: that the other would not doe it, for that they were Christians, and refused it not only in that Idol, but also in al other of that kind.

The Emperour hearing this, dissembled the matter some few dayes, demanding of the workmen, if there were any other caruers in stone, that were as cunning as these fiue? And when it was answered him, that their like were hardly to be found, he called them before him, and said vnto them. If

you wil make the figure of this Idol, you shal doe me very acceptable ſeruice, and I wil reward you liberally for the ſame. The holy Saintes made this hold anſwere: we had rather ſuffer death, then giue men occaſion to commit Idolatry. Then you be Chriſtians ſaid the Emperour. They anſwered reſolutely: Indeed ſo we be. And if in that art or miſtery, out knowledge, or ſtil paſſe in excellency other workmen, it commeth to paſſe, for that, euery time we bigin to work, we cal vpon the moſt holy name of Ieſus.

The Emperour being loth to looſe ſuch excellent workmen, gaue in charge to Lampadius a tribune, that by mild words and offers, he should perſwade the holy Saintes to renounce the Chriſtian faith, and to worship the Idols. Lampadius vſed al diligence herein, but ſeing the holy Saintes, conſtant, and firme in their faith he certified the Emperour thereof, who commanded him to put them to the torments.

The tribune cauſed the holy ſaintes to be brought before him, and withal, the ſundry inſtruments belonging to thoſe engines, that Diocleſian, as a fel and cruel beaſt, had inuented, to torture the Chriſtians. But this ſpectacle quailed not the reſolute ſeruants of Chriſt. Wherupon the tribune cauſed them to be cruelly beaten, and their flesh to be torne with crookes of Iron, which had keen sharp pointes, like vnto the clawes of Scorpions. It is ſaid: that when the Tribune had tormented them in this cruel manner, and had ſpoken many blaſphemies againſt Ieſus Chriſt, the diuel entred into him, and killed him.

The wife, children, and kinsfolk of the tribune went vnto the Emperour, complayning, and ſaying: that the fiue workmen were inchanters, and that by their art they had killed the Tribune. Diocleſian being enraged hereat, commanded they should be encloſed in coffins of lead, and caſt into the ſea: and ſo it was done. Forty dayes after, a Chriſtian called Nicodemus accompanied with certaine other Chriſtians, ſough out the Relikes of theſe fiue holy Martirs Claudius, Nicoſtratus, Simphorianus, Caſtorius, and Simplicius, and carrying them vnto Rome, buried them in the Arenarium before named in the way Lauicana.

The martyrdome of theſe fiue was, as the other of the foure crowned, on the 8. of Nouember, and one that day the holy Church maketh of them a commemoration, though it be alwaies vnder the title of the Foure Crowned. Their martirdome was about the yeare of our Lord 300. In the time of Diocleſian, two yeares before the other holy martirs, as is aboue ſpecified.

## *The Dedication of the Church of S. Sauiour in Rome. Nou. 9.*

WE read in the sacred scripture, that the wise King Salomon, hauing finished the most famous work of the Temple, appointed a day to consecrate it; at which day there assembled an infinite multitude of people of his realme, apparailed al in festiual garments. The Priests and leuites were ready in most rich ornaments. The singers, and musitians stood also prepared for their office. There was a huge company of bullocks and sheep slaine, to be offred on the Altar, for a burnt offring.

King Salomon was vpon a Throne, in the middest of the Temple, three cubits high from the ground, and kneeled toward the Sancta Sanctorum, making his prayer vnto God; and in humble, an lowely speeches, offred the Temple to the diuine maiesty, saying: by what meanes shal I presume, to giue a thing vnto thee on earth, if the heauens be to litle for thy habitation: Then he made certaine requests, saying thus.

Lord, I beseech thee that euery one that shal come into this Temple, to make their prayer, for any affliction or trouble, thou ô my God, vouchsafe to help him, and comfort him. I beseech thee also that this fauour may not only be shewed vnto the inhabitants of this cittie, and countrie, but also vnto strangers, and to those that shal come hether, from farre countries. If they shal want rayne, and the earth be barraine, and dry, if the people come into this place, and make their praier vnto thee; I beseech thee; O Lord, to send it them forthwith. If there shal be pestilence or mortality amongst thy people, and they shal resort vnto this Temple, and desire thee to turne thine anger from them; thou O merciful Lord, vouchsafe, to heare and deliuer them.

If they goe vnto the warres, be the enterprise neuer so dangerous, and the souldiers come first into this Temple to pray, I beseech thee O Lord to grant them victory. If at any time thou be incensed against the sinnes of thy people, although thou shalt threaten to punish them rigorously, and that thy hand be lifted vp, and aduanced to strik them, yet if they that be in fault resort to this Temple, and craue mercy of thee; thou ô merciful Lord, be merciful vnto them. I request this, said Salomon, for thy infinit mercy, for the loue thou beareſt to Dauid my father, and for the seruice that I, the King and guide of thy people, haue done to thee, in building vnto thee this Temple.

This Salomon said and for a signe that God granted al his requestes, (as after in the night God told him) there descended a great fire from heauen, that consumed the sacrifice: and the glory of God filled al the house, with brightnes and resplendency, so that euery one lifted vp their voice, and shouted, in signe of ioy, and admiration. The priests and the leuites, and those that had the charge of the musike of voices and instruments, sounded, and praised God; and they al iointly gaue him thanks, that he would vouchsafe to haue a house amongst men, vnto which they might resort, to aske for mercy and grace. The feast lasted eight dayes, in the which the King, and the priests offred many sacrifices; and the people were in al that time, in continual triumph, and ioy.

Hereof the Catholik Church taketh the custome, to celebrate the feast of the dedication of Churches, as namely in Rome is celebrated the dedication of the Church of saint Saluator. The history thereof taken out of the life of saint Siluester the Pope, was this.

EVen from the time of the Apoſtles, there were alwais amongſt the Chriſtians, ſome eſpecial places dedicated vnto God, which of ſome were called Oratories, and by others Churches. Thither came the Chriſtians, and met together, eſpecially vpon the Sundaies, to heare the word of God, to be preſent at the diuine ſeruice, to pray and to heare Maſſe, and to receiue the body of our Lord Ieſus Chriſt, in that moſt holy Sacrament. But after that the Emperour Conſtantine was Baptized by S. Sylueſter, and was healed by the meanes of his Baptiſme, not only in his ſoule of his ſinnes, but alſo in his body of his leproſie; he, as a perſon thanckful to the diuine maieſty, of whom he confeſſed to haue receiued this grace and benefit, made a law, and published a decree, through al the lands ſubiect to the Empire of Rome, that euery one might built Churches, where it beſt pleaſed him. And that by his example he might encourage others thereunto; in the yeare of our Lord 325. he cauſed a Church to be builded, in the honour of Ieſus Chriſt, Sauiour of the world, in his owne place of Lateran, adorning it with many rich Iewels, and veſſels of Gold and Siluer, but aboue al, he beautified it with an Image, repreſenting our bleſſed Sauiour himſelf very liuely; and this place was deuoutly viſited, by the faithful belieuers.

S. Silueſter the Pope conſecrated that Church, which was the firſt, that had been publikly conſecrated among the Chriſtians, for the celebration of the diuine offices. In that place the ſame Bishop ſet the Altar, vpon which S. Peter celebrated the holy Maſſe, and it was of wood, like vnto an empty cheſt. The Apoſtle vſed this manner of Altar, euen as the other Popes his ſucceſſours did, compelled by the neceſſity of the time. For the perſecution being very sharp, the afflicted Chriſtians flying from one place vnto another, carried with them this portable Altar, to celebrate thereon, ſometimes in the caues vnder the ground, ſometimes in the Churchyards, where the body of martirs were buried, and ſometimes in the priuate houſes of Chriſtians.

The mind of S. Silueſter was; that this Altar should remaine for a memory, in the firſt Church of the Chriſtians, and commanded, that none but the Biſhops of Rome, should celebrate vpon it. And that al other prieſts should celebrate, not vpon an Altare of wood, but vpon an Altare of conſecrated ſtone. And to the end, the memory hereof should contenew, and be perpetual, he ordained, that euery yeare the dedication of this Church should be celebrated. And this is the feaſt which is ſollemnized on the 9. day of Nouember.

It is a thing very neceſſary and conuenient, that among Chriſtians there should be ſome places dedicated vnto God; as Churches, and Oratories bee; to the end they might reſort thither, to pray, and demaund help of God in their needes and troubles. For if in cities, and other townes, be diuers shoppes for particular thinges; and if in the houſe, be ſeueral roomes for ſundry offices, it is alſo neceſſary, that among the multitude of Chriſtians, there should be ſome places, where they may treat, and ſpeak with God. And theſe being dedicated to ſuch a worthy work, it is alſo conuenient that they should be conſecrated; and alſo, that al due reſpect, and reuerence be giuen vnto them.

Al this our Lord would giue vs to vnderſtand, by the example of the Temple of Sa-

of Salomon, the workmanship whereof was of exceeding great Maiesty, as may be seen in two things especially, which the holy scripture reciteth, to wit: That in the Tẽple there was not a thing, but it was of Gold, or engraued, or set in Gold. The other was, that the fabrick, or workmanship being so magnificent, and stately, yet in al the time of the building thereof, there was not heard the noise or an hammer, or any other toole therein.

Some expound these words thus, saying that this was a kind of speach commonly vsed, when they would shew, what spee la thing hath been done withal, as when it is said: such a thing was done before it was seen or heard. So although the work of the Temple lasted many yeares, yet in respect of the hugenes and magnificence thereof, it may be said: that therein was not seen, nor heard the struck of an hammer. Others say: that euery thing was brought thither ready wrought, from other parts, and that they did nothing, but lay and couch things in their due place. And so this Temple was a figure of the B. Martirs, who are hewed and squared in the Quarries of this world, suffring heer diuers troubles & afflictions: but then in heauen, they suffer no more strucks, nor feel more troubles, but haue their reward for that, which they haue borne, and supported in the world.

In these things then is shewed the statelines, and magnificence of this Temple; In the which, although it was the Temple of God, yet was there only in it the Ark of the Testament, and that not alwaies neither; for at the time of the captiuity of Babilon the Prophet Ieremy hid it in a hil, and then they put into it another made like it, and yet for al that, it was greatly honoured nõt only by men, but euen by God himself.

Then by greater reason ought we, to reuerence, and honour our Church, in the which resideth Iesus Christ trũe God, and true man, and really, in the B. Sacrament of the Altar. There are not sacrificed Bulles, and weathers, but the vnbloody sacrifice of Iesus Christ, vpon the Altar of the Crosse, is there represented, where he is offred in a liuely sacrifice to his eternal father, for the saluation of mankind, and the same doth the Priest daily in his name, in the holy sacrifice of the Masse.

In our Churchs be also the Sacraments, by which are healed, and cured sundry infirmities. Some be weak, encounter and fight against the Diuel, the world, and the flesh, and to make such men able and strong, the Sacrament of Confirmation is giuen vnto them. To others: for the same purpose, & to make them rich in vertue, there is giuen the Sacrament of the holy Eucharist. And to the end others should be continent, the Sacrament of Matrimony is giuẽ vntõ them. For others, that be wounded, hurt, and ready to dy of sundry infirmities, and they whose soules are already and wholly dead in mortal sinne, are prouided the Sacraments of Penance, and Extreme vnction. So that the Church is as an Apothecaries shop, stored with spiritual medecines, for al the infirmities and maladies of the soule, and body.

Besides these, in the Catholike Church be the treasures of God. For therein are pardoned sinnes: in it are giuen the guifts of the holy Ghost: in it the prayers of the faithful are more meritorious, and be sooner addressed, and sent vnto the Iudgment seat of the great God. For in it, in very deed, is the ladder of Iacob,

whereby the Angels goe, vp and come downe. The goe vp with the praiers and petitions of the faithful, and preſent them vnto God, and then come downe with their diſpatch, for the good and profit of the faithful belieuers.

In the Church is preached the Ghopel, the obſeruation of the commandements of God is taught, vertue is commanded, & vices be reproued. So that in it ſome are ſtruck with feare, ſome haue compuction, theſe weep, others reioice, ſome are cõforted, & others are inflamed with the loue of God. In the Church, the faithful ſoule talketh with God; there he is praied vnto, and in that place he is honoured. In the Church, the Angels are preſent, becauſe there is the heauenly court, yea, the very ſame God is there: really and perſonaly, and hath promiſed to be there vntil the end of the world.

In al theſe things you may ſee, how much our Churchs be more worthy then the Temple of Salomon. So then, if that Temple be ſo much magnified by men, and God alſo, it is conuenient, & moſt iuſt, ſeeing that our Churchs be in ſo high manner honored with the preſence of God himſelfe, that they be alſo honored, and reuerenced by vs, and that therein, nothing may be ſaid or done vnſeemely, or vnfitting of ſo worthy a place. Let preſumptuous people, & the prophaners of Churchs, feare the like ſeuere punishment, as God gaue to that wretched King Antiochus, who prophaned the Temple of Ieruſalem, God ſtriking him with a moſt terrible, and horrible infirmity. This wretched catife knew, that this euil happened vnto him, for prophaning the Temple of God in Ieruſalem, and therefore he bewailed his ſinne exceedingly. He prayed vnto God, and craued pardon of him, but the text vttereth there a terrible, & dreadful ſentence viz. The wreth prayed vnto God, of whom he could not obtaine mercy. The ſorrow of this man, was like the ſorrow, and repentance of Eſau, Cain and Iudas; that is to ſay defectiue and vnprofitable, and therefore he was condemned as they were alſo.

We read in ancient hiſtories, that Pompey the Great was victorious in al his entrepriſes, and affaires, before he did prophane the Temple of Ieruſalem; but after that time he was infortunate in al his buſineſſes, and finally, he was vanquished in battaile by Iulius Cæſar, and eſcaping by flight, repaired for aide to the King of Ægypt, as to his friend, but in ſteed of help, he found his death: the King cutting of his head, and ſending it vnto Cæſar the conquerour, as a preſent.

For prophaners of Churchs, and holy places, theſe two examples are ſufficient: and for thoſe that vſe ſmal, or no reuerence to Churchs this one is inough: That our Lord and Sauiour himſelf, chaſtiſed them with rigour, which caried not due reſpect vnto the Temple of Salomon. For he himſelf in perſon (when as man he conuerſed with men) did driue the people out of the ſame Temple, with whippes and ſcourges, becauſe they vſed to, and in the ſame, ſmal, or no reuerence. Let them, who prophane our Churchs) being of farre more excellency then that was) imagine, yea aſſure themſelues, that they ſhal be chaſtiſed with much more rigour.

Sutely, we ought to beare great reſpect and reuerence to our Churchs, and to be haue our ſelues in them, as Dauid counſelleth in a pſalme, where he ſaith: *In the Temple of God, let euery one ſpeak of his glory.* Al that which is to be ſpoken of in

of in the Church, ought to be to the glory of God, and if it be to his glory, it wil redound, and arise to our profit, since in that place he wil make vs partakers of his mercies, which shalbe the beginning of our Beatitude. God grant vs al to find in his Church mercy, for his deare sonnes sake, our B. Sauiour, Amen.

## *The life of S. Theodore Martyr. Nouemb 9.*

*IT is written in the book of Iudges, how Sampson that renowned soldier of God, at his death pulled downe a temple of the Gentils, whereby many of them were killed, and the temple falling to the ground was vtterly destroyed. Herein Sampson did worthy seruice vnto Almighty God, who had determined by this meanes, to chastice that treacherous, and vnbeleeuing nation.*

*The very like befel vnto another valiant soldier of Christ, called Theodore who set fire in a temple of the Gentils: for which cause, he was afterward martyred. And in the one, and the other of these things, there was done vnto our Lord God, great, and good seruice. The life of this glorious martir, is taken out of an homely, or sermon, made by S. Gregory Nissen, which he preached on the day of his martyrdom, in the same Church, where he was buried. He rehearseth it in this wise.*

THE cause (good Christian people) why you be here assembled from diuers parts, with trauaile, and toile of your persons, by reason of the sharpnes of the winter, is only to celebrate the feast of the glorious martyr S. Theodore. This is a thing iust and reasonable, since we be al obliged vnto him, for the great and many benefits, which we haue receaued by his interceffion. One of these is wel knowne vnto al, namely; how the Barbarous Scithians this last yeare threatning to kil vs, and hauing drawne their swords to bath them in our blood, returned back vnto their country in manner of flight; not for feare of our corporal armes, but being terrified with the Crosse of Christ; with which, this glorious Saint, our patrone chased them away. I desire you al to be attentiue, and I wil reherse in what manner this holy martyr came to giue his life for Christ, whileſt he liued in this world: for I doe not know in particular, the reward he hath in heauen. And when we know this, we ought to take the profit, by endeauoring to imitate him.

I say then, that we haue his blessed body in this Church: and although it be of the same matter and nature, that other dead bodies be, yet is not to be likened vnto them; for if you opē any of their sepulchers, the bodies appeare loathsome to the sight, and be displeasing to the smel, so that we turne our face from them, considering the misery of our nature, and the frailty of makind. But vnto this glorious martyr it falleth out otherwise. For assoone as we enter into the Church, where his blessed body is, (as we haue done this day) the sight is pleasing, seeing the sumptuous, and cunning built Church, where it seemeth the Caruer and the painter contended to excel each other: the one, in the building of the same, as wel in the pauement, as pillers of the fineſt marble (in which be engrauen sondrie pictures of lyuing creatures) as in the rooffe, and couering of tymber, which is curiously wrought, and cunningly ioyned. The painter was not inferiour in his art, setting forth liuely on the wals,

the

the heroical acts of this glorious martir. On the one side are the tirants, with their sterne, and fel lookes, on the other side, the flame, and fire of his martirdome; the holy Saint keeping alwayes a mild, and quiet countenance. These images and pictures serue instead of books: becausse without speech, they continually publish, and shew vnto vs, the worthy deeds of this glorious martir. For it is the property of a picture by silence to speak; and being painted on the wal, serueth vs instead of a lecture in the schoole.

If one hath entred into the Church, and enioyed the sight of these things, & yet being desirous to goe further; if he approch vnto the sepulcher of the holy Saint, and touch it with his hands, it seemeth a holy, & deuout work. But if he be worthy to haue the sepulcher opened, and that he may see the holy body there inclosed; O what great content, hath he! for that there was neuer meadowe decked with odoriferous flowers, that gaue a better smel, or would be more pleasing to the sight then this. He that is thereof worthy forthwith approcheth, his eyes fixed, and his mouth ioyned vnto the blessed relikes, from which issueth no euil sauour, but a fragant smel. There are shed warme teares, there are powred out inflamed sobbes, the saints is hartely besought, to make intercession for vs vnto the maiesty of God. But of one be worthy, to haue a litle of the earth, into which his blessed body was conuerted, this is accounted a chiefe happines. The vse is, to lay it vpon sick men, hoping thereby they may recouer their health, as oftentimes they doe. I wishe the faithful beliewers to consider hereof; and withal, whether it be graunted vnto the Emperours, and Monarks of the world, to haue the worthy honour, and veneration that is done vnto this saint. But leauing this, I come vnto the history of his life.

His natiue country was in a part of this Region, which looketh toward the East. In that place he was borne, and in that place he was brought vp, but at this present, the whole world is his natiue country: for euery martir may cal himself natiue, of what country soeuer is vnder the sunne. This blessed saint, was a souldier, and serued vnder the standards of Diocliesian and Maximian, at such time as they ruled the Empire. These Emperours being lodged in that country for the winter time by aduise of their captaines, there arose a most perillous warre, not with the Barbarous nation, but in the same army: which was caused by a diuelish decree, made by the Emperours, & put in execution by the captaines. In which Edict al Christians that refused to sacrifice to the Idols, were condemned to dye. The blessed souldier, not now of the Emperour, but of Iesus Christ, seing the wicked ordinance made, and how cruelly it was executed, shewed not any basenes in mind, nor altered not his countenance, (though he knew for certain, that he was accounted by al men for a Christian) but said boldly: that this decree was detestable, and that he meant not to obey it, though he lost this life for the same. These words came vnto the eares of the Coronel, who called vnto him the captaine, and euen as Herod and Pilate did before, when they confered together of the death of Christ, and were made friends by depriuing him of life, so these two consulted, and accorded together against Saint Theodore.

Causing him to be brought before them, with roughe words, and sterne countenance they demanded of him; how he durst be so arrogantly bold, as to despise

to despise this law of the Emperours, and to say that he would not obey it? S. Theodore with a constant, and cheerful contenance said: I doe not disobey the Emperour, when he commandeth things that be iust and reasonable, and wherein he is to be obeyed: but when he commaundeth me to adore for Gods, those which be none, and which I doe not acknowledge for such, I intend not to obey him. I confesse Iesus Christ to be God, the only begotten sonne of his father, consubstantial with the holy Ghost, who is likewise God, and yet not three Gods, but one God, whose faith and Religion I professe. If this seeme to be euil vnto you, heere I am ready and offer my self. Let the hangman come and cut of my head, let fire come and consume me, and let him that is offended at my words, cut out my toung. I am resolued, and my body is heere ready, patiently to suffer any torments whatsoeuer, in any part, or in euery member thereof, for the loue of this creatour & maker. The two vniust iudges hearing the couragious resolution of the yong man, were confounded, studying what answere to make him.

A certaine souldier of that company, who was accounted discreet, & wise presenting himself before them, said vnto him: ô Theodore, if the God whom thou adorest haue a sonne as thou saist, tel me; whether he hath begotten him after the manner of men; who seek out solitary and obscure places, as being loth to be seene, in so base, & shameful an acte? Saint Theodore answered: my God feeleth no shame in the generation of his only begotten sonne, but it is a heauenly generation, conuenient vnto God only, and so I doe believe, and reuerence it. But doe thou (who seemest to be a discret and considerate man) tel me, doest thou not hold and repute it, for great reproch and infamy, to adore for God, a woman (as your Cibele mother of the Gods) who after the manner of a shee wolfe, from tyme to tyme, is great with child, and bringeth forth children? At this question of S. Theodore, not only that sawcy fellow was put to silence, but also the iudges cast their eyes to the ground, noting wel the substantial reason of the yongman, and how vnfit it was; to adore for a Goddesse, a woman, who was alwaies, either with child, or els that was deliuered of child. Afterward, studying what to doe with S. Theodore, they determined to let him goe at liberty, and they gaue him time, wherein he should be better aduised what he would doe. It may be (said they among themselues) that wen he hath thought better on it, he wil leaue gis foolish opinion, and obey our Emperours. These men called the wisedom of the yongman folly, as they which be stark drunk, vse to cal them drunck, which be sober, and most free from that distemper. The time, which was assigned vnto S. Theodore to aduise, and deliberate, he conuerted to the effecting of a renowned deed, which was this.

There was in Amasia, the chiefe citty of that Prouince, a Temple, dedicated vnto Cybele mother of the Gods, which Temple was neer vnto a ryuer, that ran by the citty. Saint Theodore determining to burne it to the ground, for the better performance, expected a wind, that should driue the flame: and so setting fire vnto it, the Temple, and all therein conteined, was consumed to ashes. By this heroical deed, he gaue answere of his determination, in the time that was giuen him for aduise. Great was the vproare and tumult that the pa-

gans made, ſearching for the kindler of the fire, entending to punish him, with the greateſt torments that might be imagined. There was no great difficulty in finding him, for S. Theodore himſelfe confeſſed that he had done it, and in his words and contenance, he shewed himſelfe to be wel pleaſed with the act, and the rather, for that an Idol of the ſame Goddeſſe had been burned therein. This on the other ſide was as diſpleaſing to the pagans, who held that Idol in high eſtimation.

They took S. Theodore, and haled him vnto iudgment, howling and yelling generally, as if they had been beaſts, or out of their wittes. The iudges demanded of them; if he had kindled that fire? The holy Saint forthwith confeſſed, that he had done it, and willed them to make ready torments, for he was prepared to endure them. The deſire, and willingnes which the iudges beheld in S. Theodore to ſuffer torments, made them haue the leſſe wil to torture him, wishing to thēſelues the like couragious ſtomake, as the yong man had. Whereupon, without regard of the complaints, and exclamations of the common people, who (fearing their Gods would chaſtice them al, for this treſpaſſe that Theodore had committed againſt them) beſought them with great inſtancy to put him to death.

In this rage and fury of the people, the iudges ſaid to S. Theodore: notwithſtanding thou haſt deſerued death, yet we wil pardon thee, and make thee high prieſt of the Idols, if thou wilt ſacrifice vnto them, and leaue & relinquish the name of a Chriſtian. The bleſſed yong man deriding them ſaid: Indeed you promiſe me great preferment, and that which may mooue a man to follow your counſel. For the Prieſts of your Idols, I hold them to be accurſed wretches, and if I be made chief of them, I shal be made the moſt accurſed wrech of them al. Long ſince haue I laughed at this folly and madnes of many great men, that ſometimes the Conſuls, yea the Emperours of Rome themſelues, would take the office of the High-Prieſt (which you promiſe vnto me) vnder a shew of religion, and they which were firſt clothed in purple, were clad after in the habite of fooles or madmen. And many times they cut in peeces lauing beaſtes for their ſacrifice, putting ſome part thereof to ſeeth, and ſome to be conſumed with fire. Such a blindnes is not committed, but by them that be blind, as they bee, ſince by leauing the adoration of the God of heauen, they adore Gods made of wood, of ſtones, and mettal.

The Iudges hearing the reaſons, perceiued they loſt their time, and could not preuaile with Theodore: wherefore they called him a ſacrilegious, blaſphemous, and wicked villaine, and commanded he should be tormented. They bound him vnto a poſt and whipped him, then rent they his flesh with crooks of Iron, and put burning torches vnto his ſides. The more diligent the executioners were to torture him, ſo much the more cheerfully the bleſſed martyr (as if he had been in a pleaſant garden) ſong this verſe of Dauid: *I wil alwayes bleſſe our Lord, his praiſes shal euer be in my mouth.* When the cruel officers were tyred, they took him from the paſt, and caſt him into a dark dongeon, in the which were heard al that night voyces, which ſong ſweetly, and the roome was filled with an admirable brightnes, and thoſe that were without were partakers hereof.

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When the keeper of the prison perceiued it, he called some companie vnto him, and went into the place where S. Theodore was, finding no more persons there, but the holy saint, and the rest that were prisoners as he was, who were al a sleep. The next day they tormented him againe, and seeing him firme and constant in his faith, they gaue sentence that he should be burned, and glorifying God, the fire indeed took his life away, but spared his body, for it did not consume, nor scorch one haire of his head. Wherefore a religious woman called Eusebia, wrapped it in a cleane sheet, and enterred it, that we might enioy this pretious treasure, which hath caused this assembly of people, to honour him, and celebrate this day of his triumph, where euery one is holpen for his sake. Out of this man he casteth diuels, another he deliuereth from infirmities vnto others he releeueth the infirmities of the body, vnto others the necessities of the soule. There those that be tossed with the tempests of the world, find a safe port, and secute hauen. There the Orphans find a father, the pilgrims an Inne, the afflicted a comforter, and help for them that are in necessity.

O thou holy Saint, and glorious martyr Theodore, that art among the quiers of Angels, vouchsafe to goe vnto the presence of God, and pray before the throne of his maiesty for vs, that be in this place assembled, to celebrate the triumph of thy blessed martirdom. Encline to vs that cal vpon thee, honour thee, and be present at the solemnity of thy feast. And though our corporal eyes cannot see thee; yet cast downe thine eyes vnto our sacrifices, & bow thine eares vnto our prayers, make present hereof we beseech thee vnto the maiesty of God, desiring him to harken vnto vs, and to heare thee, that vnto him may be recommended, thy country, which is also ours, thy brethren, kinsfolk, friends, and they, that vnto thee be religiously deuoted, who be here present: and that he would defend vs from al our enemies in general, and in especial, from these barbarous Scithians. Thou as a valiant souldier fight for vs, as a holy martyr pray for vs. Obtaine for vs a perpetual peace, that we many employ our selues, in the seruice of him, whom thou seruest.

And if perhaps there needeth grater help, speak vnto thy brethren to accompany thee. Cal vnto Peter head of the Church, speak vnto Paul doctour of the Gentiles, and vnto Iohn the beloued, and Famous Diuine; that the Churches, which these men haue founded, and the soules whom they haue conuerted, may remaine constant, in the holy and Catholick faith, which they once receiued. That they may be also freed from hereticks and heresies, from tyrants and their tyrannies; and by confessing Iesus Christ boldly, and faithfully serning him, they may afterwards possesse and enioye him eternally, being partakers of his grace in this world, and of his glory in the Kingdom of heauen. The holy Church maketh commemoration of S. Theodore, on the day of his martirdom, which was on the 9. of Nouember, about the yeare of our Lord 300. Diocletian, and Maximian being Emperours. The body of S. Theodore liethin the Church of S. Sauiour in Venice, whither it was brough from Constantinople. And it is certainly belieued, that it is he, whose life we haue heere written, though there were more martyrs of this name.

## *The life of SS. Triphon, Respicius, and Nimpha martyrs. Nou. 10.*

*GREAT was the pride of that hauty King Pharao, in persecuting the people of Israel, seeking al meanes he coula to hinder them from encreasing. But the blessed God of heauen ordained, that the more diligent the wicked King was against them, so much the more he should remaine defeated, in his entrepise, and disgraced, al things falling out contrary to his desygnes, and intent, for the people multiplied, and encreased the more.*

*The same befel vnto the diuel, for in the first growing and spreading of Christianity, he desired to root out the Christians, and to that intent he stirred vp the tyrants, to put them to death, and martyr them, as indeed innumerable of them were. But the more he laboured herein, the more the number of the Christians encreased. This may be seen by the example of three holy martyrs, to wit: SS. Triphon, Respicius, and Nimpha. The diuel began with one of them thinking to end with him, but the two others seeing his martyrdom, offered themselues voluntarily, and without compulsion vnto martyrdom, and to dye in company with him, for the loue of Christ their Lord. The manner hereof, as it is extant in diuers Martyrologes, was in this sort.*

SAint Triphon was borne in Rome, in a street called Saxea. He being very yong, exercised himself in good and holy works, and God by his meanes did some miracles, by healing persons possessed with the diuel, and grieued with other infirmities. In that shap persecution of Decius, this holy saint shewed himself zealous of the honour of God, by preaching Iesus Christ publikly; without fearing the Edicts of the Emperour, or the cruelty that his officers vsed against the Christians. He encouraged the feeble, and animated the faint ted, not to dread the torments which should quickly end, and were meanes to attaine perpetual ioye in heauen.

A gouernour called Quilinus, being certified hereof, and finding it to be very true, for that saint Tryphon himself confessed the same, he commanded he should be tormented. The first was the ordinary torment, that was to tye him vnto the Equuleus, where his body being racked, it was rent and torne with hooks of Iron. Then set they burning torches vnto his sides, and gaue him many blowes with knotted staues; and lastly, his feet were burned through, with hot burning nayles.

S. Triphon tolerated al this with a couragious mind, and a cheereful contenance, so that a Tribune called Respicius seeing it, considered thus: That a man of flesh and blood, could not haue such strength, nor tollerate so great, and so many torments, if he were not assisted, and holpen by God: And if God did help him, it was certaine, that he was very high in his in his fauour: Whervpon, it might be truly gathered, that the God whom this holy man confessed, and for whose sake he endured so many torments, & by whom he was so much holpen, was the true God; and that al the other were false Gods.

In the time that Respicius stood in these considerations, there came to him a gratious dew from heauen, vnto which he made no resistance, but openly confessed,

fessed, that he was a Christian. When the officers that tormented S. Thriphon heard this, they laid hands on him, and began to torment them both together. Then did they lead them into the Temple, vnto the statue of Iupiter: and S. Triphon kneeled downe, not to adore it, but to make the statue fal in peeces to the ground, as appeared euidently, by that which followed.

There was present hereat a Damsel called Nimpha, who seing this miracle, said with a loud voice: Iesus Christ is the true God, & those which the Gentils adore, be false Gods, and no force, seeing the prayers of the Christians, make them fal to peeces. By occasion of these words, Nimpha was likewise tormented with SS. Triphon, and Respicius. The officers beat them with certaine whips, which had plummets of lead tyed to the end of euery cord. This was giuen vnto them with such cruelty, that they al three yealded their soules vnto God in that torment. Which was on the 10. of Nouember, in the yeare of our Lord 251. In the raigne of the aforenamed Decius. And on the same day, the Church celebrateth their feast.

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## *The life of S. Martin, Bishop and Confessour. Nou. 11.*

*WE read in the first Book of Kings of that valyant and couragious yong man Dauid, that when he returned with victory, from the battaile with that fierce gyant Golyas, he made al them that came to see him to wonder. He was yong, wel porportioned, and tal of body, as Caietan noteth wel vpon this place, and giueth this reason, saying: that Saul put his armor on him, when he would haue sent him against the gyant, and that Dauid refused them, which was not, for that they were to bigge, but for that he was not vsed to beare armor.*

*Of Saul we know by the Scripture, that he was very tal, and then Dauid necessarily must be so also. He was beutiful, and wel set, and had also a comely contenance, and went in leather like a sheapheard: he carryed in the one hand the great head of the Gyant, and in the other the bloady sword, which had cut it of. The sterne and grimme sight of the Gyants head, made the beauty and comelynes of Dauid to seem more. The people came wondring, and euery one was delighted with the sight of him. In this manner came he before Saul, with whom was Ionathas his sonne, the heire of the Kingdom, who seeing the behauiour of Dauid (as the text saith) took such affection vnto him, that euen there in the sight of them al, he took of part of his garments, and put them vpon Dauid.*

*Thus much of this figure serueth for our purpose, that Ionathas did shew his great loue vnto Dauid, in bestowing his garments on him. The same did the glorious S. Martin with Iesus Christ for with him he deuided his garments, wherein he shewed, that he loued him much, as is euident in the discourse of his life, written by Seuerus Sulpitius, which we haue abridged in this manner.*

SAint Martin was borne in Sabaria, a towne of Hongary. His parents were of noble bloud, but they were Gentils: his father had been Coronel of the horse, in the army of the Romains, ans was retired to his house, to rest, and repose himselfe. Martin being ten yeares old, went to the Church (against his

fathers mynd) & requested to be made a Catechumen; which was, to write his name in the rolle of them, that desired to be Christians, for after they were wel instructed in the faith, they were to be Baptized. He spent his time in seruing of God, and entended no other thing, but to please him, conuersing always with his seruants in the Church,

There he was instructed in learning, and good behauiour. He had a great desire to goe and liue a solitary life in the desert, if his tender age had not hindred him, and also an edict that came from Rome, which cōmaunded, that the sonnes of the auncient souldiers should be enrolled, and serue in person in the warres. By this occasion, the father of Martin, who disliked the holie desires of his sonne, cause him to be enrolled, and sent him vnto the warres, being then 15. yeares old, and in those warres of Constantius the sonne of Constantine the great, and Iulian he serued.

He was in the ordinary garrison of Pauia a citty of Italy, and with him he had a seruant, vnto whom many times he gaue attendance: such was his humility. They eate at one table, and sometimes Martin pulled of his bootes, and made them cleane, yea it is said, that once hauing a seruant of a good nature, he dismissed him, and looked for another, that should be stark naught, that he might haue occasion to merite more. He serued in the warres. 3. yeares, before he was Baptized, yet he eschued the vices, which be ordinary and vsual amongst souldiers.

He was affable, curteous, and charitable, to his equalles, lowely amongst his companions, he was sober and temperate in the cherishing of himselfe; in such sort, that hee seemed rather a religious man then a souldier; and before he was baptized, he did al, that a good Christian should doe. He took that wages which was giuen him, and reserued no more therof for his owne vse, then that which was necessary for the maintenance of his person, the rest he gaue vnto the poore: for those vertues and charitable acts which were in him, he was beloued of al men.

On a time as he entred the citty of Amiens, which is in Gallia Belgica, he saw a poore man naked, that craued almes of them that passed by. It was winter, & extreme cold. S. Martin was at that time armed, and had no other garment, but his souldiers coate. The holy Saint seeing no man to bestow any thing on the poore man, cut his cote in two parts with his sword, and gaue on halfe therof to the poore man, and the other part he reserued for himselfe. Many saw this deed; and some laughed to see him with half a garment; and others were ashamed, to consider they had not done the like charitable deed in al their life; and better might they haue done it, since they might haue clothed the poore man, and not haue vnclothed themselues.

The next night, S. Martin being in a sound sleep he saw (in a vision) Christ couered with the peece of the garment he had giuen vnto the poore man, and drawing neer vnto him; asked if he knew that garment? Then he heard Christ say to his Angels, Martin being yet a Catechumen, hath couered me with this garment. By this doth euidently appeare that which Iesus Christ said in the Ghospel. *That which is done vnto the poore, is done vnto me.* S. Martin was not proud of this, but yelded thanks vnto Christ for it, and was very earnest and diligent

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to obtaine Baptisme, and desired to leaue the seruice of the warres; but at the entreaty and importunacy of his Coronel, he stayed vntil his time was expired. He was Baptized at the age of 18. yeares, and remained stil a souldier for the space of two years, after which time he left the warres by reason of a peace ensuing which seemed to be miraculous, and was this.

The armies being ready to ioine battel, a peace was made, vpon very honorable conditions, for the side, wheron Saint Martin was: yea it is though, that almighty God made it for his holy Saints sake, who being abused in words by his captaine, who called him coward, and base fellow, saying also, that he desired to leaue the souldiers life, that he might not be indangered in that battel; Saint Martin offered to passe through the enemies squadrons without any armor; for which cause God to preserue him from that iminent danger, procured an honorable peace to be made for his side. Then went Saint Martin to Saint Hillary Bishop of Poiters, with whom he remained some certaine dayes enioying his holy company, and was edified by his vertuous behauiour. Then desirous to returne into his owne countrey, he tooke leaue of S. Hillary both of them weeping abondantly at their departure, at which time S. Hillary gaue vnto S. Martin the order of Acolite, and besought him to retorne back vnto him speedily.

Saint Martin trauelling on the way was like to haue been murdered, for certain thieues lying in waite for him, one of them striking a ful blow with his sword to wound him, and another beating it of with his weapon, Saint Martin shewed no feare at al. And being demanded the cause, he made answere: I neuer had lesse feare in my life, for that I serue a Lord, who (I am assured) wil not abandon me in a greater danger, then this is. Herof the holy saint took occasion, to preach vnto them Iesus Christ: and one of those thiefs was conuerted, and entred into religion, and died a blessed man. At last he came to his owne countrey and preached the faith of Christ vnto his father and mother. His mother was conuerted, but his father continued stil in his Idolatry, and after that, many other persons were conuerted to the faith, by his meanes.

At that time the Arrian heresi was spred very much in the countrey, where S. Martin preached: and because he only publikely resisted thē, the heretiks did persecute him with al extremity, and on a time they emprisoned him, & scourged him publikely, (so shameless they were,) and not content herewith, they sent him into exile. S. Martin departing from his natiue countrey, returned into France, and there he vnderstood, that S. Hillary was also banished by the Arrians, wherfore he passed into Italy, & builded a monastery nere vnto Millan, where some Christians assembling together, liued iointly with him a monastical life But he was there also grieuously persecuted, by a principal Arrian heretick, called Auxentius, who after he had done him many wrongs and abuses, neuer ceased, vntil he had driuen him from thence also.

S. Martin yealding to the time, took sea, and came to an Iland called Gallinaria, in the company of a holy priest: where they two remained a good space, susteining themselues with the rootes of herbes only. Then newes came vnto him, that S. Hillary was returned vnto his Bishoprike. Wherefore he determined to

to find him out, and when he came thither, the holy father receiued him very louingly.

S. Martin dwelling there, built another Monaſtery neer vnto Poiters, vnto which place came a Catechumen, to be inſtructed in the faith and holy behauiour. It happened that S. Martin being abſent, the yong man fel ſicke, and died; and whilleſt the orher religious men prepared to bury him, the holy ſaint came, and made great shew of ſorow, for the death of that his diſciple, & comming into the roome, where the dead body lay, he bad al the other depart out: thē he ſhut the dore, and remained there two houres in prayer; and he that was dead began then by litle and litle to recouer his ſenſes, and returned to life, & perfect health. When the other religious men ſaw it, they gaue vnto God infinit thanks; and the yong man that had taſted of death, was baptized, and liued many yeares after. S. Martin raiſed to life another dead man, who had hanged himſelfe (as it was thought) vpon a melancholick humour predominant in him, depriuing him of his vnderſtanding: but by the prayers of S. Martin he recouered, and was reſtored to his life and health alſo.

The fame of this holy ſaint was ſpread very farre wherwith the cittizens of Towers being moued, ſought means to haue him to their Biſhop, but in was a hard matter, to get him out of his monaſtery. They that went for him, vſed this wile, to get him away: A man that loued the monaſtery, told him his wife was ſick in Poiters, and deſired him to goe thither, to viſite and heale her. S. Martin vpon this occaſion departed from the monaſtery, and the meſſengers of the city of Towers, carried him away by force, before the monks (who had laboured to hinder his departure) perceiued it. S. Martin was receiued in Towers with great ioy, by al the common people, who ſaid al with one voice; They were now happy, ſince they had to their father and Paſtour, ſo holy and humble a man.

After he was made Biſhop, though he changed his eſtate, yet he altred not life, for he was as lowely and was apparailed as meanely as he was before time. He diſcharged his office and duety to the ful: for he was very diligent, in procuring the good of his flock, and in repelling al euil from them. He reproued vice, commended vertue: he preached, he punished, he rewarded, and did not omit any thing, that was conuenient and fit to be done ſoe that thereby he diſcharged fully his duety toward his neighbour. To diſcharge his duety toward God he cauſed a monaſtery to be built vpon a craggy mountaine, two miles from the citty, to which place were aſſembled many religious men, and there he had a cel, into which he withdrew himſelfe oftentimes, to pray, and to liue in contemplation.

The religious men who aroſe in short ſpace to the number of 80. moued by the example of S. Martin liued a holy life, in chaſtity, pouerty, obedience and continual faſting and prayer, and their habites were made of camels haire. Their diet was very temperate, none drunk wine, except he were ſick, and they went very ſeldom out of their cels. S. Martin had ſome of theſe monks alwais in his company, and when he ſtayed any time in the monaſtery, and returned into the city, they that were poſſeſſed of the deuil gaue notice therof, by the feare and dread they shewed, and by the paine they ſuffered before he entred

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the towne, and this befel, into what citty ſo euer he came.

This holy Prelat vſed great diligence, in the extirpation of Idolatry out of his dioceſſe, and trauelled into many places, throwing to the ground the Idols of the Gentils, cutting downe, and burning the groues and trees, wherein the deuils gaue oracles and anſwers, for which cauſe he was oftentimes in daunger to be murdered by the common people, but his deportement and cariage was ſo diſcreet in al his affaires, accompanied with ſome miracle, in the ſight of them that were agrieued at his doings, that ſometimes whole compaines fel at his feet, and beſought him, they might be made Chriſtians.

It would be a long ſtory to recount, how many ſick he healed by his prayers: but among others, one was Paulinus, ouer whoſe eyes was growne ſuch a webbe that it made him blind, and alſo put him to much paine. The holy Saint did cleanſe them one time with a napkin, and he was made whole, his ſight reſtored, and his grief ceaſed.

After this Saint Martin (being Bishop) raiſed to life the ſonne of a diſtreſſed poore mother, who finding him in the citty of Chartres in the company of many Idolaters, laid before him her dead ſonne, and requeſted him very earneſtly to ariſe him vnto life. The holy ſaint made his prayer for him, and he reuiued. This miracle cauſed many of thoſe pagans to come to the faith of Chriſt.

S. Martin (after he was Bishop) raiſed to life none but this child; and becauſe he had raiſed vnto life two before that, he vſed to ſay vnto his diſciples and friends, that he was better by two parts, before he was Bishop, then after, & that his high dignity had diminished his vertue. It is apparant the holy man ſaid theſe words for lowlines and humility: for it is wel knowne, that after he was Bishop, he did many admirable and vertuous deeds, which he had not done in the former time. But this declareth and sheweth his charity, and humility.

He was Bishop when he came into Paris, and ſaw at the gate a leprous man ſoe ful of ſores and blaines, that the only ſight of him was grieuous, and importable to many; the good Prelat came cloſe to him, and embraced him, and laid his face on the face of the leper, he kiſſed him very charitably and therewith cured him, and made him whole. This leper (whom the whole citty had ſeen) came the day following to the Church, and gaue thanks publikely vnto God, for the recouery of his health.

He was Bishop when Sulpitius who wrot his life viſited him: whom he receiued moſt kindly, and gaue him harty thankes that he was come from Toloſe to Towers, only to ſee him. The bleſſed man himſelf washed his feet, made him ſit at his table, at the which he filled more his ſoule, then his body, hearing his words, enkindled with the fier of celeſtial loue, and the grauity of his reaſons. This Authour ſaid: I neuer ſaw, nor conuerſed with any mortal man furniſhed with ſuch ſcience, wit, and eloquence, and ſuch aboundance of pure and chaſt words, as I found in Martin: and it made me more to marueille, for that I know he was vnlettered. The ſomme of his ſpeaches, were of the contempt of the world, to auoid vice, to loue vertue, and that which he ſaid, he performed alſo indeed. Noe tounge is able to expreſſe that, which I noted to be in this holy Saint, in the time I liued in his company: I neuer ſaw him an-

gry; I neuer ſaw him diſpleaſed or diſcontent; much leſſe to laugh after a diſſolute manner: and this was, becauſe, that whatſoeuer befel, he receiued it, as ſent from God.

The auſterities of his faſtings, watchings, continual wearing of ſackcloth, were things rather to be admired, then imitated. He ſlept continually on the ground: he vſed to eate, & ſleep ſo litle, that it ſeemed impoſſible he could liue with it. He was neuer idle; when he had diſpatched the affaires and buſines of his Church, he ſpent the reſt of his time in reading the holy ſcripture, mixing it with prayer. Herin he did as the Smithes doe, ſtriking vpon the hote iron, who that they may continue the better, giue now and then an idle blow: euen ſo did S. Martin, as for a recreation, praying one while, and reading another. O bleſſed man, in whom was found no guile nor double dealing! he neuer condemned nor iudged any; he neuer rendered euil for euil.

When he was Biſhop, he would reproue men for their offences againſt God, and chaſtiſe them for aggreuances done againſt their neigbour, but he neuer reproued nor chaſtiſed any offence or aggreuance done againſt himſelfe. In his mouth you ſhould haue alwayes the holy name of Ieſus: in his hart was nothing but piety and mercy, and he would perſuade al to make much of that vertue He gaue an eſpecial charge vnto his monks to be obedient, ſaying be obedient vnto man for the loue of God, ſince the ſame God would be obedient vnto man, for the good of al mankind.

He vſed ſometimes, to ſpeak ſome pleaſant words, by which might be taken ſome ghoſtly profit for the ſoule, as he did one time, when he ſaw a sheep newly shorne. This litle beaſt (ſaid he) hath performed the Euangelical precept: for shee hauing two garments, hath giuen one to them, that had none, and ſo we ought to doe. And this the bleſſed ſaint performed alſo not long after: for being ready one day to ſay Maſſe, a poore naked man asked an almes of him. The bleſſed Biſhop commanded the Archdeacon to buy a garment for the poore man: but the Archdeacon, who had in charge to giue many almes, was ſlacke, and loth to giue it, wherupon the poore man got vp into the veſtry, where S. Martin was, and told him, that the garment was no giuen him, as he had bidden.

The holy ſaint forthwith pulled of his owne garment, and gaue it to the poore man. The Archdeacon came in then, and told him, that the people ſtayed to heare Maſſe, and thought him long, the bleſſed man anſwered, he could not come out, vntil the poore mand had his garment giuen him. The Archdeacon replied, the poore man is gone, I know not whither, and S. Martin ſaid: Bring (I ſay) the garment, we shal find a poore man to receaue it. The Archdeacon went out in a chafe, and bought a courſe garment, and of a ſmal price, and caſt it before the ſaint on the ground. He took it vp, and put it on, and then he reueſted himſelfe to ſay Maſſe.

When he held vp the B. Sacrament at the eleuation, his armes were left bare, for that the ſleeues of the coat were ſo short, and the ſleeues of the Albe were too wide. Some that were in the Church, ſaw the Angels to couer his armes with plates of gold, which shined very bright. It is ſaid, that hereof cometh the vſe, that ouer the prieſtly garment called the Albe, they put the maniples of ſilke,

silke, or some fine stuffe, finer then the Albe is; but al men vse it not so, nor in al countries: for it was so ordeined by some particular Churches, but not by the Pope in the Church of Rome.

The Angels did discend vnto the place where S. Martin was, yea one day two of his disciples heard him talk in his cel, and knowing that none went in but himself, they entreated him to tel them, with whom he talked, and being importunated by them, he said: I wil, vpon condition, that you shal not speak of it to any man, as long as I liue. Know you, that there was the mother of God, and with her S. Agnes and S. Tecla; and he declared marks of the countenances of our Lady, and the other two saints. Moreouer he told them that sometimes S. Peter and S. Paul had talked with him. This holy saint was slow in resoluing and determining of any waighty matter.

On a time the deuil reproued him, for that he receaued them that committed heynous sinnes vnto pennance, and among others them that denied the faith, saying: that God would not pardon them. When S. Martin heard these words, he said with a loud voice. If thou (miserable wretch) hadst sorow for thy sinne, and done due penance, the mercy of God is so great, that I would obteine pardon of God for thee also. Wel, the sanctity of this good Prelat, was diuulged euery day more and more.

At that time Maximus ruled the west Empire, which he had vsurped vpon two Emperours, murdering Gratian the one, and putting Valentinian the other vnto shameful flight: who fled vnto the Emperour Theodosius who gouerned the Empire in the East. This Theodosius shortly after returned the same measure vnto Maximus, as he had done vnto Gratian, for he depriued him of his life and regiment both at one time, and restored it vnto Valentinian.

This Maximus had maryed a noble Lady who was a good Christian, and had a special affection vnto S. Martin. She persuaded her husband (keeping their court in France) to send for S. Martin to come vnto them. Maximus, (though he was a tyrant) did so: not so much for the loue of his wife, as for to see saint Martin, of whom he had heard great reports, and vnto whom he bare good affection. It cannot be expressed, how ioyfully the holy saint was entertained especially by the Empresse, who appointed lodgings for him within her Royal court, where the Good Prelat treated with the Empresse of many important matters, as wel bodily as ghostly; and shee stood at his feet, like as Magdallene did before the feet of Christ, washing them with her teares.

The good Empresse forgot her estate, her riches, her pompe, and her self also; yea she was beside her self, when she was in contemplation of that holy saint. And he that in his life for the space of 60. years, had neuer permitted any woman to come neere him, could not forbid the Empresse to touch, and to kisse his feet: She also by her many teares obteined of the Emperour and of S. Martin, to dine together a one table, without any other attendants, but her self in person.

When dynner time came, it was a memorable sight to see the diligence, the Empresse vsed to serue the holy mā. She couered & furnished the table for him she placed the stools: gaue him water for his hands: and then set on the meat, which she had dressed her self for him. Whilest the holy saint did eate, she

was careful, that nothing should be wanting. With her owne hands she powred the wine into the cup, when she gaue him drink. And when the holy saint had done eating she voided the table, gathered vp the meate that remained, which afterward she eate, thinking it to be more sauory, then if it had been after the most royal manner shee had vsed before time.

Another time the Emperour inuited S. Martin, and made him set at the table, and appointed a religious priest, that came with him, to sit by him, and many great Lords were set therat also. When the holy saint asked for drink, the Emperour bad his cup should be carried vnto him, thinking, that when he had drunk, he would haue restored it vnto the Emperour: but S. Martin did not so, but gaue it to the priest that sat by him, gyuing them to vnderstand, that he was of more excellency, then the Emperour by reason of priestly function. And that which others would haue taken as a reproach, the Emperour, and al they that were at the table commended.

The Emperour Valentinian the second, being restored vnto the Empire after the death of Maximus who put him to flight, did not behaue himself so, for S. Martin comming one day to visit the Emperour, who had a wife infected with the heresi of Arius, and therfore an ennemy vnto S. Martin, she requested the Emperour no to doe him any honour, and he yielded to her desire. The blessed prelate came into the roome, where the Emperour was, who stirred not from his seat. The holy saint came neerer vnto him, yet the Emperour stirred not, nor made any signe of kindnes or curtesy. It was surely the wil of God, that the seat where the Emperour sat, fel on fier of it self, and burned and flamed out. When Valentinian felt the fier, he rose in hast and stumbled, hauing already burned his clothes, and scorched his skinne; and considering what the cause was, he went toward S. Martin, and did vnto him very great reuerence, and before the holy saint said any thing, graunted vnto him, whatsoeuer he came to demand.

Another time Saint Martin went to visit a holy damosel; and it is good to make memory of her, for the example of others, to the end, they may be aduised, that (if they shut their gates against apparant wicked men) they should not alwaies open their dores vnto them, that seem to be good. There was in a litle village a damosel, who liued secret and priuat, whose good report was diuulged through the chiefest cities of France, as wel for her beauty, as for her vertuous life. Her exercise was prayer and contemplation, and she had in her company, other women, good and vertuous liuers, so that their house seemed to be a monastery.

S. Martin being told of her, was desirous to see, if the report made was true: and though he was estranged from the conuersation & visiting of women, yet one day passing neere vnto the village, he desired to see that yong woman. Al the people (as the vse was in al places where the holy man went) came out to meet him, as if he had been one of the Apostles, so much they reioiced to see him. The holy saint turned out of the way, to goe to the house of that vertuous damosel, who being certified that S. Martin came to visit her, and being fully resolued not to alter her determinatiõ, she sent one of those women, who kept her company, vnto S. Martin to excuse her, and to alleadge a reason, why shee

came

came not out to meet him. The blessed man accepted it for very good, and as wel done, and praised exceedingly the yong woman, and said; that her vertue surpassed the report that went of her.

S. Martin being gone vnto another towne, the damosel sent vnto him a present, which the holy saint receiued with a chereful countenance, though it be not knowne that euer he receiued any guift of any woman but that, in hal his life; and when he receiued it, he said: It is not fit a Priest should refuse the present, sent by a damosel, that was more vertuous in her life, then many Priests.

This good Pastour went sometimes to visite his diocesse: and at one time (among others) he came vnto a smal village. Because it was winter, they prepared his lodging in the vestry of the Church, in which place they made him a bed, and a fire also. The holy Saint went to rest, yet because he was not vsed to lie but on the ground, the bed was troublesome vnto him. And being desirous to throw the couerlet of him, by chaunce he cast it on the fire, and perceiued it not, at last he fel a heep, and the couerlet began to burne, and set fire on the roome. The flame being now gotten to the top of the house, S. Martin started vp, and ran to the doore; but he was so troubled, that he could not open it. His Priests and monks were without, in great care and grief, for that they knew not how to help him, or saue the house. At last the holy Saint determined to fal to his prayer, as the general remedy in al his dangers, and so he did: wherby it came to passe, that the fier was extinguished, and he was deliuered from al danger in a moment.

He was often in dangers by sundry persecutions of the Arrians, who neuer permitted him to be at repose or quiet, as appeared in many Councels, in which the holy Saint was present, wherin they out faced, menaced, and vsed reprochful and approbrious words of him: yet the holy man preuailed, and continued a constant and valiãt defender of the Catholicke Romane Church, vnto which he was alwais subiect, as an obedient sonne ought. This good prelat bare such a reuerence to the Church, that he was neuer seen to sit therein, but either did kneele or stand on his feet, and being asked the cause, he said: know you not, that God is present in this place?

Finally, being now old, and tired with these conflicts with the deuil, and his mynisters (the fiend oftentimes appearing vnto him, and sometimes by threats, and other whiles by craft and suttlety seeking to doe him harme) & the time of his death approaching, which he knowing by reuelation, being at Cadacense, (a place in his dyoces) he assembled his disciples together, and certified them, that the hower of his death drew neer. This newes putting them in great sorrow, and griefe, they said vnto him: deare father, why wilt thou leaue vs? vnto whom doest thon recommend vs? behold the hongry wolfs wil assaile thy flock, and there wil be no meanes to repaire the losse, when the shepheard is gone: we know thou desirest to be with Christ, and we know also, that thy reward remaineth sure and certein in heauen, & that it is not lessened, though thou stay with vs a litle space. Haue pitty on vs, that shal be left alone, and abandoned.

S. Martin, hearing these words, was moued to pitty and compassion, & shed-

ding teares, his eyes fixed also toward heauen; said: Lord, if thy people haue yet need of me, I refuse not the paine and the trauel, but thy wil be done: Thus this glorious father was distracted betweene loue and hop, and knew not which to elect. It greued him, to leaue his disciples: and he was not willing to stay any longer, from enioying the presence of God, vnto hom he remitted al. O man rightly to be called valliant, who was not ouercome by trauel and paine, much lesse by death: he feared not death and refused not to liue. His feuer increased, and his disciples seing his end to approach, and that he lay on the earth and ashes, which was his vsuel bed, requested him then to permit cherishing and comfort to be done to him. And he answered A Christian should not dy but on haire cloth and ashes: then it is more fit that I doe so, who am your master, and prelate, and am therefore obliged and bound to giue you good example.

Then they requested him to turne his head a litle on the one side, and not to hold it always vpright to look vpward, being so painful: and he said: Let me look vp toward heauen, since that very shortly my spirit is to goe that way, which I behold. When the agony of death came, he saw the deuil (the enemy of mankind) and said vnto him: what doest thou heer, thou cruel beast. Thou shalt find in me nothing, for which I shal be damned: and hauing said thus, he rendered his spirit to our Lord being 81. yeares old. His blessed soule was borne into heauen accompanied with many Angels, who made much ioy, and song melodiously. This musique was heard by sundry persons, that were in places farre distant, as of Seuerinus Archb. of Collen, and by Saint Ambrose Archbishop of Millan; Who saying of Masse, fel a sleep, from the which, he awaked after three howers, and then said to the standers by: know you, that my brother Martin B. of Towers is departed out of this life, and I haue been present there to bury his body.

S. Martin liued on the earth poore and humble: and intred into heauen rich and with great maiesty. His death was on the 11. day of Nouember, (and on the same day, the Church celebrateth his feast,) & it was in the yeare of our Lord 399. in the time of the Emperour Honorius. This holy saint did many miracles in his life time, and also after his death: Whilest he liued, he was the meanes, that many were conuerted vnto God by his good example, and excellent doctrine: and after his death, many were holpen by his merites and intercession. God of his great bounty, and infinit mercy graunt, that we may be in the number of the chosen, to the end we may enioy his glory, in the company of Saint Martin, Amen. Many Authours write of S. Martin, beside Seuerus Sulpitus, as S. Paulinus Bishop of Nola, Fortunatus the Priest, Gregory of Towers, Odo the first Abbot of Cluny: Hebernus Bishop of Turin, and many others.

## *The life of S. Menna Martyr. Nouemb. 11.*

*OVR Sauiour Christ saith vnto his seruants in S. Mathew.* When you shal be brought before Kings and Iudges, take no thought what you shal speak, for at that time you shalbe tought how to answere. *This sentence in verified in a holy souldier called Menna, who hauing spent time in the warre, among swords and launces, being brought before a tiuant, that did examine him of the faith of Christ, which he professed, made some answeres, as if he had ben exercised in the study of the holy scriptures, al the dayes of his life. Of this holy saint, Metaphrastes writeth as ensueth.*

IN the second yeare of Caius Valerius Diocleſianus, and in the first yeare of Caius Valerius Maximianus, after the death of Numerianus, who had gouerned the Empire before them, there was raised a sore persecution against the Christians, through al the lands subiect to the Empire. Into which were sent publik proclamations, conteining the wil of the Emperours, and the punishment that should be inflicted vpon those that disobeied the same.

There was in the city of Cotticum, which is in the prouince of Phrigia, (or in Asia minor (a president called Pirrhus Argiriscus, who had the gouernement of that prouince, and had also authority ouer the men of warre, which were resident in the same, as a garrison for defence therof. Notwithstanding, they had a general captaine ouer them, called Firmilianus. Among the souldiers there was one in the regiment of Rutilus, called Menna, by nation an Ægyptian, and by profession a Christian; whose vertue shone among the rest, as the sonne doth aboue the starres. The Emperours Edict came vnto this city, the tenor whereof was this.

Diocleſian and Maximian Emperours to al their subiects send greeting. For asmuch as we acknowledg, to haue receaued many fauours, and graces of the soueraigne Gods, for which we think our selues obliged and bound, to procure al honour and seruice, to be done vnto them, and their Temples: We therefore command al magistrates, and captaines of our Empire, that assoone as they haue notice of this our Edict, that they endeauour with al diligence (as a thing that cõcerneth the safety of our estate, & the honour of the Gods our benefactours) that al our subiects, as wel men, as women, of what estate or condition soeuer they bee, doe worship & adore them, and doe offer sacrifice, in visitin often their temples. And those that be disobedient, and rebellious against our commandements, that they be tormented, in the most cruel sorte, that may be inuented. This was the tenor of the Edict.

Assoone as the president receaued it, he caused it to be proclaimed through al the citty, and other places of his prouince. Commanding withal, that presently after the proclamation, al men and women should goe vnto the Temples, to the end, the disobedient persons might be knowne. In most places where the proclamation was made, there were great murmurings amongst the people, for that it was thought both vniust, and cruel, yet the greatest part of people

people went (of force) vnto the Temples, to obey the Edict. When the valiant ſouldier Menna vnderſtood hereof, he was not able to endure ſo vniuſt, and vnrighteous proceedings; as to haue the veneration and worship of the true God Ieſus Chriſt to be abolished; and that inſtead thereof reuerence should be done vnto the fiends. Becauſe he would be free, and not be partaker of this wicked tranſgreſſion, nor ſo much as ſee it, he departed from the army, and with drew himſelfe into a deſert, where remained fiue yeares, leading a ſolitary life, in continual faſting and works of penance, which was as an exerciſe, and an entrance into the warre, and battaile, which he expected shortly to make.

At the laſt, inſpired by God, he returned into the citty, vpon a day, which was kept very ſollemne, as the birth daye of one of their Gods. The people of the citty were generally aſſembled into a Theatre, expecting certaine martial exerciſes, as luſts, and Turneis. And there was alſo the preſident Pirrhus for the ſame purpoſe. S. Menna entred into the middeſt of the show, and with a loud and cleere voice he reherſeth a text out of the Prophet Eſay, which ſaith: *I haue been found of them that ſought me not, and manifeſted to them that asked not after me.* At theſe words, al the ſtanders by, fixed their eies vpon him; and ſeeing him to be a rude plaine man, and meanely apparelled, they know not what to make of his words nor what he ment by them. The Preſident Pirrhus cauſing him to be brought neerer vnto him, demanded of him, who he was? He anſwered: I am Menna the ſeruant of Ieſus Chriſt, who is Emperour of heauen and earth. The preſident enquired further. Art thou a ſtranger or a cittizen, that thou ſeekeſt to diſturb our feaſtiual showes in this manner? what is thy meaning herein? One of them which ſtood by ſaid vnto Pirrhus: I know the man wel. He is a ſouldier of the regiment called Rutilica, whoſe Cōronel is Firmilianus; & it is about fiue yeares, ſince he abandoned the Enſigne, and left the warre. Then ſaid Pirrhus vnto him: Tel me, Art thou a ſouldier as this man ſaith? S. Menna anſwered: It is true, I was a ſouldier, but when the wicked Edict of your Emperours was proclaimed, I left the army, and departed from the warre. What mooued thee ſaid Pirrhus to leaue the warfare? Art thou a Grecian, or a Chriſtian? S. Menna anſwered: I haue been, I am, and I deſire to be euer a Chriſtian. I left the hoſt, becauſe I would not be partaker of your impieties. So Pirrhus committed him to cloſe priſon.

On the next day giuing audience, he commanded that Menna should be brought before him; and then he ſaid vnto him: Come hither thou preſumptuous fellow what mooued thee to come into the Theater; and to hinder our feſtiual daies, which are celebrated in the honour of our Gods? Whence art thou? why diddeſt thou leaue the army? S. Menna anſwered: I am of Ægypt, and becauſe I deſire to fight vnder the banner of Ieſus Chriſt; I forſook your enemies, which be but feeble, and weak. And where haſt thou been, ſaid Pirrhus, al this time? Menna anſwered: I had rather liue a ſolitary life, for the loue of my God in the company of ſauage and wild beaſtes; then continew with you, that know not the true God, and looſe my ſoule, for it is written, *Lord doe not deſtroy my ſoule with the ſinners, nor my liſe with the blood thirſty men.* Softe, not ſo many words ſaid Pirrhus. Offer ſacrifice vnto the Gods; and they wil

wil restore vnto thee, the honorable offices thou hadst in the host, & augment the same also. Menna said: I only desire to please the eternal King, and of him to receaue the crowne of immortallity. Loose not time in threatning mee; for I regard not thy torments at al: but desire rather to suffer, for the loue of Iesus Christ my Lord, and my God.

The Iudge commanded: that Menna should be laid flat on the ground, and then to be beaten with raw sinewes of beasts, vntil he obeied the commandement of the Emperours. The executiones began to beat him rigourously, and during the torment, a minister of the Idols laboured by perswasion, to bring him to sacrifice to their Gods. The blessed Martyr said to him: Why doest thou perswade me thus? thou counsellour of darknes: and captaine of iniquity? If I would not doe it at the commandement of the Iudge, doest thou think that I wil doe it at thy perswasion? I giue thee to vnderstand, that I haue by my side Iesus Christ, who (for this which I suffer, and endure for his sake) wil giue into me, an eternal reward, and vnto you and your Emperours he wil giue perpetual torments, not only for your owne sinnes and Idolatry, but also, because you doe your endeauour, that he should not be loued, nor serued by his owne faithful seruants. Goe to (said Pirrhus) make ready the other torments, to came the stubborne hart of his fellow.

Forthwith was prepared for him the torture with the cord; in the which the holy saint hanging on high, the Iudge said vnto him: Menna, doest thou yet remember thy selfe, & wilt thou yield, or shal we prouide greater torments? The blessed martir answered: very litle is that I haue yet suffed, to that, which my Lord and King deserueth I should suffer for his sake, because he keepeth about me many Angels, that assist and help me, encouraging me not to shrink at thy torments. Pirrhus said: Scourge this villaine and rebel, yet more seuerely, who hauing a King already, saith he hath another, which is not knowne. Then said the saint: Thou indeed doest not know him, for if thou diddst, to haue his loue, thou wouldest forsake thine Emperours, since he can better reward thee, then they can. And who is this great and potent King said Pirrhus? S. Menna answered: This is Iesus Christ, the sonne of the liuing God, creatour of al things: vnto whom, al that is in heauen and earth is subiect.

Then said Pirrhus: Doest thou not know Menna, that to be the only cause, why our Emperours haue commanded you Christians to be tormented? namely, that you should neither professe Iesus Christ for God, nor adore & worship him? Menna answered: what is that to me? If that be their intention, their power and torments are of no auaile, to make me forsake my deerest Lord God. It is said: *who shal be able to separate vs from the loue of Christ? or from his seruice? not tribulation, nor affliction, nor famine, nor persecution, nor dangers*, much lesse the world. Be assured, that whatsoeuer persecution is raised against vs; shal not make vs alter our minds.

The Iudge commanded his gashed & wounded body, should be rubbed ouer, with rough sharp cloths: which paine he tollerated very patiently. Pirrhus remained astonished hereat, and said vnto him: verily Menna, it seemeth thy bodie, which is thus tormented, is not thine owne, but borrowed of some other. The martir answered him: I feele not thy torments, because I haue

my God by me, who doth help and defend me; and vnto thoſe that haue him with them, al things ſucceed proſperouſly. Then ſaid Pirrhus: ſet other burning torches vnto his ſides, that we may ouercome this his obſtinacy.

The fire was brought, and applied; and although they burned his ſides two whole houres together, yet the martir ſpake not one word. Whereupō Pirrhus ſaid: Doeſt thou not feele the fire that burneth thee? S. Menna anſwered: I feele it not: for Chriſt giueth me ſtrength, who hath ſaid to me in his holy writ. *That if we paſſe by the fire, the flame ſhal not burne vs.* He ſaith alſo in another place; *that we muſt not feare them that kil the body, and cannot kil the ſoule: but him we muſt feare, that can ſend both body and ſoule into euerlaſting fire.* Then ſaid Pirrhus: How canſt thou alleadge theſe teſtimonies out of the books of thy God, being a ſouldier? when hadſt thou time to read and ſtudy then? Then ſaid the bleſſed martir: The ſame Ieſus Chriſt our God, ſaid vnto vs: That when we ſhould be brought before Kings and Iudges, for the profeſſion of his name, we ſhould not care what to ſpeak, for that he would direct vs what we ſhould anſwere. Pirrhus ſaid: Tel me Menna, whether your Chriſt did foretel you, that you ſhould ſuffer thoſe torments? yet ſurely (ſaid Menna) for that he, being God, knew right wel, al that was to happen in after times.

Wel wel (ſaid Pirrhus) leaue this vaine talk, made, and diuiſed of thine owne head, and ſacrifice vnto the Gods, or I wil condemne thee to be conſumed with fire. Doe thy wil, ſaid Menna, for as I haue told thee already, although thou haſt power to torment my body, yet haſt thou none ouer my ſoule. The Iudge ſaid: wilt thou haue daies of reſpite, to conſider of this matter, that thou maiſt free thy ſelfe from this thy blindnes and errour? The bleſſed martir made anſwere: Long ſince haue I determined and reſolued, rather to die, then to deny my Lord Chriſt. I am Chriſtian: and therefore expect not, that I wil ſacrifice vnto the diuels. The Iudge was ſo wroth with this anſwere, that he cauſed calthropes to be ſet thick on the ground, and the bleſſed martir to be dragged, and haled ouer them. In this torment the holy ſaint ſaid: Seek out other torture, for theſe be of too ſmal force to make me worship thy diuels. Pirrhus being now more enraged, ſaid: Beat him with cudgels, and knotted thongs of leather, and buffet him on the face, til he ceaſe to cal our Gods, by the names of diuels. But al theſe things preuailed not, to make the valiant ſouldier of Chriſt, shew any ſigne of feare, or yeelding.

There was preſent a noble man of the Court, called Eliodorus, who ſaid vnto Pirrhus: my Lord, theſe Chriſtians be a people which regard no torments, yea death is more wel come vnto them then life. Do not vexe nor trouble thy ſelfe any more with this man, but giue iudgment of death vpon him, (as he hath wel deſerued) for that he hath abandoned his captaine, and refuſed to ſerue in the warres. Thē Pirrhus ſaid vnto Menna: If thou wilt reſolue to ſacrifice vnto the Gods, I wil cauſe thy captaine to pardon thy former offence: and to giue thee more honourable office, and degres. Menna ſaid: God forbid, that I ſhould deſire ſuch offices & honours; I deſire to haue them in heauē where true honour is to be had, not thoſe of the world, which be vaine and tranſitory. The preſident ſeeing the conſtancy of the bleſſed martir, (by the aduiſe of the other courtiers) condemned him to die, with theſe words: Becauſe Menna the ſouldier

doth

doth not obey the proclamation of the Emperours, and becauſe he followeth the religion of the Chriſtians, and wil not ſacrifice vnto our Gods, we command; that he be beheaded, that others (by his example) may feare, to comit the like treſpaſſes.

The bleſſed martyr was led by the officers vnto a place called Potemia, vnto which al the city was aſſembled. The holy ſaint with a cheereful countenance (though meanely apparelled as making ſmal account of any worldly thing) went communicating with ſome of his acquaintance, as if he had not been going vnto death. Recommending them vnto God, and taking leaue of them, he litted his eyes toward heauen, ſaying: I bleſſe, and praiſe thee, ô father eternal, for that thou haſt hitherto kept me, and haſt not turned thy face from me. Thou haſt giuen me ſtrength, that I ſhould not looſe my ſoule, with this treacherous and faithles people; but that I might confeſſe conſtantly thy bleſſed name, and thy holy law. I beſeech thee through Ieſus Chriſt thy ſonne, that thou wilt help me, at this houre of death, and deliuer my ſoule, in granting it victory in this laſt aſſault, that it may appeare free befor thy iudgment ſeat and there worship thee. Saying this, he came to the place of execution; where falling on his knees, and looking toward heauen, the hangman cut of his head.

Then they caſt his body into a great fire, but the fire conſumed it not, ſo that ſome deuout perſons took it, and buried it in a place conuenient; whither many Chriſtians reſorted, crauing mercy at Gods hands, by the praiers and merits of this his faithful ſeruant Menna, who was of Ægypt, honourably borne, iuſt, faithful, mild, and vertuous, and replenished with the grace of the Holy Ghoſt.

He was martired in the city of Cotticum, in the prouince of Phrigia, on the 11. of Nouember, in the yeare of our Lord 301. (Spa. ſaith 296.) And on the ſame day, the Church maketh of him a commemoration. The body of this holy ſaint, was afterward tranſlated vnto Conſtantinople.

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## *The life of S. Martin, Pope and Martyr.* Nou. 12.

*THE noble King Dauid would not giue leaue, nor permit one of his ſouldiers, to kil his father in law Saul, when he might eaſily haue done it, and the other wel deſerued it, comming to purſue and ſearch him out, with an army, and a ful intention to kil him, if he could haue gottem him within his danger. And though Dauid found him faſt a ſleep in his pauilion, and in like manner, al his guard, who ſhould haue watched in his defence, yet would he not once touch him. The reaſon, which Dauid alleaged, was becauſe Saul was the anointed of the Lord.*

*It happened farre otherwiſe vnto the glorious S. Martin Pope and martyr: who being anointed and conſecrated, and moreouer the Vicar and Lieutenant of Chriſt in earth, yet ſome Chriſtians in name, but in their deeds, worſe then Pagans, were ſo bold, as to take him, and vſe him villanouſly; as may appeare by his life, collected out of the book of Popes liues, called the Pontifical, and out of other good Authours.*

SAint Martin the first Pope of that name, was the sonne of one Fabritius, and borne in Todi a city in Tuscane, a very holy man, and vertuous. Assoone as he was elected to the gouernement of the Church, he emploied al his vttermost diligence and endeauour, to extirpat and root out some heresies, about the person of Iesus Christ, already condemned in former Councels. The man who did bring them againe out of hel, (where they had been a good space buried,) into the world, was a Patriarch of Constantinople, called Paulus: who had some other Prelats that obeyed him, and were wrapped in the same errour. These wonne the Emperour Constans (the second of that name,) to be of their sect and opinion, such sleights and deuises they wrought with him.

The Legats of the Pope, who resided there, certified him of the proceedings of Paulus the Patriarch; The Pope incontinent apointed by his letters what order should be taken therin, and wrot vnto the same Paulus louing letters, beseeching him; not to be so determinately stubborne in ruynating the peace of the Church, and in patronizing of his errours, so many times condemned by the holy Prelats in great assembles, and general Councels.

Paulus being by nature proud and obstinate, to shew what smal account he made of the Popes aduertisements, caused an Aultar, which the Legats had set vp in the Church, founded by Placida, (vpon which they said Masse, after the Roman vse) to be cast to the ground, and defaced. The malice of Paulus was so much augmented, that because the Legats, on the Popes behalfe, required him, (when they saw his obstinacy) to amend his fault, and reforme his errours, or els they would proceed against him as a contumacious person, by the censures of the of the Church, he made meanes to the Emperour to cause the Legats to be restrained of their liberty and euil entreated; and afterward he sent them into banishment, into sondry parts of Christendom, which was, as if he had sent trompets, to sound and publish the malignity of the Patriarch, the tiranny of the Emperour, and the misbeliefe of them both, being obstinate in the errour, condemned by al the Catholik Church.

When Pope Martin had vnderstanding thereof, he had recourse vnto the ordinary remedies, in the like occasions: and assembled a Councel of 105. Bishops in the Church of saint Saluator, neere vnto saint Iohn Laterane. And the question of the afore mentioned errours, being againe disputed, certain Canons were published, by which, al the ancient heresies, and this also, being lately reuiued, were condemned, and anathematized: and with them Peter, Cyrus, and Sergius their Patriarch deceased: accursing, detesting, and depriuing Paulus the Patriarch now liuing, & al his followers and adherents, of what state, condition, dignity, or function so euer, and depriuing them also of al offices, and benefices ecclesiastical. And to the end, this holy Councel, and al the decrees and Canons of the same, should be diuulged, and published through the world, Pope Martin caused many copies to be sent into most parts thereof.

The Emperour Constans vnderstanding, what the Pope had done in the Councel, took such indignation therat, that he determined to apprehend, (if he did not kil) the Pope, in reuenge of this iniury as he esteemed it. For this purpose

purpose, he sent into Italy (in which, at that time, the Emperours of Constantinople had some cities and countries) one Olimpius, noble man of his chamber, but an heretike, as he himselfe was, and gaue vnto him the title of Exarch, or Regent, with secret instructions what to doe.

Olimpius arriued at Rauenna, which was the ordinary place of residence of the Exarchs, and hauing amassed and gathered huge forces, as he could, went toward Rome, where he endeauored to make a schisme in the Church of God. But not bring able to compasse and effect it, because the Bishops of Italy, and the Clergy of the city were of one accord, and held together, in the defence of the faith, and of the Pope: he then diuised meanes to entrap the Pope, and to take him prisoner. But finding it hard to be effected, because he could not get him out of Rome, where he was wel beloued, and had many friends: he lastly determined to kil him.

For the effecting of this deuise, he agreed with one of his seruants, an ancient souldier, and told him: he had procured the Pope to say Masse, the day following, in S. Maria Maior, where he would require the Pope, to giue him the B. Sacrament, and as he communicated, this desperate fellow should come neer, and stabbe the Pope with his dagger. The souldier promised so doe. The next day he came, and the Pope said Masse, and Olimpius like another Iudas, came vp to communicate; yet lingered, til his man came, that should doe this treacherous deed. But our B. God altered al this: for he caused the man to loose his sight, and though he was hard by the Pope, yet he saw him not: which thing he confessed many times after with solemne oath. By this meanes this infernal sacriledge was not committed, and the holy Pope escaped free from this treacherous inuention.

Afterwards the Saracens inuaded the Island of Sycily, in the which they made great spoile, and by cause at that time, it was subiect vnto the Emperour, Olimpius was obliged to goe & defend them and so he did; being first reconciled to the Pope, and making vnto him a relation of the true causes of his comming into Italy, Olimpius fought with the Saracens in a pitcht field, and vanquished them, yet so great was the toile he took in the battaile, that a few dais after he deceased.

When the Emperour was aduertised of his death, he sent in his place as Exarch, Theodurus Calliopas, who had been there before, and had behaued himselfe so wel, that he was beloued in Rome and al Italy. Euery one reioiced at his comming, but at the end, euery one was deceiued & deluded: for the Emperour had drawne him vnto his opinion, and had enioined him, that assoone as he had imprisoned the Pope, he should send him vnto the Emperour with a strong guard. And because he had no assured confidence in him, he ioined with him in commission (for the affaires and busines with the Pope only) one Paulus Pallurius a seruant of his, of whom he had this opinion; that he would not faile to performe, whatsoeuer he should command him.

Calliopas and his associate arriued at Rauenna, and without long stay, went vnto Rome, where he staied some few dayes, treating with the Pope about many and seueral businesses: but al that he did, was in deceit. The Pope, (who was a plaine meaning man) had no conceit of the treachery which Calliopas

intended toward him. So that Calliopas one day fained (being in the lodging of S. Iohn Lateran) to goe and visite the Pope: but in steed thereof, he laid blowes on him, and the Pope being vnable to defend himselfe from that violence was put in prison. Calliopas sent him incontinent in bonds vnto Paulus Pellarius, who conueied him withal speed vnto Rauenna, and from thence to Constantinople.

The wicked Emperour Constans reioiced exceedingly, that he had gotten the Pope into his hands, & endeauoured with flattery and faire promises, to draw the good Pope to fauour his errour, but finding him sted fast in his faith, he banished him vnto the city of Cherſona, which is in the out most borders of the sea Euxinus, a very cold country, and almost inhabitable. There the Good Pope was so afflicted, and euil entreated, that within few dayes, he died very patiently, as a glorious martir of Iesus Christ.

Pope Martin the first of that name, after the most certain account, died in the year of our Lord 655. on the 12. day of Nouember, and on the same day, the Church celebrateth his feast. His body was after this brought to Rome, and buried in a Church delicated vnto him and S. Siluester. God did many miracles by the meanes of this Saint, who was his vicar in earth 6. yeares one moneth and 26. dayes. He gaue holy orders twice in the month of December, in which he ordered 11. Priests, 5. deacons, and 33. Bishops.

## *The life of S. Gregory Thaumaturgus. Nouemb. 17.*

HE that belieueth in me saith Christ, shal doe the works and miracles that I doe, and greater also. *This sentence was most plainly verified in S. Gregory Bishop of Neocæsarea, which is the same, that is now called Trabisonda. Of him it is written, that by his prayers, he made a huge great rock, as bigge as a hil, to goe from one place vnto another. And also, that he made a lake, which caused discord between two brethren, to dry vp: and he stayed a great riuer, that it should not ouerflow, to hurt the inhabitants by the banks thereof.*

*We doe not read, that our Sauiour Christ did any of these things. We doubt not but he could haue done them, yet he did them not, that his words might be fulfilled, when he said: that his faithful seruants should doe greater miracles (after a certaine manner) then those that he did. And because it was euident in this holy Saint, he had the surname of Thaumaturgus, that is a doer of marueilous things, giuen vnto him. His life was written by S. Gregory Nissen in this manner.*

SAint Gregory surnamed Thaumaturgus was borne in the citty of Neocæsarea, of honorable parets, & euen frō his childhood he spent his youth in al vertuous exercises When he grew to more yeares, he gaue himselfe vnto the study of philosophy, by which he came vnto the knowledge, that the adoration vsed by the pagans, was a vaine thing, and without foundation, and that there neither was, nor could be any more, then one God only. This was the cause, that he listened willingly vnto the Ghospel, and to the faith of Christ, for that he perceiued, that the same acknowledged one God only. He saw also, that

that the thing which the Christian believeth although it surpasse natural reason, (since a philosopher cannot attaine by natural reason to some things) yet nothing is quite contrary into the same reason: which hapeneth not in any other sects. Lastly, being ayded by God, he determined to be a Christian; and came vnto Baptisme, without those things, which others receauing the same at his age, doe bring with them.

And if vntil that time, he had loued the moral vertues, now he exercised himselfe much more in them, and namely his great chastity, which made other yong men of his yeares, to be ashamed of their lewdnes, and wantonnes. His humility reprooued their pride; his mildnes & patience their intemperance, so that they enuyed him, and charged him with crimes falsly and slanderously, to the end, he should not be accounted better, and more vertuous then they. And vpon this, they made an accord with a lewd woman, perswading her; that at such time as Gregory was in the company of philosophers, and wisemen, she should complaine of him and say: that he had had the vse of her body, promising her a certaine some of mony, but afterward, that he deceiued her, and gaue her nothing.

S. Gregory was on a time in company with many persons, who gaue willing eare vnto him, disputing of certaine subtile questions, with admirable grace and eloquence: his apparel being comely, but meane, such as he vsed euery day. The lewd woman came in, and made her dishonest, & vntrue complaint, and partly threatned, according to the appointment giuen her. They which were present, hearing this, turned from the woman, & fixed their eies on S Gregory. Yet knowing right wel that he was cleere from such a matter, and that it was a suborned accusation, they turned back vnto the woman, minding to thrust her headlong out of dores. But the blessed man, without changing his contenance, or disauowing the act, calling one of his seruants, said vnto him: Giue vnto that woman what she demandeth, least she hinder our discouses. The seruant asked the woman, what his master ought her, and she telling him, he paid it to her.

But God would not permit the chastity of this holy man, to be thus stayned: and the woman to escape without due punishment, for she had no soone receaued the mony, but the diuel entred, and took possession of her, tormenting her in such sort, that euery one perceiued her wickednes. Yet the holy man, was mooued vnto compassion, and prayed so long, and feruently for her, that the diuel departed, and left her free. The woman being recouered, published openly her owne iniquity, and told how she was hyred by those vngracious, and enuious yong men, to doe, and say, that which she had said, and done. Nevertheless, S. Gregory was better content to be accounted bad, then to be so indeed.

He hauing now proffited sufficiently in humanity, and philosophie grew to the study of the holy scripture, hauing for his master Origan, a man conformable to his desire, and most renowned through Christendom in those daies, as wel in diuinity, as in good and vertuous life. S. Gregory went to find him out, and became his disciple, remaining in his company so long, as was sufficient, by reason of his aptnes, and quick wit. Then returned he vnto his natiue

country,

country, where euery one expected, that he would diſcouer, and lay open, the treaſures, which he had gotten in his ſtudies, that he might reap ſome fruit, with fame, and honour for his long trauels. But he, to auoide worldly glory, (taking ſome of his familier friends in his company,) went into a deſert, liuing ſolitarily with them, in continual pennance, ſpending the greateſt part of his time in prayer, and reading the holy ſcripture.

There was at that time, a holy man called Fedimus, Bishop of Amaſia, who was not only a great ſcholler, but alſo very vertuous. He much deſired, that in citty of Neocæſarea (the natiue place of Gregory) there ſhould be a Bishop, that Idolatry (which was ſtrong in that place) might be ouerquelled, and that Chriſtianity might be augmented; for it was openly ſaid: that in al that citty, there were but 17. perſons, that profeſſed the faith of Chriſt. This good paſtour thought Gregory would be a fit man for that place, the fame and report of his learning and life, being ſo diuulged into diuers parts. He went into the deſert to find him, with intent, to giue him the order of prienhood, and make him Bishop of that city.

S. Gregory being certified thereof, left his habitation, shifting from one place another. Fedimus laboured to find him, ſo that the one ſought him, to make him Bishop, and the other fled from that high dignity. At laſt Fedimus being weary with ſeeking him, and they being three daies iourney one from the other, Fedimus lifted vp his face toward heauen and ſaid: O Lord, thou ſeeſt right wel, both me and Gregory: I deſired to haue him preſent, that I might haue layd my hands vpon him, and haue conſecrated him; but let my words work the ſame effect: I conſecrate, and offer him vnto thee (ô Lord) and vnto him I giue the charge of the city of Neocæſarea, that he may ſpread the Ghoſpel therein, and in the territory thereof, that thy faith and ſeruants, may increaſe and multiply, to the honour and glory, of thy moſt holy name. Theſe words ſaid Fedimus.

S. Gregory hearing and vnderſtanding of theſe words, yealded, and would not reſiſt any longer: ſuppoſing, that if he ſhould ſo doe, he ſhould reſiſt the wil of God. Then he came vnto Fedimus of himſelf, and by his preſence were performed al the ceremonies, which in ſuch a caſe are accuſtomed to be done, for the making of a Prieſt and Bishops. S. Gregory required reſpite for a time, wherein he might beſt exerciſe his office, which being granted, he ſpent certaine daies in prayer, deſiring God to inſtruct, & ſhew him, how he ſhould performe his duty.

Whileſt he was in his deuotion praiers & contemplation, there appeared vnto him the mother of God, and S. Iohn the Euangeliſt, his eſpecial aduocats. And, by the apointment of the B. Virgin, S. Iohn gaue him inſtructions, in what manner he ſhould gouerne, and of the myſtery of the holy Trinity, teaching him, what he ſhould ſay, and what definitions, and words be ſhould vſe. They commanded him to goe preſently into the citty, and to begin to preach, and conuert ſoules vnto God. S. Gregory obeying forthwith, went on his iourney with his familiers and friends, that were in his company.

As they trauailed, they neer benighted, neer vnto a Temple of Apollo, not farre diſtant from the citty, into the which, S. Gregory and his friends entring, he

he made the ſigne of the Croſſe in the ayre, and forthwith flew away the huge company of diuels, which inhabited there, and gaue oracles, and anſweres vnto ſuch perſons, as came to make ſacrifice vnto them. Saint Gregory ſpent the greateſt part of the night in prayer, and ſinging Hymnes and Pſalmes, ſo that the place, that was before the habitation of diuels, became now the houſe of God.

In the morning, S. Gregory departing to goe on his iourney, the miniſters of the Idols, (who had the charge of the Temple,) entred therein to, and making their accuſtomed ſalutations and ſacrifices vnto the Idol; inſteed of anſwere, there was heard yellings, and howlings out of the Temple, and the diuels ſaid: that they could not enter againe into that houſe, becauſe Gregory had been within it. Notwithſtanding, the miniſters made ſacrifice vnto them, and vſed certaine ceremonies, to induce them to returne into the Temple: but they bad them not to weary themſelues, nor to looſe their time, for they could not returne into that place by any meanes. The miniſters were alſo informed, that it was Gregory, and where they ſhould find him. Hauing learned this, they determined to follow him, and found him and his company, as they walked toward the citty.

The miniſters of the Idols, began to threaten him, that they would complaine to the magiſtrates of the citty, for that he being a Chriſtian, had entred into a Temple of their Gods, and driuen them from their habitation, ſo making their Oracles to ceaſe. S. Gregory with great mildnes and modeſty ſaid: Be not offended hereat: for I ſerue ſuch a Lord, as I can in his name, caſt out diuels from any place, and make them to returne whither I pleaſe. They maruailing hereat, ſaid vnto him: Then make them returne into the Temple, where they were before. S. Gregory rent a leafe out of a paper book he had, and wrote thereon theſe words: Gregory to Satanas, ENTER. This note he gaue vnto the miniſter, who laid it vpon the Altar, and offred ſacrifice, and the diuels gaue anſweres as before time.

The miniſter pondered vpon this, and conſidered: then when Gregory commanded their God, they obeyed him; and that he did it, by his ſeruice vnto one God. Hereupon he reſolued, that this God was very potent and mighty, ſince his ſeruants could doe ſuch great things. After this reſolution made, he departed from the Temple to ſeek out Gregory, (who by Gods prouidence had done theſe things, expecting the fruit to come thereof) and found him. He told him what had happened, and beſought him inſtantly, to inſtruct him, what his God was, (ſo great and potent) for he would ſerue him, & forſake theſe other Gods, ſo weak, and feeble. S. Gregory preached vnto him Ieſus Chriſt, and hauing giuen him notice of the principal myſteries of our faith, ſaid: we doe not prooue theſe things by reaſons, becauſe they ſurmount reaſon, and natural vnderſtanding, but we confirme them by miracles. The miniſters of the Idols ſaid: doe a miracle in my ſight, that I may belieue what you haue ſaid, and Baptize me. What miracle would you haue me doe (ſaid S. Gregory.) The miniſter beholding a huge great ſtone, like a mountaine, ſaid vnto him make this huge ſtone, to raiſe it-ſelfe from this place, & to goe into another. S. Gregory doubted not to doe it, and as if the ſtone had been a reaſonable creature, he commanded it

to goe vnto the place the minister had appointed. His words being ended, the effect followed. The minister remained so satisfied herewith, that he, his wife and children, seruants and friends (vnto whom he related the matter performed by the Saint,) were al Baptized.

S. Gregory came into the citty, and lodged in the house of a great man called Musonius. To this house resorted many, vnto whom the holy Saint preached with such feruour, that in a short space there were thousands of Christians in that citty. In his discourses he gaue content, and delight to al. To the discomforted, he vsed such words, that they took consolation. He persuaded the yong men to chastity, the old men vnto patience. He exhorted seruants to be obedient to their masters, and aduised masters to be mild and courteous to their seruants. He said: rich men ought to be stewards and not masters of their goods. To women, children, and al other that came to heare him, he spake that which was conuenient, and fitting for their estates; reaping daily profit by his preaching.

There were in that citty many Temples of the Idols; whereupon, the holy Saint though fit, that there should be one at least built to the honour of our Sauiour Iesus Christ, wherin he might be adored, and serued. The charge hereof, he gaue vnto the chiefest of them that were Baptized, and himselfe in person laid the first stone in the foundation.

Eusebius Cæsariensis saith: that this holy Saint (by his prayers) made a hil to remooue from one place vnto another, because it hindred the building of the Church. Gregory of Nissen doth not say thus much, but he saith: that in his time, there was a great earthquake in that citty, which threw downe the greater part thereof, but that the Church founded by Gregory Thaumaturgus stood firme, and stirred not. Great were the miracles that God wrought by the meanes of this blessed Saint, and by his preaching the Ghospel, many people were daily conuerted vnto the faith.

Among many other wonders, this of the two brethren is notable. They two deuiding the many possessions & lands left vnto them by their father, fel at variance about a water, which controuersy was caused by a great lake, in which much fish was taken, and each of them desired, to haue that water for their part. This matter came to that height, that they had assembled many people, and intended to end their quarrel by the sword. The holy Saint came between them as vmpire; but seing no meanes to bring them to atonement (they being euen ready to come to handy strokes, hard by the lake, and it was feared much blood would be shed; This glorious Saint fel vnto prayer, and continewed therein so long, til the water in lake was dried vp, and the ground thereof was equal with the banckes, so that there remained no signe, either of water, or lake. When the morning came, the two enraged brethren, seing now no cause of fighting, made peace each with other, much wondering at this great miracle, that God had done, by the meanes and prayer of his seruant Gregory.

After this miracle, ensued another. The people dwelling by the bancks of the riuer Lycus, (which descendeth from the mountaines of Armenia, and sometimes encreaseth so much, that it ouerfloweth and spoileth the fields and villages

villages of the country neere adiacent) hauing knowledg giuen them of Saint Gregory, sent messengers, requesting him, to vouchsafe to come, and giue remedy hereunto: for they were not able, by mans wit, or any strength to restraine it. The holy prelate went thither, and viewed wel the place; and considering withal, that it would be inconuenint for them to remooue their dwellings, hauing their houses ready built, and their ground about them; He took his staffe which he vsually carried in his hand, and planted it a prety distance from the Riuer; on that side, from whence the ouerflowing came, and where the plaine fields were, and many houses of the inhabitans. This holy saint hauing planted his staffe, went vnto praier, and not long after, the staffe, waxed green, grew, and became a very great tree. Then S. Gregory said: this shalbe the bounds of this floud, and the water shal not passe this marke. This blessed man returned into the city, and it was after seen by experience, that when the riuer rose to the highest, assoone as the waters came vnto that tree, they returned back, and ran downe the channel againe, not ouerflowing, as they had done before time. By these, and such like works, that S. Gregory did, both in the city, and in the country abroad, the number of the faithful increased continually, al sorts of people making great account of him, being aduised, and directed by his counsel, in al their important, and waighty affaires.

The citizens of a city thereby, sent vnto saint Gregory, beseeching him to come, and appoint ouer them a prelate. Saint Gregory comming thither, and examining some of those that stood for that dignity, was neither satisfied, nor liked not at al of them. The people with one voice, said as it were in scorne, If Gregory like none of these, let him take Alexauder the Collier. Saint Gregory hearing these words, demanded what that Alexander was, and appointed them to bring him to his lodging. This Alexander was a man of middle age, meanly apparelled, his hands and face being black with coales. Those that brought him laughed, and so did they that were with saint Gregory, and the Collier himself laughed, seeing them to laugh at him; being wel pleased, to be contemned, and scoffed at by them. Saint Gregory beheld him, not as others did; but thought that vnder that contemptible shew, lay hid things of greater valew. He called him aside, and charged him deeply, to tel him sincerely who he was. The Collier opened truly his whole life vnto him, to wit that he was a Philosopher; and that to auoid the vaine glory of the world, he had taken this course of life; and had made himself a Collier, not for necessity, to get his liuing, but for the desire he had to liue chast; for liuing thus (saith he) I haue no mind of any dishonesty, nor any woman wil tempt me vnto lewdnes, seeing me so black and vnlouely. Moreouer this good Collier said: that the greater part of the gaines of his coales, he gaue vnto the poore, fulfilling the counsel of the Gospel.

S. Gregory caused him to be stripped out of his cloths, his hands and face to be washed, and then to be apparelled with the like garments as he wore himself. Then assembling the people together, he told them: he had now found out, and made choise of such a Bishop as was fit for that place. They with great attention, expecting the person elected by so wise, and holy a man, behold,

Alexander the Collier came out, apparailed after the ſame manner that Saint Gregory was, and accompanied by the ſame familiers and friends. Thoſe that were preſent, knew not whether they ſhould laugh, or take it in euil part, that ſuch a one ſhould be giuen them for their Bishop. S. Gregory made a ſpeach vnto them aduertiſing them, what a man Alexander was, whom he commanded to preach in their hearing. The new Bishop obeyed, and preached in ſuch ſort, that they al remained no leſſe aſtonied, then ſatisfied. Thus they being al pleaſed to haue him for their prelate, Gregory conſecrated him Bishop of that city; and he diſcharged his office with great commendation.

After this, the holy man returning vnto his city, was met by two Iewes (in the high way) who knowing him, accorded together to deceaue him. The one of them lay flat on the ground, fayning himſelf to be dead, and the other wailed, and made great lamentation. The holy ſaint cõming by, demanded of him the cauſe of his ſorrow? The Iew anſwered: O ſeruant of God vouchſafe to help and comfort me: look with pity vpon the miſery of this my companion, who is fallen dead on a ſoudaine, and I haue not any thing to wrap him in before he be buried: The good man being mooued to compaſſion, put of one of his garments (as we may ſay his rochet) and laying it on the counterfaite dead man, went on his iourney, leauing the Iewes alone.

The man that had vſed this deceit toward the holy ſaint, and had told him that is fellow was dead, came merrily to his companion and ſaid: Come fellow, riſe vp now, we haue gotten a good priſe: ſee, wē haue gained this good garment, and deceiued this man whom the Chriſtians hold to be ſo wiſe. But the Iew which lay on the ground anſwered not, nor ſturred any whit at al. The other ſpoke louder and ſaid: O how cuningly thou canſt counterfaite? but I pray thee riſe now, for heere is not any body neere vs. Yet for al this, the Iew lay ſtil, and ſtirred not. For aſſoone as the garment of S. Gregory lay vpon him, and touched him, he was depriued of his life. And ſo the ieſt, and ſcoffe returned, and light vpon himſelf in good earneſt.

In thoſe times there was raiſed a moſt grieuous perſecution againſt the Chriſtians, and the Edicts of the Emperours of Rome were proclaimed, wherein they commanded: that the Chriſtians ſhould either ſacrifice vnto the Idols, or elſe, that they ſhould be put vnto moſt cruel death. Theſe proclamations came vnto Neocæſarea, and S. Gregory being certified thereof, admonished publikly and aduiſed the Chriſtians, to giue place vnto this fury, by departing from the city, vntil this tempeſtuous ſtorme were paſſed ouer. And himſelf alſo by diuine inſpiration (as afterward appeared) went with one of his diſciples (who had been miniſter of the Idols, and was conuerted, and made Deacon by him) vnto a mountaine, and there lay cloſe certaine daies. Other Chriſtians diſperſed themſelues into diuers parts.

It was a lamentable thing, and would haue mooued a ſtony hart vnto compaſſion, to ſee the cruelty that was vſed in Neocæſarea, and the perſecution by the pagans; who continually prepared chaines, gallowſes, ſwords, ſauage beaſts, and infinit number of others tortures, and al to torment the Chriſtians. You ſhould haue ſeen the fathers to perſecute their ſonnes, and the ſonnes, to perſecute their owne fathers. The brother procured the death of the brother,

brother, and one friend sought the death of another friend. Some did this vnder shew of Religion, others for malice, & most, to make themselues rich with the goods of Christians. For these causes they sought for them, found them out, apprehended them, put them to prison, and at the end, vnto some cruel death.

Notice was giuen (by some informers) that Gregory lay hidden in the mountaine: whereupon officers were sent forth with to apprehend him, for the iudges thought, that if they put him to death being the chief, the inferiour Christians would be discouraged, to make such bold profession of their faith. Saint Gregory (being on the mountaine) commanded his deacon to make his prayers. So both of them kneeling with their hands lifted vp to heauen, some what distant the one from the other, they besought God, if it were for his seruice, that he would deliuer them from the persecution: but if his wil was, that they should dy for his sake, and loue of his holy Ghospel, they did likewise desire, that his wil might be done. The souldiers arryuing at the mountaine, went vp and downe al the hil, searching for them, & returned vnto the Iudge, telling him: that they had found nothing but two trees, some what distant the one from the other. The Iudge knew for certaine, that Gregory was on the mountaine, and therefore he went thither in person alone, finding those that seemed to the souldiers to be trees, to be Gregory and his Deacon at their prayers. When the Iudge saw this wonder, God so touched his hart, that he went vnto S. Gregory, and fel at his feet confessing Iesus Christ to be the true God. And he that before persecuted them from thenceforth was one of them that fled from the persecution.

Another time, the holy Saint being in prayer, and with him some of his disciples (with his deacon) he lifted vp his voice on a sodaine saying these words of Dauid: *Blessed be our Lord, who hath not suffred vs to be taken in their teeth.* His disciples asked him why he said these words? and he answered; that in that very instant of time, was finished in the city the martyrdome of a Christian, who had valiantly ouercome his persecutours, by continuing firme and constant in the faith of Christ: and said he was called Troadius. The deacon asked leaue of the holy Saint, and went secretly into the cirty, finding al that the blessed man had said, to be very true.

The persecution then ceasing S. Gregory returned vnto his Church, and recollected together the faithful belieuers, that were dispersed by flight, into sundry parts, setling himselfe againe, vnto the preaching of the faith. By which meanes, some that shewed themselues weak, en the time of persecution, were reduced againe to a good estate, and many Gentils were Baptized. He vsed great diligence, to know them that had been martired, and appointed that their feasts should be kept euery yeare, on the same day, on which they had been put to death.

The good father was now very old, and knowing that his death approached, he desired to be certified, how many Idolaters and vnbelieuers remained in that citty. It was told to him, there was left but 17. that continewed obstinate in their Idolatry. I am much agreeued (said the holy Saint) that these continew in such an errour; but yet I yeeld infinite thancks vnto God, because

I leaue behind me vnto my succeſſour, but ſo many vnbelieuers in the Biſhoprike, as I found belieuers when I was conſecrated Biſhop. Then made he his prayer for the Catholicke Chriſtians deſiring God to giue them grace, to continew in his ſeruice: and he beſought thoſe that were preſent, that they would bury him amongſt others, and not in any peculiar graue of his owne. For I would haue it ſaid of me when I am gone; that I had not in my life time an houſe of mine owne, nor after my death a ſepulcher. This glorious Saint, rendred his ſoule vnto God, on the 17. day of Nouember, and on the ſame day, the Catholicke Church celebrateth his feaſt.

His body was buried as he had apointed; al the people making great lamentation, but eſpecially his diſciples, and hoshold ſeruants, for looſing ſo louing a father, and ſo good a maſter; although they were comforted, knowing for certaine, that they had him for their patrone, and aduocate in heauen. His death was in the yeare of our Lord. 267. in the time of the Emperour Gallien. Nicephorus Calliſtus, writeh the life of this holy ſaint, in the 6. Book, and 17. chapter.

## *The Dedication of the Church of SS. Peter and Paule. Nouemb.* 18.

*THE wiſe King Salomon was not content to build a houſe and temple for the great God: but hauing finiſhed that work; He entended to doe another: which was to build a lodging for his chiefeſt Queen, (among al his other wiues) who was the daughter of King Pharao. In like ſort alſo, our Lord God would not only haue Churchs builded by the Chriſtians, for himſelfe to inhabite and dwel, and therin to be honored, and reuerenced; but his pleaſure was, that there ſhould be alſo others builded for his ſaints whoſe ſoules were his ſpouſes by faith.*

*For this cauſe the holy Church of Rome, celebrateth the feaſt of the building of the Church of our Sauiour, and of the Apoſtles S. Peter and S. Paule. The which, I haue gatered out of the leſſons of the mattins of this ſollemnity, and out of ſome particulars, which are read in the liues of the Popes and Emperours, which was in this manner.*

IT was a cuſtome in the Primitiue Church for the Chriſtians, to aſſemble together, in priuat & ſer places, to celebrate the diuine office, to hear Maſſe, to receaue the B. Sacrament, to heare the word of God preached, and to make praier. They were aſſembled to doe theſe things, eſpecially, in the places where the martirs had been buried; and among other, one part of the Vatican was highly regarded, which they called the Confeſſion of S. Peter, for that his B. body had been in that place enterred, and thither reſorted people from al parts of the world to giue honour and reuerence vnto it.

To that ſame place came the Emperour Conſtantin the great 8. daies after he was baptized, where he made his prayer, and shed many teares. Then he took a mattoch and digged vp 12. baskets of earth, which he himſelfe caried away in honour of the 12. Apoſtles, in which place they should build a Church vnto S. Peter the head of thē. Hauing thus begō, the work was cōtinewed and finiſhed and S. Silueſter the Pope cōſecrated it, on the 18. day of Nouember in the yeare

of

of our Lord 325. euen as he had conſecrated the Church of S. Sauiour on the 9. day of the ſame moneth.

He made there an Altar of ſtone, and conſecrated it ordeining, that from thensforth the Altars ſhould be made of ſtone. Te ſame Emperour Conſtantin cauſed another Church to be builded in the honour of the Apoſtle S. Paul in the way to Oſtia, and enriched the one and the other with reuenewes, & adorned them with veſſels and iewels of Great value. Great was the feruour and deſire this Prince had, to raze to the ground the temples of the Idols, through al the world; and to build Churches, to the honour of Chriſt and his ſaints, eſpecially in Rome, where beſide the afore named, he builded in the field Sellorianum, the Church of the holy Croſſe, that is called in Ieruſalem, and in the field Veranium, without the walles, he built the Church of Saint Laurence, and in the way to Lauican, he built a Church to the holy martirs SS. Peter and Marcellin.

Hitherto we haue ſeen the occaſion of the feaſt, the Church celebrateth, the which is, The dedication of The Church of The Apoſtles S. Peter and S. Paul. Now it wilbe good to ſee the reaſon why the Church maketh ſuch account of theſe holy Apoſtles, and of al the other martyrs and ſaints, that it buildeth Churches vnto them, in which the faithful doe aſſemble, to celebrate their feaſts. Moreouer it shal be good to ſee, what is the ſignification of the Vigils and Octaues, and for what cauſe there is a greater feaſt kept of one ſaint, more then of another. Theſe may be thought by ſome, to be but curious queſtions, yet they may be profitable, and it is very good (in my opinion) that euery Chriſtian should know the reaſon thereof.

Firſt I ſay, that the Catholick Church hath had many reſpects to celebrat the feaſts of the ſaints. One was, for that in the primitiue Church they deſiring to extirpate totally the adoration of the Idols (wherin the Painims were drowned,) the holy Biſhops brought in this vertuous cuſtom of worshipping the holy ſaints, to the end, the memory of Iupiter, Saturn, Appollo, Venus, Mars and Diana, and of the other Gods might be abolished, by ſubſtituting in the place of them S. Peter, S. Paul, S. Iames, S. Iohn, S. Stephen, S. Laurence, S. Agnes, S. Agathat, S. Lucia, and the other ſaint.

The other reaſon, that moued the Church was this, that in honoring, and making feaſts to the Saints, there is feaſt made, & honour done vnto God himſelfe, that made them Saints.

The Church had alſo another regard, viz: to ſatisfy the obligation and duty weal haue and owe vnto the ſaints. They reioice in heauen, & make triumph, when we conuert our ſelues vnto God; and therefore it is reaſon we should make feaſt, and reioyce in that day, that they begin to enioy the ſight of God in heauen; viz: the day of their death.

Moreouer, the feaſt of the Saints are celebrated becauſe of the great need we haue of them, that they may pray vnto God for vs, that he may truly conuert vs vnto him, that he may giue vs perſeuerance, that he may deliuer vs from tentations, that he may teach vs to doe his wil, and that he may giue vs things neceſſary for the ſuſtenance of our life. Al theſe things, and many other ſuch like, God doth giue vs, by the praiers of his ſaints. And therefore it is reaſon,

that

that in ſome part, we doe ſatisfy our great obligement, that we ow vnto them, by celebrating their feaſts.

Another motion the Church hath to celebrate the feaſt of the Saints, was for our example, for when we conſider, that the Saints were men as we be, formed of flesh and bloud, and ſubiect vnto the ſame frailty, & miſery of our natures; yet that they did ſuch famous acts, and heroical deeds, ſupporting and enduring ſuch outragious paines in their martirdome; ſuch cruel perſecutions, horrible reproches, and laſtly death; by which they came to be ſo honoured and rewarded by God in heauen: we alſo moued by their example, ſhould ſtriue to imitate them. To this purpoſe, ſaith S. Auguſtine, they doe truly celebrate the feaſt of the martirs, who follow their examples: for he, who doth not follow them in what he can, cannot enioy beatitude in their company. S. Paul ſaith alſo: *If we ſhal be partakers of their troubles and paſsions, we alſo ſhal haue part of their conſolations.*

Concerning the Vigils of Saints, I ſay: that a Vigil properly is not a day of faſting, but of watching. And ſo it was vſed in the feaſt of Ieſus Chriſt, of the B. Virgin, of the Apoſtles, and of ſome other Saints; eſpecially of the patrons of the Church, when al the people, the night before the day of the feaſt, came vnto the Church, and remained there al the night in praier, and other holy exerciſes. This holy and good cuſtome began ſomewhat to be corrupted: for the people, who kept the vigils, if they ſpent a litle time in prayer, they ſpent a great deale more in eating and drinking, and ſometime in gaming lewd talk, and vncomely behauiour: yea, it came to ſuch a paſſe, that many foule and groſſe abuſes were vſed in the Church. To remedie this miſchiefe, S. Ambroſe (who was enformed therof by S. Monica, the mother of S. Auguſtine, at her being at Millaine) did in his Church, as other Bishops in their dioceſſes, and the Pope through al Chriſtendome, change the vigils and watchings into faſting, the day before the feſtiual day, and ſo reteineth the ancient name of vigil ſtil.

The vigil ſignifieth alſo this preſent life: in the which, we muſt be vigilant, and muſt ſupport troubles, as the body doth endure trouble by faſting; that we may haue the feaſt in the next life. But he, that on the cõtrary ſide wil firſt haue the feaſt before the faſt, and wil be mery and take his pleaſure in the world, let ſuch a one know, that he muſt make a long and grieuous vigil in the other life: for he ſhal abide in hel faſting for euer.

For the Octaues: the Church began to celebrat them in imitation of certain feaſts the Hebrews had, which laſted ſeuen daies, as the Paſcha of the vnleuened bread, the feaſt of Tabernacles, and the Dedication of the Temple. So the Church ordeined, that ſome of her feaſts, which are whorthy of al honour and reuerence, (as wel as they were) ſhould haue Octaues, to the end, the ſolemnity ſhould be greater: and in the office of theſe daies, are many things read of thoſe ſolemnities, that the faithful might heare and conſider the ſame, and take profit thereby.

We read that the Idollaters aſſalted the Macchabes on the day of the feaſt, and that they, becauſe thy would not violat it, (for they thought it was a work to defend themſelues, and ſo a breach of the leaſt, though afterward, they reſo.ued

resolued to doe otherwise) suffered themselues rather to be killed. So doe the deuils also, they doe assault the faithful, especially on the festiual dayes, with more and greater tentations, then on the other dayes: which is the cause, that sometimes the sinnes which are committed on such a feast, be more heinous, then the other of al the week, comming of fraitly. For some be so fraile and feeble, that assoone as tentation commeth, they consent vnto it, and know not how to resist or withstand it. Let the tentations be of gaming, murmuring, [illegible] losse of time, of vnseemely words, and of sensuality, they yield streight, and resist them not, yet there be some worse then these, who doe seek tentation, doe not tarry to be tempted by the deuil; for they themselues seek occasion offend God, and especially at those times, when we be most obliged to serue him: viz, vpon a feast day, or with in their Octaues, which were ordeined, that we might haue more time to be employed in the seruice of God, and to solemnize them.

The reason then, why a greater feast is kept on one holy day, then another, and more to one Saint, then to another, is, because, one signifieth a more higher mistery then another. The Resurrection and Ascension of Christ, be two high and principal feasts: yet there is greater solemnity obserued on the first, then on the second: for the cause aboue mentioned. The same reason is of the Saints. The Catholike Church maketh a greater holy day vnto one Saint, then vnto another, for that the deeds of one, haue been greater. then of the other: or for that his estate and dignity was greater: or els for that he had done more good in the Catholike Church.

And for this reason the feasts of S. Peter, S. Paule, of S. Iohn Baptist, of S. Laurence and other like Saints, be higher, and more principal feasts, then others be, though they which haue the lesser feasts, and they who haue the greater, be al in heauen contented, enioying God in his glory, vnto which he bring vs for his great mercy, Amen.

## *The life of S. Pontianus Pope and Martyr. Nouemb 19.*

*GOD commanded Moises, that to snuff the lights, that burned in the Temple, vpon a candlestick, which had seuen branches, he should cause to be made snuffers of the most fine and purest gold: These lights be a figure of the Priests, who are called light, by Iesus Christ: By the name of seuen, is giuen to vnderstand the seuen guifts of the Holy Ghost.*

*Then he commanding, that the snuffers, where with they must snuffe the said lights, should be of gold, would demonstrate, that vnto them, they ought to beare great respect: And that the reproouing and chastising of them, though they deserue it, is not graunted vnto euery one, but only to him, that shal be of such perfection, that he is likened vnto the most pure gold: And he that knoweth of himselfe, that he is not gold, but that he hath some defect and imperfection: Let him not touch the light: to wit, Let him not murmure, or speak euil of the Priests; but leaue the matter to God, or els to his superiours; who haue the office from God, to reprehend and chastise them. But if they leaue the matter vnto God, the reproof and punishment wil be more seuere: and worthily shal the Priests deserue it; if their life be not correspondent vnto*

*the dignity, and function they haue, aboue other men.*

*The holy Pope Pontianus hauing in mind the respect and regard, that ought to be giuen to Priests, maketh mention, and giueth many aduises in one of the two epistles he wrote out of his place of exile, vnto al the faith-ful. For he was banished into the Iland of Sardinia, not for any fault he had committed, but for confessing the faith of Iesus Christ. The life of this holy Saint, was written in this manner, by Damasus, and other Authours.*

[redacted] the death of Pope Vrbane the first of that name, there was placed in the [redacted]t of S. Peter, Pontianus the sonne of Calphurnius, borne in Rome. He [redacted] pleaceably in the Papacy a while; and attended to the gouernement of [redacted] Church, to the good contentment of al the Clergy and people. At the end of that time Alexander Seuerus the Emperour, who of his owne nature was milde, and no enemy to the Christians, persuaded by the Priests of the Pagan Gods, banished him from Rome, and with him a Priest called Philip, by some martirologes called Hippolitus. These two were conducted into Sardinia, and commanded, not to depart out of that Iland. In that place the blessed Pope Pontianus endured very great troubles and afflictions: yet for al that he forgot not to gouerne his Churches with good and holy aduises and counsels, when he could not doe any other thing. In that Island, he wrote two epistles vnto al the faith-ful Christians. In the first, he commendeth (as hath been aboue said) the veneration and reuerence, that out to be vsed toward Priests, in regard of the high mystery they deale in, consecrating by their words, and holding in their hands, the most blessed body of Christ our Lord. In the other he exhorteth them al generally, vnto charity and brotherly loue.

Some Authours attribute vnto Pontianus the vse, which is kept in the Church, of singing the Psalmes of Dauid, in the office of the Howers; and that he ordeined, that the Priest before he began Masse, should say the Psalme, *Iudica me Deus.* But to conclude, the troubles and molestations of the holy Pope were so extreme, which he endured in this banishment, that he died in the same Island of Sardegna, on the 19. day of Nouember, when he had been Pope fiue years 5. months & 2. dayes.

He gaue holy orders twise in the month of December, and ordered 6. Bishops and 5. deacons. His blessed body was buried in Sardinia: but some yeares after, S. Fabian the Pope caused it to be brought vnto Rome, and buried it in the Churchyard of Callistus among many other martirs. And because he died in exile through the vexation and trouble he endured, he was accounted among the holy martyrs. His death was in the yeare of our Lord 236. Maximinus being then Emperour of Rome.

The

## *The Presentation of our B. Lady.* *Nouemb.* 21.

THE great King Assuerus, hauing depryued Queen Vasthi his wife of the royal crowne, and hauing expulsed her out of his pallace, because she would not obey his commandments; Al the princes, and great Lords of his Kingdom were assembled, to seek out another wife for the King, which should not only be equal to Vasthi, but should rather surpasse her, in al sauour, and beauty.

For this end, al the choysest damosels were songht out, through the realme: to whom there was apointed a roome by themselues, and an Eunuch called Egeus had the charge of them who saw them prouyded of al things necessary, as wel for their dyet, as also for their apparil, and adornements. There wanted no odours, perfums, or Iewels, which might aggrandize, and shew forth their beauties. This was done, the more to please King Assuerus, vnto whom they were led one by one, as their turne was: to the end, he might choose one, that lyked him best, to be Queen instead of Vasthi.

The prudent, and beautiful Esther being elected out of the rest for that purpose, the day came, that she was to be presented before the King, Assoone as the King saw her, he was so pleased with her sauour, and beauty, that he chose her out from among the rest, for his wife, and Queen, and set the royal crowne on her head: commanding al his subiects to honour her, and to regard, and esteeme her as their soueraigne Queen and lady.

This King Assuerus, is a figure of our Lord God: who being offended with mankind, for the first man, many damosels were sought, who were kept inclosed in the Temple of Ierusalem; to the end, his iust indignation, might be mitigated, and asswaged. In that place were the damosels furnished of al things necessary to make their soules faire, and beautifully, by adorning them with vertue, and perfuming them with the holy exercise of prayers, and meditations. Thither was brought the most faire, and prudent Esther: to wit, the soueraigne Queen of the Angels, Mary the Virgin, who was elected to be the mother of God, and who pacified, and appeased the wrath of the heauenly father.

This is the solemnity, which is this day celebrated in the Church, that is to say when the most blessed Virgin was presented in the Temple. There she remained for a tyme, vntil she was presented to the heauenly Father, who was pleased with her sauour, and beauty, and crowned her Queen of heauen and earth. The eternal Father elected for his daughter, the Sonne for his mother, and the holy Ghost for his spouse.

This history is recounted by Simeon Metaphrastes, German Archbishop of Constantinople, George Archbishop of Nicomedia: and the Bishop Lippoman reherseth it in this manner.

THE most blessed Virgin being come vnto the age of three yeares, her father Ioachim conducted her vnto the Temple of Ierusalem, & there offred her vnto God, leauing her in a colledge of damosels, where they, being most of them of noble blood, were brought vp, and especially the first borne daughters of the royal tribe of Iuda, and of the priestly tribe of Leuy, & there they staied, vntil they came vnto the age to be married. In this meane space, they were continually employed in holy exercises, as prayer and working, spending the

time in al vertuous occupation: and to that purpoſe they had many miſtreſſes, who taught, and inſtructed them without intermiſſion.

We may very wel believe, that Anna the propheteſſe (of whom S. Luke the Euangeliſt maketh mention, that she ſpake of our Sauiour Ieſus, the ſame day that he was preſented in the Temple) we may believe I ſay, that she had friendſhip and familiarity with the B. Virgin, they liuing both together in the Temple, in that vertuous manner. As alſo, that her loue was exceeding much towards her, as expecting, that God should woork the great miſtery, and benefit of our redemption by her.

When the glorious Virgin was brought into the Temple, shee was placed on the firſt aſcending ſtep of the fifteen, while the offring was prepared, that was to be offred with her. The Prieſts went to meet her, and the B. infant, leauing the hands of them that brought her thither, and without the help of any perſon, only fauoured, and ſuſtained by the grace of the holy Ghoſt, began to climb the ſteps, and went euen to the Altar, without other help, as if shee had been of perfect age, ſo that the prieſts of the Temple, and they that were with her wondred; but yet they reioyced much thereat, hauing knowledg thereby, that God began to shew maruailes, in the childhood of her, that should be his mother.

The litle holy Virgin remained in the Temple: and becauſe her capacity and vnderſtanding were excellent, she profited exceedingly in ſuch things, as the damoſels learned in that place, which was: to read, write, ſow, weaue, ſing the Hymnes of Dauid, & to pray at certaine times, and houres. The bleſſed Virgin ſurpaſſed al others in theſe exerciſes and in al vertue. In her shone cleerly Charity, deuotion, and al other vertues, which made her beloued of euery one. This B. Virgin remaining there, made a vow to obſerue virginity, yet ſome doctours ſay: that her vow was conditional, and not abſolute; ſo that we may piouſly believe, that she kneeling on her knees, with her hands, eyes, and hart lifted vp vnto heauen, might ſay theſe, or the like words.

O my God, maker of heauen and earth, who of thy only goodnes and bounty, haſt created my ſoule and body: I promiſe with al integrity (as much as is expected of me, and as shal pleaſe thy maieſty) to ſerue thee with them both, to obſerue virginity, and neuer to know man carnally, but to apply myſelf wholly in thy ſeruice. This we may believe to be the vow the holy Virgin made.

When (by the prouidence of God) she was eſpouſed vnto the Patriarch Ioſeph, she gaue him notice of the vow she had made; and that her deſire was to obſerue it. He reioyced, and was wel content there with: for that, as it is thought he alſo had made the like vow, though conditional; in ſuch ſort, that both of them by inſpiration of the holy Ghoſt, had made a like vow of virginity. This noble guift of virginity was alwayes highly eſteemed, both of God and men; both of believers and vnbelieuers.

Al the time Eue ſtayed in paradiſe, she was a Virgin; but aſſoone as she went out, she loſt her virginity. The high prieſt of the Hebrewes could not marry one, that was not a Virgin: The Gentils did not permit any woman, that was not a Virgin, to inhabite in the Temple of the Goddeſſe Veſta.

If

If woemen desire to keep this pretious treasure, it is requisite that they liue a part from the world, and retired. Dina the daughter of Iacob, by her walking abroad to see the country (whereunto she was new come, with her father and brethren) and to see the woemen of that country, lost bot her Virginity and honour; and was also the cause, that al the men of that place lost their lines. If the mother of God continued withdrawen, and shut close vp, let not yong damosels be grieued to be kept in, and to liue retired. For if they remaine retired, and shut in, they shal be out of danger, and in security; but if they wil walke abroad, gadding, and gasing, they shal incurre great peril and danger, and oftentimes come to reproach, as some find by experience, who to late peaceaue their errour, when there is no remedy. For as S. Ierom saith: the losse of Virginity cannot be recouered, and being once lost, it is without remedy.

Concerning the feature, and corporal disposition of the B. Virgin, I wil say that which S. Epiphanius said (as Nicephorus Callistus reherseth it) which doth also agree with the Image S. Luke painted, who saw her, and drew her picture whilest she liued. The Virgin Mary was of a middle stature, her collour was of wheat, her face was somewhat long, her eyes great, and of a good collour, the eye liddes black, her mouth litle, lippes of a liuely collour, her teeth white, and litle, her haire yellow, her hands and fingers long, and al her other lyneaments wel proportioned. She was surpassing faire and gratious of countenance, her look was very graue, and her sepeach delectable. Shee neuer wore any cloth, that had been died. She couered her forhead some what with her mantle.

Pope Pius 2. who sate in S. Peters chaire, in the yeare of our Lord 1461. gaue licence, that the feast of the presentation of the glorious Virgin Mary, might be keth on the 21. of Nouember.

## *The life of S. Cecily Virg. and Martyr. Nouemb. 21.*

*ONE of the vertuous exercises that the holy matrone Iudith vsed in the seruice of God, and to please him was: that she wore a course haire-cloth, by which she tamed her flesh, and brought it in subiection. This was the cause that she had the victory ouer her flesh, and that she liued many yeares, a continent and chast life, and was freed from al danger, and brought home an honorable victory, at such time as she was in the hands of Holofernes.*

*We may say the same of the glorious Virgin and martyr S. Cecily: who amongst many other her pious, and vertuous exercises, wore continually a haire-cloth, and she was deliuered from danger like vnto that of Iudith, for she was preserued a Virgin, though she were espoused; and brought her husband to be a Christian, and to keep perpetual chastity with her, which both of them obserued during their liues. The life of this holy Saint was written by Simeon Metaphrastes, after this manner.*

MAny and great were the graces and fauours that Iesus Christ bestowed vpon men descending from heauen vnto earth, and deliuering them with his owne death from eternal death, ouer cōming thereby him, that had power

in the world, and then guiding them by his doctrine vnto heauen. Many men acknowledging this good done vnto them by our blessed Sauiour, followed him.

The first were the Apostles, then the martyrs, Confessours, Priests virgins, widowes, and maried people; and those that exercise themselues in al vertuous works. To conclude, his diuine maiesty: calleth euery one, by the meanes of his Euangelists saying: *Come vnto me, al you that be wearied and afflicted, and I wil refresh you. I wil lighten the waight, that lyeth so heauy vpon you.*

This comfortable saying was heard by S. Cecily a Virgin of Rome, who was beautiful of body, noble of bloue, and rich in possessions. Shee believing the Gospel, caried it alwaies about her, reading often thereon, and praying vnto God cotinually. Her father had espoused her to a very goodly gentleman of Rome, called Valerian; who being inflamed with the loue of Cecily, desired much the wedding day. At last the day came, and the glorious Virgin, though she were in rich apparel of silk, and gold, conformable to her owne birth, and the estate of her husband, yet vnder her said apparel next to her skinne she wore a course hair-cloth.

Three daies before the apointed time of the wedding, she fasted, wept, and prayed cōtinually, desiring God to preserue her virginity, for that this mariage was not by her desired, neither should it be by her wil, since she had giuen her selfe wholly to Iesus Christ, and offred to him her virginity. And that her prayer might the rather be heard, she desired the Angels, Apostles, martyrs, Virgins, and al the court of heauen to make intercession for her.

The time at last being come, that she and Valerian, were to be priuate in their chamber alone, she spake to him after this manner: My honorable Lord, and deare loue: I wil discouer vnto you a waighty matter, if you wil promise to keep it secret. Valerian forthwith promised, and then Cecily said vnto him: The secret is this: I haue an Angel of God in my company, who is iealous of me, and guardeth my body very diligently. If he see thee so hardy, as to come neer, or touch me, with carnal or lasciuious loue, he wil chastice thee rigorously; but if he see, that thou loue me with pure and chast loue, he wil loue thee, as he loueth me, and wil bestow the like pretious fauours, as he bestoweth on me.

Valerian, hearing these words, was some what troubled, and fearefully said: If thou (my deareſt Cecily) desire that I believe thy words, let me see the Angel. If I see him not, I shal thinck it is some person that thou loueſt in dishoneſt sort, which is a wrong to me that am thy husband. And if I find it so, I wil not faile to kil you both. To this S. Cecily answered: If you desire to see the Angel, you must be Baptised, and believe in one God, eternal, and Omnipotent, Creatour of heauen and earth. The conclusion of their lonh speach was: they agreed, that on the next day Valerian should talk with the blessed Bishop Vrban, who at that time sat in the Chaire of S. Peter: and by him Valerian (being first instructed in the faith) was Baptised.

Then returning home, & comming into the chamber, where Cecily was, he found her at prayer and an Angel by her, in the shap of a beautiful yong man, from whose face came a glorious brightnes. The yong man had two garlands

in his

in his hand, made of Lillies, and fres odoriferous Roſes. The one he gaue vnto S. Cecily, and the other vnto Valerian. When he deliuered them he ſaid: I haue brought theſe garlands for you, wrought with floures gathered in paradiſe, and in ſigne I ſay true, they wil continew alwayes fresh, and ſmel very ſweet, and may not be ſeen, but of them, that endeauour to liue chaſt, as you doe. And becauſe thou Valerian, haſt giuen credit vnto thy ſpouſe, and haſt receaued the faith of Chriſt: the ſame Ieſus hath appointed me to tel thee from him that demand what thou wilt, and he wil grant it vnto thee.

When Valerian heard this, he kneeled on the ground, and rendred thancks vnto God for the great benefit beſtowed on him, and ſaid: I deſire this fauour, that my brother Tiburtius (whom I loue moſt hartely) may be conuerted vnto the faith. I shal not shew the loue that I beare him, if I being now deliuered from the blindnes of Idolatry, wherein I liued, doe not help to deliuer him alſo out of it, be in my power. To this the Angel anſwered, with a cheerful countenance: Since thou haſt demanded ſo iuſt a thing, God doth grant it vnto thee. And as Cecily thy ſpouſe hath been the meanes of thy ſaluation, ſo shal she alſo be a meanes for thy brother Tiburtius.

Al came to paſſe as the Angel ſaid: for Tiburtius comming by hap into the chamber, and feeling a ſweet ſmel of lillies and roſes, and ſeing none, demanded of them, whence the fragant ſmel came that he felt? Valerian told him: that it came from two garlands which he and Cecily had on their heads, and had been brought vnto them from heauen. Valerian took occaſion hereupon to giue him knowledge of Ieſus Chriſt, and told him alſo, that he himſelf was Baptiſed. Then leading his brother Tiburtius to Vrban the Pope, he inſtructed him in the faith, and Baptiſed him alſo.

It befel afterward, that the two brethen, exerciſing themſelues in good works, and eſpecially in burying the Chriſtians, that were martired; information was giuen of them to a gouernour called Almachius: who empriſoning them, and tormenting them in diuers manners (as is written in their liues on the 14. of April) they were beheaded for the profeſſion of the faith of Chriſt, and S. Cecily buried their bodies.

After their deaths, the gouernour Almachius entended, to get the goods of the two brethren into his hands, but vnderſtanding that Cecily had diſtributed them vnto the poore, he cauſed her to be brought before him. She confeſſed vnto him the truth: namely, that al the goods of the two noble gentlmen Tiburtius, & Valerian, were giuen vnto the poore. The gouernour therefore ſeeking a quarrel, and deſiring to be reuenged on her, ſaid in a great rage: I think we shal haue a Chriſtian of you alſo? but I wil haue you to ſacrifice vnto the Gods in my ſight; that I may be witnes, whether you deſerue the ſame punishment, that thoſe brethren deſerued, and had.

The officers of the gouernour vrged her to ſacrifice, to whō she ſaid: Harken to me brethren. You be the officers of the gouernour, & you think it meet, that I should obey his commandment; but I on the other ſide, think it very vniuſt in him to command me, to ſacrifice vnto thoſe Gods, which be not ſuch indeed; & to leaue off to ſacrifice vnto the true God, that is to Ieſus Chriſt. Be aſſured, that I wil ſuffer and endure, al the tormens that can be inflicted vpon me,

and

and at the end, rather loſe my life, then doe his commandement. The officers made shew of pitty and compaſſion toward her, ſeing a damoſel ſo yong, ſo diſcreet, ſo farre, and gratious, ready to abandon and leaue al theſe, yea life and al, for her faith and religion.

They ſaid vnto her: Conſider thy youth and beauty; haue compaſſion on thy ſelfe, & change not al other thy good parts, in theſe tender yeares, for vntimely death. The holy Virgin ſaid vnto them: To change earth for gold, is not to loose, but to gaine. Or to giue a cottage halfe ruinated, for a houſe built with perles, and pretious ſtones, or a life repleat with troubles and miſeries, which shal quickly end, for a life replenished with riches and treaſure, that shal endure for euer. Theſe and the like ſpeaches vſed S. Cecile, and her words were of ſuch force, and wrought ſo, that many that were preſent, reſolued to be Chriſtians, and were afterward Baptized by S. Vrban.

The gouernour was aſtonied to heare the holy virgin ſpeak, and viewing her angelike beauty, asked what her name was: for til that time, he knew no other name, but only that she was the wife of Valerian. She told him that her name was Cecily, and then the gouernour replied: knoweſt thou not that the Emperours of Rome haue commanded, that the Chriſtians either doe ſacrifice vnto the Gods: or elſe that they be put to death? I know it right wel, ſaid the holy Saint. What wilt thou then doe ſaid the gouernour? I determine to dy, ſaid she. For it is farre better to dy for confeſſing Ieſus Chriſt, then to liue denying him. Conſider (ſaid the gouernour) that it wil be beſt for thee, to leaue and forſake this thyne opinion, and to ſacrifice vnto our Gods. S. Cecily ſaid: It were better for thee to open thine eyes, and to conſider, that thoſe, whom thou calleſt Gods, be but ſtocks and ſtones. If thou wil not belieue me, touch them with thy hands, or throw them into the fire, and there wil come lime from the ſtones, which may ſerue to build with, ſo shal there be no deceit in them, as there is now.

Then ſaid the gouernour: How should I ſuffer thee to ſpeake ſuch words in my preſence? knoweſt thou not that I haue power to giue thee life, or to take it away at my pleaſure? S. Cecily anſwered: thou thinkeſt my words void of reaſon, and I know thy words to be falſe, & no truth in them. Almachius ſaid: doeſt thou ſay Cecily that I ſpeak not truth? The holy Virgin ſaid: I ſay it, and auouch it, in that thou ſaieſt thou haſt authority, to giue and take away my life. Thou maieſt take life from the liuing, but to giue life vnto the dead, it is moſt cleare and certaine, thou canſt not. So that I may wel cal thee miniſter of death. I wil be ſuch an officer vnto thee (ſaid Almachius) if thou wilt not ſacrifice.

So when he ſaw she was conſtant and reſolute, and would not ſacrifice, he cauſed her to be put into certaine bathes, which were in her owne houſe, and hauing shut her in one of them, being empty and without water, they made a great fire vnder, which burned a whole day and a night. The holy Saint receiued not any hurt thereby, but it ſeemed to her a place rather of pleaſure and refreshing, thē otherwiſe. When Almachius heard thereof, he commanded one to cut of her head in that place. The hangmen gaue her three blowes, yet did he not cut of her head altogether, but left it euen as it was hanging by the skinne.

The

The bleſſed Virgin being thus wounded, liued three dayes many Chriſtians comming to viſit her. Among theſe were ſome that had receaued the faith by her meanes, whom she ſeing ſorowful, comforted. They dried vp the bloud that ran from her wound with napkins, and other cloths, with intent, to keep them as holy Relikes.

Saint Vrban went alſo to viſite her, and she told him: that she had deſired of God to liue three dayes, that she might diſpoſe of her goods, and requeſt him to conſecrate that houſe of hers into a Church. When the three dayes were ended, this holy virgin, and glorious martyr (being in prayer) yielded her bleſſed ſoule vnto God, on the 22. of Nouember.

Her body was buried by Pope Vrban in the Churchyard of Calliſtus, and her houſe was conſecrated into a Church. In proceſſe of time, Pope Paſchalis tranſlated the bodies of SS. Cecily, Tiburtius, Valerian, and Pope Vrban, into the Church of S. Cecily. The Catholike Church celebrateth the feaſt of this holy Saint, on the daye of her martirdome.

At the end of the life of SS. Tiburtius and Valerian, on the 14. of April, is reherſed the ſaying of Caniſius, to wit: that theſe Saints were martired in the time of Alexander Seuerus, in the yeare of our Lord 225. the ſame he ſaith of S. Cecile alſo, and becauſe mention is made there of Pope Vrban, the account commeth to be iuſt at that time. But the Romane Breuiary of Pius 5. putteth her martirdome about 50. yeares before, in the times of the Emperours, Marcus Aurelius Antonius, and Commodus. Her name is in the Canon of the Maſſe.

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## *The life of S. Clement Pope, and Martir. Nouemb. 23.*

*GReat was in the fame and credit, which Moiſes the guide, and Captain of the Hebrewes, acquired and got, when the ſaid people being in the deſert and of the point to dy for thirſt, he, by the apointment of God, ſtrock a rock, out of which iſſued water in abundance, ſuffiſient for them al to drink, and to be refreshed, and comforted.*

*No leſſe glorious, and worthy of fame, was S. Clement the holy Pope and Martir, who did the like. He liued in a deſert, banished thither, with many other Chriſtians, for the profeſſion of the name of Ieſus Chriſt: and they al enaured great and extreame thirſt, for that, they were to bring their water from a place diſtant farre from them.*

*This bleſſed and holy Saint ſtrook the eart, in a place where our Sauiour in the figure of a lamb appeared vnto him: and there ſprang vp a plentiful fountain of pure water, with the which al the diſtreſſed Chriſtians were recreated, and comforted. The life of this holy Pope was written by Damaſus, Simeon Metaphraſtes, and other graue Authours, in this manner.*

SAint Clement was the ſonne of Fauſtinus, and borne in Rome, in the region called *Cali-montana*, where at this preſent, is the Church of S. Iohn Lateran. This holy Saint did help the Apoſtle S. Paul in his preaching, as he writeth thus: *that thou help the perſons that trauel with me in the Ghoſpel, with Clement, and my other coadiutours, whoſe names are written in the book of life.* Yet S. Dorotheus

Bishop of Tyrus, saith: that Clement, of whom S. Paul speaketh, was Bishop of Caria; and was disciple vnto the same S. Paul; and that he was one of the first, that receiued the faith by his preaching among the Greeks. The most common receaued opinion is, that this Clement (of whom we now treat) was the Pope, and went with S. Paul, for a time: neuertheless, he was after the disciple of S. Peter.

S. Clement was not only a man of very holy life, but also very learned; and wrot many things, which haue been lost by antiquity of time. There are extant yet his fiue epistles: the first of which is most elegant, being al repleat with learning, and a true Apostolical spirit: which some of the Popes his successours doe alleage in many places. He wrote likewise the Canons of the Apostles, and the eight books called Apostolike Constitutions, which ordeine, that in the seauen regions of Rome, should be seauen Notaries, to writ the deeds and martirdomes of the Christians. He commanded also, that vnto them, that were Baptised, should be giuen the Sacrament of Confirmation, assoone as they had learned the principles of the Christian faith. He also ordeined, that the Bishops Chaire should stand in a publicke and eminent place.

This holy Saint preached the word of God with such feruour, and so great courage, that many Gentils and pagans were conuerted vnto the faith, and many that were already conuerted, not content with the obseruatien of the preceps of the Ghospel, did keep also and obserue the Councels thereof. As a holy damosel did, called Domitilla, who was neer vnto the Emperour Domitian, as daughter to one of his sisters, and to Flauius Clemens the Consul: which holy virgin was by this Pope consecrated and veiled for a Nunne. He also conuerted vnto the faith Theodora the wife of Sisinius, a man great and potent in Rome.

This man desirous to see, what the Christians did in their oratories, where they vsed to pray, and whither his wife vsed to goe, went thither one time very secretly, but by the permission of God, he was strook blind. This blindnes of his body was an occasion vnto him, that he recouered the sight of his soule, for the prayer of S. Clement caused the recouery of his corporal sight: and his holy words and admonitions were the cause, that he was Baptised, and recouered therewith the sight of his soule. Sisinius being Baptised, many noble men of Rome moued by his example, receaued the faith. So that for this, and many other miracles the holy Pope did, he was much maliced by the ministers of the Idols, and other lewd people, whom the diuel vsed, as instruments and meanes to disturbe the increase of Christianity, and to dispatch out of the way Clement, who did him much scath and harme. These moued a mutiny and vproare against him, though there were some, that took his part, and defence.

Some accused him at the iudgment seat of Mamertinus gouernour of the city, and others defended him, saying: that Clement did not any euil or hurt to any person, but did rather good vnto them, in curing the sick, relieuing the necessity of the poore; that he quieted controuersies, and made attonement betwen many men. They, that accused him, said, he brought in a strãge religion, & persuaded men to adore for God a man, that had been crucified, & did what he could

could to annihilate the adoration of the ancient Godds: that he cauſed many maides that they maried not to them, vnto whom they were eſpouſed, making the title of religion, an excuſe and colour for the ſame.

The Gouernour of the city hearing al this, cauſed Clement to be brought before him, vnto whom he ſaid: I vnderſtand that thou art borne of an honourable family in this city, and that thou art of the bloud Roial: therefore thou art more obliged, not to tranſgreſſe the cuſtomes and lawes of thy forefathers. Tel me, I pray thee, what ſtrange religion is this, thou preacheſt: and what is that crucified man whom thou wouldeſt haue adored for God, to the notable deſpit, and diſgrace of the knowen Gods, adored by our elders. S. Clement made this anſwer: Moſt prudent Iudge, I deſire thee not to be ouer ruled by the ſpeeches of the vulgar people, who are ignorant and malicious, but to giue eare vnto me: and if of that wherof I am accuſed, I doe not with iuſt reaſons defend myſelf, then condemne me, without any fauour. Mamertinus ſaid: I wil preſent thy cauſe before the Emperour Traiane, where thou maieſt, (if thou canſt) excuſe thy ſelf, and iuſtify thy cauſe, for I wil neither condemne thee, nor abſolue thee.

When the Gouernour ſaw time conuenient, he made relation of the mutiney raiſed againſt S. Clement, (and what was the cauſe alſo) vnto the Emperour, to the end, he might ſet downe, what ſhould be done therin; the perſon accuſed deſiring to make proofe of his innocency, in showing that the faults impoſed vpon him, had no ſufficient ground. Traian decreed: that Clement ſhould ſacrifice vnto the Gods, or els be banished into Cherſona.

Mamertinus hauing this direction, laboured al that he could to bring Clement to ſacrifice vnto the Idols, and he on the other part, endeuored to draw him to be a Chriſtian, and to let him know, that the banishment, which he was to ſuffer for profeſſing Chriſt, ſhould be vnto him pleaſant and acceptable. It pleaſed God to giue ſuch efficacy and grace vnto the words of the holy Saint, that Mamertinus yelded, & shedding many teares for compaſſion of Clement, and his vexations, ſaid vnto him: The God, whom thou adoreſt, help thee in this tribulation, which thou art to ſuffer for his loue. Then he prouided him a bark, and of things neceſſary for the voyage, and ſent him into exile.

There went many voluntarily in the company of the bleſſed Pope, who being arriued, and come in ſafely vnto the Iſland, found there more then 2000. Chriſtians, who by the ſentence of the Emperour, had been condemned to digge ſtones out of the quarries. Theſe holy Confeſſours of Chriſt, among their other molleſtations, had one which vexed them much: in that, their labour being very painful, yet wanted they water to drink: and that litle which they had, they were compelled to fetch it, two miles off.

The holy Pope Clement moued vnto compaſſion with their intollerable paine and toile, made his prayer vnto God, beſeeching him, to haue pity on his people. His prayer being finished, he lifted vp his eyes (as Metaphraſtes ſaith) and ſaw vpon a litle hillock a lambe, who held vp his right foot, as though he shewed, where the water was. S. Clement was fully perſuaded, that the lamb was Ieſus Chriſt, becauſe none ſaw it, but himſelf only, ſo he went to that place, and ſaid: *In the name of Ieſus Chriſt digge heere.*

Some began to digge on the one side, and some on the other, and to cast vp the earth, not in the place where the lambe shewed, but in place hard by. S. Clement himself took a spade, and making a litle hoale, where the lambe had showen, there sprang out incontinent a veine of pure and cleare water, which gaue great consolation vnto the holy Saint, and to the other Christians, who were much confirmed in their faith, by the same. This miracle moued also many of the Painims, to goe and heare his doctrine: by which, they were conuerted vnto the true faith.

Because the number of Catholicks increased, and the report of that which happened in the Islands was so spread abroad, that it came to the eares of Traian, he was enraged therat: and sent thither a gouernour called Anfidianus, who put many of the Christians to death. But when he saw they died willingly, for the profession of their faith, he thought the best way would be to put Clement only (as their guide) vnto death: wherupon, he caused him to be apprehended. When he saw him to be firme and stable in his faith, he gaue sentence against him, that he should be caried into the maine sea, and throwne into the same, with an anchor tied vnto his neck.

The sighes, the sobbes, the lamentable voices of those afflicted Christians, cannot be expressed, when they saw themselues depriued of Clement, in whom they found refuge and comfort in their labour some & discomfortable life: hauing him, they thought they had a father, and a master: euery one found him to be their faithful frend, and their louing brother; he made much of them al, be instructed them al, gaue help to al, by al the meanes he could.

The Christians being in this tribulation, (seeing then, that if they lost Clement, they lost al these things,) besought God with great instancy, to deliuer him out of that peril & danger, or els that they might end their liues with him. The holy Pope also, aggrieued to leaue them in this tribulation, lamented for them, and yet comforted thē, in the best manner he could. At the very instant, that he was to be cast into the Sea, the people standing on the shore, lifted vp their voices, and cried aloud: Lord Iesus Christ, saue him: and the blessed Pope said: Eternal father receaue my soule. This being said: he was cast into the sea, where he ended his life, and al the Christians were very pensiue and sadde.

Among others, there were two disciples of the holy Saint, the one called Cornelius, and the other Phæbus, who said to the rest of the Christians. Brethren, let vs make our prayers vnto God, and beseech him through his fauour, to shew vnto vs the relikes of this holy Saint. This counsel pleased them al very wel, and so they went vnto prayer, and they had not yet finished the same, when the sea began to decrease, and to depart away, for the space of three miles from the shore, and was so firme, that men might passe al that way dry foot: where they found a chappel builded, in the middest wherof was the body of Saint Clement in a sepulcher: and there was also the Ancher, which had been fastened vnto his neck.

This miracle did not only happen at that time, but also did befal euery yeare, for seuen daies cōtinually in that place: beginning on the day of his martirdom and enduring for sixe dayes following. Thither resorted much people frō sundry quarters, to see the miraculous sepulcher of the holy saint, at the time of the annual

annual discouery, which enduted and continued many years, as affirmeth Symeon Metaphrastes, who auerreth, that in his time, viz: about the yeare of our Lord 620. this miracle was seen. And it is also affimed by Ephrem B. of Chersona, Venerable Beda, Gregory B. of Towers, Ado arch B. of Tryers, and Nicephorus Callistus, yea al these Authours writing the life of S. Clement make mention of this miracle.

Ephrem B. of Chersona, and Gregory B. of Towres report another strang and admirable miracle, as, that a woman going with her litle infant a pilgrimage to this place, and being in the Church, where the body of the blessed martyr, lay, the infant fel fast on sleep, & the seuen dayes being passed and expired, the sea encreased and returned to the wonted place in such hast, that the mother of the child which slept, whether fearing the speedy flowing of the water, or els vpon forgetfulnes, saued her selfe, and left him there behind her. When she was escaped al danger, and the sea was risen to the shore, remembring then that shee had left her litle sonne behind her, shee showed great signes of dolour and grief, yet she knew not what to doe, but ranne, now hither, now thither by the sea shore, and looked about, that at the least, shee might see the dead body of her litle infant but shee could not: so she returned home to her house say, pensiue and discomfortable, and passed al that yeare in continual lamentation.

When the yearly day of the martirdom of this holy Saint came againe, she made another iourney vnto the sepulcher: and comming to the same, she found her litle sonne sleeping sweetly, euē as shee had left him the yeare before. Shee took him in her armes, and kissed him often, and weeping for ioy and tendernes, asked him, what had become of him, al that yeare: The infant answered her; that he knew not, that a yeare was passed, for he had slept al the while.

Then in the time of Pope Nicholas 1. Being in the yeare 860. the body of S. Clement by the ordinance of God, (as it may wel be belieued) was taken out of that place in the sea by a holy man called Cyrillus, and was carried vnto Rome, and buried in a Church builded vnto his name. The same Pope caused also another Church to be built in the Island, where the fountaine sprang vp, by the prayer of S. Clement, and intituled it also to his name.

S. Clement was Pope 9. years 2. months, & 10. dayes. He haue orders twise, in the month of December, and ordered 15. Bishops, 10. Priests, and 21. deacons. The Catholick Church celebrateth his feast on the day of his martirdom which was on the 21. of Nouembet, in the yeare of our Lord 102. In the time of the Emperour Traian.

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## *The life of S. Felicitas Martyr. Nouemb. 23.*

ONE of the affections, which parents ought to conquer, and bring to a meane, is the ouer great fondnesse of loue to their children. For though nature hath engrafted a loue vnto them; and reason teacheth that loue is due to them, yet is it due with such proportion and measure, that the loue of their children depriue them not of the loue of God, which ought to be prized and preferred aboue al other. Moreouer, they ought to marke wel and regard,

wherein consisteth the true loue of their children. For many times parents desire and procure for their children the false, fayned, fading goods of this world, with such painful endeauour, such vnquencheable thirst, that euery thing seemeth to meane and to litle, in respect of that which most they wish them, and faine would haue for them. And herein they bound the limits of their loue, this they prefixe as their only marke: not regarding how to enrich their children with vertues, nor make them worthy of those very goods, which they painfully scrape, and carefully heap vp together for them: litle mindful of instructing them, how to purchase those euerlasting vnspeakeable treasures of glory, in whose comparison al the goods and riches of the earth are only shadowed and counterfaite goods.

To teache and instruct parents in this trueth, and set before their eyes a rule & patterne of their duety, the holy Church makes this day a commemoration of Holy S. Felicitas. She was a most honourable Matrone of Rome, where being left a widow with seauen sonnes, she liued without blame or reprehension, bending her greatest care and endeauour, to serue her selfe, and make her children serue almighty God. And so much preuailed her good example, and holy education, that Gods loue was so deepely rooted in their harte, as to make them holy martyrs of his, in the time of the Emperour Antoninus: when before they eyes of their blessed mother, with cruel torments and sundry kinds of death, they bought one euerlasting life: as hath bin said in the month of Iuly. But after those glorious kinghts of Christ, Iesus, the sõnes of blessed Felicias, had manfully fought and wonne the victory, al the rage and fury of the Emperour was turned against that holy mother, whose woords had encouraged, and giuen her sonnes weapons to fight the battaile. The Tyrant therefore commanded that she should be cast into a lothsome prison, to the end, that sparing for some time her life, he might make her grieue daily more and more for her childrens death. For though she reioyced, as knowing that now they were cittizens of heauen: yet could she not, as a mother, but feel some sorrow, they being lost to her, although she had gained them to God. There he kept her foure months in prison, to afflict her, & molest her the more: and, at the length, seing that stil she perseuered constant in the faith of Iesus Christ, he cõmandest her to be beheaded. Of this blessed mother, the patterne of a Christian mothers, of this martyr, or, as S. Gregory saith, more then martyr (for she was eight times martyred, seauen in her children, & once in her selfe) the same S. Gregory hath these words: Let vs behold, my brethren & consider this woeman, and be ashamed, to see her so much surpasse vs. Oftentimes one only word said against vs, doth trouble and vexe vs, and make vs break al our good purposes: whereas neither torments, nor death it selfe was able to conquer blessed Felicitas, nor make her yield or giue back one foot. We with a blast of contradiction are streight wayes dismaied, and shamefully fal: she wrought a way thorough steel and flint, to obtaine an euerlasting crowne. We giue not the least part of our goods to the poore, for the loue of Christ; she offered him her flesh in sacrifize. Wee, when God calleth back for our children, which he had giuen vs in loane, waile euerlastingly, without comfort: she, bewailed her children, vntil they died for Christ; and reioyced, when she did behold them dead. And

Peeter

Peter Archebishop of Rauenna saith; Behold a woman whose children liuing were cause of her care; dead, of her security, most happy she, that now hath as many faire shining lights in heauen, as heretofore she had sonnes on earth! Happy in bringing them into this world, most happy in sending them vp into heauen. She was farre more diligent and industrious, when the tyrant commanded them to be slaine, and when she walked amongst their dead bodies, then when she did rocke them in the cradle, and gaue them milke with her owne brests, she viewed ful wel with the eyes of her soule, that as many wounds as they receaued, so many should be the pretious iewels of their victory, how many their torments, so many their rewards; the crueller their combats, the more glorious their crowns, what shal I say of this valerous woman? only this, that she is no true mother, that loues not her children, as this loued hers. Hitherto are the words of S. Peeter of Rauenna. The martyrdome of S. Felicitas was on the 23. day of Nouember: the yeare of our Lord 175. There is mention made of her in the Roman, and other Martyrologes.

## *The life of S. Chrisogonus Martir. Nou. 24.*

*GREAT was the ioy and content the holy man Ioseph conceiued when he was taken out of prison, in which he had remained a long time, suffring therin many troubles and afflictions; especially being, vpon his deliuery out, and made gouernour ouer al the land of Ægypt.*

*No lesse was the content, and spiritual ioy S. Chrysogonus had, when he departed out of prison, where he had continued two yeares, and had endured the ordinary molestations, incident to prisons, though he was not taken out to be a prince on the earth, but to be a glorious and hapy saint in heauen, whether his soule presently ascended, by meanes of his martyrdom. The life of this holy Saint, was written by Venerable Bede, and by Ado Archbishop of Treuers, in this manner.*

SAint Chrisogonus was borne in Rome, of a noble & honourable family: & was in al his cariage, and behauiour, no lesse worthy, and gracious with al men. He was apprehended by the command, and apointment of Diocleſian the Emperour, & was kept in prison two yeares continually, being there releeued with al things necessary, by a vertuous woman (his disciple) called Anastasia, wife vnto Publius, a man great, and potent in the citty, but an Idolater. This Publius hauing knowledge of that, which his wife Anastasia did, shut her vp, and locked her strongly in a chamber of his pallace, setting a guard, and wath ouer her, to the end, she should not send any help, or relefe vnto Chrisogonus, as also, that she should not haue any sustenance for her selfe, determining, that both the one, and the other of them might dy by famine. Notwithstanding, the blessed woman was shut vp in this sort, yet she found meanes to write a letter vnto Chrisogonus, after this manner.

Vnto the holy cõfessour of Iesus Christ, Chrisogonus, Anastasia sendeth greeting. Although my father which begot me was an Idolater, yet my mother that bore me (who was called Fausta) was a Christian, and a vertuous chaste woman. She instructed me in the Christian faith, ouer from my childhood, and

after

after her death, I was maried vnto a ſacrilegious and cruel man, whoſe bed and company I haue oftentimes refuſed, excuſing it with infirmities, which I deſired God to ſend me for that purpoſe. I ſpent the night & the day in prayer, deſiring my ſweet Sauiour, that I might imitate his bleſſed example. This moſt cruel man, after he hath conſumed my patrimony, amongſt wicked and lewed company like vnto himſelfe, hath empriſoned me, as if I were a malefactour, or a deteſtable offender, and forbidden any ſuſtenance to be giuen vnto me, that I may perish, and dye for want of food. Although I shal be glad to looſe my life for Chriſt his ſake, neuertheleſſe, I find great griefe, that my goods be waſted, in ſuch laſciuious ſort, in ſuch lewed company, and in the ſeruice of the falſe Gods. Therefore I beſeech thee, thou ſeruant of Ieſus Chriſt, to pray vnto God Almighty for me, and that he either alter the mind of this my husband, that he may be conuerted; or els, if he continew, and perſeuer in his hardnes of hart, and obſtinacy, that he take him out of this world. And better it shal be for him, to be taken out of this life, then to adde daily ſinne to ſinne, which wil put him to double torments in hel. I promiſe and vow vnto almighty God, and to thee his ſeruant, that if euer I get cleere, and freed from this affliction, to ſpend al my tyme in the ſeruice of my Bleſſed Sauiour Ieſus, as my vſe, and cuſtome was; and in helping and prouiding for thy neceſſities, and to relieue the wants of al other holy confeſſours. Our Lord keep the euer, thou B. ſeruant of God. Remember me, and praye forme.

S. Chriſogonus hauing receiued this letter, madde his prayers, and oraiſons for Anaſtaſia, and then, together with other confeſſours that were in the ſame priſon, he anſwered her in this manner. Among the tempeſtuous ſtormes of this world, in which at this preſent, thou art enwrapped, be aſſured that thou shalt be relieued by Ieſus Chriſt, who wil eaſily caſt headlong into the bottomels pit, the diuel that doth aſſaile, and torment thee. Haue patience in the middeſt of thy troubles; and put thy truſt in him, for he wil deliuer thee. Cry out aloud vnto him. Exalt thy voice with the Prophet, and ſay: *Why art thou ſo ſad o my ſoule? and why art thou ſo diſquieted within me, Truſt in God ſtil, for I wil euer confeſſe, that he is my ſaluation, and my God.* Thinck (Lady) that it is his wil, to beſtow on thee, the riches, and treaſures of heauen, ſince he taketh away, and depriueth thee of, worldly comforts. Be not too much troubled nor afflicted, for that croſſes, and tribulation lighteth vpon thee, that liueſt vertuouſly. God doth try vs, but doth not deceaue vs. To truſt in man is vaine, and deceitful, and he that putteth his hop or confidence in him is accurſed, and euer deceiued; but bleſſed is he that putteth his truſt, and affiance in God, who neuer deceaued any.

Continew in thy vertuous exerciſes: and hop for reſt and quietnes only in God, whoſe commandements thou keepeſt, when it shal beſt pleaſe him (and thou thinckeſt leaſt) he wil ſend thee trãquillity, and a calme time. The darknes shal fly away, and the light shal appeare: froſt, and pinching cold of the winter shal paſſe, and the ioyful ſweetnes of the ſpring shal ſucceed. A quiet and comfortable time shal come, that thou maieſt cherish and relieue thoſe againe, that ſuffer perſecution for the loue & profeſſion of Chriſt, God giuing thee heer meanes, that thou maiſt help other with temporal neceſſities and

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receiue, thy selfe of him euerlasting rewards. Our Lord be with thee (good lady) and pray for me.

With this Epistle S. Anastasia receiued great consolation, endeauoring to equal, if not to surpasse thereby, the many complaints she had made, of her hardharted, and cruel husband. Her persecutions encreased stil, he giuing to her now, but the fourth part, or one quater of a smal ordinary loafe. And she thincking verily that her death approached, wrote another letter to S. Chrisogonus after this tenor, & to this effect. To the blessed Martyr and Confessour of Christ Chrisogonus, Anastasia sendeth greeting. The end of my life draweth neer, vouchsaffe to remember me, and to pray vnto God to receaue my soule, when it departeth from my body, since for his loue, and the profession of his holy name, I suffer al this torment.

The holy man returned this answere. Chrisogonus to Anastasia. As darknes precedeth and goeth before light, so after infirmity ensueth health, & life commeth after death. Prosperities, and aduersities haue the like, and the same endes: therefore let not the heauy and sorrowful fal into desperation, nor the happy, and fortunate be proude, or too much puffed vp. Be of good comfort, o handmaid of Christ: for thy peregrination, which hath been repleat with tempestuous stormes, shal be finished with a prosperous and happy conclusion, and thereby thy desires shal be accomplished, enioying Christ by the palme of Martirdome. The further course, and processe of her grieuous persecutions, may be seen in her life on the 25. day of December.

Of S. Chrisogonus you are to vnderstand, that the Emperour Diocleſian, being in the Citty of Aquileya, martyrizing the Christians, he sent to Rome to haue Chrisogonus brought thither to him, who being come, the Emperour said to him: I wil bestow on thee high dignities: I wil make thee Perfect of the citty, that thou maiest so arise to be Consul. And indeed, such places, and preferments, are fittest for men of noble linoge, and such worthy parts as thy selfe hath; but vpon this condition, that thou wilt worship our Gods.

S. Chrisogonus answered: I adore one onely God. With my soule and hart I reuerence him, and with al external signes and tokens I confesse Iesus Christ to be the true God. And as for thy Idolles which be habitacles of diuels and fiends, I detest and accurse them. Diocleſian commanded that he should be beheadded, and that his body should be cast into the sea; and so it was done. A Priest called Zoilus found his body afterward, and buried it bonourably. His martirdome was on the day whereon the Church celebrareth his memory, which was on the 24. of Nouember on a Tuesday, in the yeare of our Lord. 302. Diocleſian being Emperour. Ais name is in the Canon of the Masse, Of this holy Saint. wrote Suidas, Ado, venerable Bede, Vsuardus, & the Romane martyrologe.

## The life of S. Catherine of Alexandria. Nouemb. 24.

IN the Book of Kings it is ſaid of King Salomon: that he had many wiues It was the wil of God, that the Hebrewes ſhould be increaſed, and therefore it was tollerated, at that time, for a man to haue more wiues then one. Salomon took benefit of this leaue that was giuen, deſiring in this alſo, to ſhew his magnificence and ſtate; and therefore he took more wiues then Dauid his father euer had, or any of the Patriarchs before him, ſome of which had more wiues then one at once, as Abraham, and Iacob, vnto whom it was lawful in like manner, for the reaſons which the Doctours alleadge. But for that theſe reaſons haue no vſe for our times, it is not lawful for any now, to haue any more then one wife. The wiues which theſe ancient fathers had, either in the law written, or in the law of nature, were of two ſortes: Some were called wiues or Queens (if their husbands were Kings) and the other were called Concubines: and though they were called ſo, yet were they as true and lawful wiues, as the other, and their matrimony, as trew and lawful. The difference between the one and the other was this: firſt in name. For ſome of them were as miſtreſſes, and commanded in the houſe; the other, which were called Concubines, did giue attendance, and had leſſe authority and reputation. Salomon had 300. Concubines and 700. Queens, or wiues, cal them which you wil.

Among theſe he had one, whom he regarded, and eſteemed more then al the reſt, and that was the daughter of King Pharao, who as she paſſed al the other in nobility, ſo she was of more excellent beauty, and of more diſcretion then the reſt, and therefore, for her only, Salomon built a houſe, and ſeuered her from the others. It may be he did ſo, in reſpect that she was a gentil, and an Idolater, and al the other were of his owne Religion. It is moſt aſſured, that of her he made great account; as appeareth by the ſumptuous houſe he built for her, and by the ſeruants and attendants he appointed for her. And this is the cauſe, that she is abſolutly called Queen, and wife of Salomon.

This hiſtory fitteth, and agreeth very wel, to the glorious virgin and martyr S. Catherine of Alexandria. For as Salomon was the figure of Chriſt, ſo alſo, he had many holy damoſels his ſpouſes; ſome of which be of leſſe name, and theſe be they which remaine in this world, in his grace and fauour, doing him ſeruice. Others be of greater name, which be they which already raigne in heauen. Therfore the figure of this hiſtorie toucheth both the one, and the other. Among al the wiues of Salomon, the moſt fauoured was the daughter of Pharao King of Ægipt, who is a figure of S. Catherine. For as the other was, ſo she was alſo of the bloud royal of Alexandria, a citty of Ægipt. She was aduiſe and diſcreet, of excellent beauty: and to conclude, she was ſuch a one, as may abſolutly be called the ſpouſe of Chriſt.

We read of her, that before she was Baptiſed, she had a reuelation in a dreame, in which she ſaw the moſt bleſſed Virgin Mary, with her child Ieſus in her armes as a moſt beautiful infant. Sainte Catherine ſeing this was enamoured of him: Bleſſed Ieſus hid his face, and she deſirous to behold it went to and from, but the infant made ſignes, as being diſpleaſed that she ſhould look on him. The glorious Virgin his mother ſaid vnto him: my ſonne ſeeſt thou not how this yong girle is enamoured of thee? why wilt thou not ſee her? behold how faire, wiſe, and diſcreet she is. The bleſſed infant replied: you know right wel

wel how many damoſels I haue in my pallace more faire and more wiſe then she is; nay, she ſemeth to me very diſgratious, for that she is not Baptiſed. Ieſus ſaying this, Catherine aroſe, conceiuing the cauſe of her vnworthines to behold the face of Chriſt to be, for that she beleeued not; therefore she determined to be Baptiſed. When she was a Chriſtian, the ſame Ieſus appeared vnto her in the former manner, without any ſigne of diſcontent, in that she beheld him, but he shewed himſelf, and looked vpon her with a gratious countenance. And before his bleſſed mother the Angels, Saints, and al the court of heauen, he eſpouſed her, and gaue her a ring as vnto his true ſpouſe, when Catherine awaked, she found the ſame ring on her finger.

Theſe things we may piouſly beliue of this bleſſed Saint, comming in this ſort to be fully the figure of the daughter of Pharao, and to be the Queen among the other wiues of Salomon, and to haue a houſe ſeuered from others. So also Ieſus our bleſſed ſauiour, gaue vnto her a particular houſe, beſtowing on her many doctours and learned men, who by her meanes were conuerted vnto the faith of Chriſt, and paſſed before her vnto heauen, by the crowne of martyrdom, to make ready a lodging for her. The life of this glorious Saint, was written by Simeon Metaphraſtes, who ſaith: that Maxentius the Emperour put her to death, and the ſame ſay al thoſe, that make mention of her martyrdom. But here hence riſeth a doubt: for Euſebius Cæſarenſis, which was in that time, ſaith: that Maxentius, al the time that he raigned continued in Rome, vſing great cruelty, vntil the Emperour Conſtantin came againſt him; who was called in by the Romans, being not able to ſupport the ſame Maxentius any longer. He ſtanding to defend himſelf, was drowned in Tyber, as he went ouer a bridge of boats, which he had made neere vnto Rome, and it is not ſaid of him, that he was euer at Alexandria, where S. Catherine was martyred.

Some diligent, and curious authours haue noted this, and iudged: that the name should be altred, and that he that martyred S. Catherine, should be Maximinus, & not Maxentius. This may eaſily happen in writing of latine; for when they would write the proper names, they vſed in ancient times, to ſet the firſt letter, or beginning of their names. And Maxentius and Maximinus hauing the ſame letters at the beginning, it might wel come to paſſe, that the name was changed. And ſo much the more likely, for that, at that time, that Maxentius was in Rome; Maximinus reſided in Alexandria, and other citys of the Eaſt, shewing great cruelitys againſt the Chriſtians. This is ſufficient by way of aduiſe, but I wil cal the tyrant, that martyred her, Maxentius, as the Authour that I follow doth. He recounteth her life in this ſort.

AT ſuch time as the Emperour Maxentius was Monarch of the Romane Empire (being on a time in Alexãdria) he ſet out a publick edict, in fauour of his falſe Gods, and to the greateſt domage he could of the faith, & profeſſion of Chriſt. For therein he commanded, that euery one should ſacrifice to them, and thoſe that diſobeyed, or denied, should be put to death. People flocked in great numbers to Alexandria, from al parts, to obey the Emperours commandmẽt; euery one bringing one beaſt or other, (according to their abillity) for the ſacrifice. The beaſts were of ſuch great number, that the Altars ſmoaked continually with the ſacrifices offred vpon them. This was very pleaſing to the Emperour: who yet to encourage others appointed a ſolemne ſacrifice of 100. Oxen to be made; which being ready to be performed, it happened. That a yong da-

moſel of Alexandria, borne of the bloud royal, learned in diuers ſciences, and alſo very beautiful, called Catherine, who acknowledged no other God but Ieſus Chriſt, deſirous to defend the law of her Lord and Sauiour, and greeuing that ſo many people ſhould be drowned in Idollatry, and eſpecially, for that the Emperour cauſed theſe people thus to offend, determined to goe ſpeak to him, and to reprooue him; and to preuent (if she could poſſibly) this miſcheife that it might goe not further. Departing with this intention from her houſe, wel attended by her men ſeruants, and handmaides, she came vnto the Temple, and ſent one to tel the Emperour, that she deſired to ſpeak with him, and he gaue her leaue to come in. S. Catherine came into the Temple, and at her entrance, al the people preſent were amaſed, at her wonderful and Angelical beauty, as alſo, for her modeſt, and lowely behauiour. The Emperour wondred alſo, to ſee a yong maid ſo gratious and deſired to heare her ſpeak, that he might know the entent of her comming. This tender virgin then, very modeſtly, yet with a Chriſtian boldnes ſaid vnto him.

O mighty Emperour, it ſeemes to me that thou shouldeſt in thine owne diſcretion, take notice of thine errour, and not to ſacrifice in this ſort vnto Idols, which repreſent vnto thee men ſubiect to many vices. And if perhaps thou doeſt not know, who they were that thou adoreſt, enquire of thoſe that can certify thee, who wil tel thee; that they were principal men in the world, that for ſome benefits done in the country, where they dwelt, obtained of the people, to haue ſtatues erected vnto them, that their memory might be preſerued, and that others ſeeing them, might be encouraged to doe the like deeds, and thereby attaine ſuch like honour, and reputation. But the rude and ignorant people began to cal them Gods, and to ſacrifice vnto them as Gods, not regarding that they had been men. And though in ſome reſpect they were rare, and deſerued honour & regard; yet in many other things, they deſerued reproach and infamy, for that they had been vitious of life, and very wicked. Thou (ô Emperour) oughteſt to draw the people from this their errour, and blindnes, & not to perſwade them thus to runne further from the light, to the preiudice of their ſoules. Acknowledge the true God, that created thee, and hath giuen thee the Empire, who being immortal, was made man for our ſake, and of his owne wil did ſubiect himſelf to dy, that we might be deliuered from death which our diſobedience deſerued. This Lord wil not know them that know not him, nor ſuffer them to enter into his Kingdom. But thoſe that acknowledge him, he rewardeth and giueth to them euerlaſting life.

The Emperour hearing the bold ſpeaches of the virgin, ſtood ſtil a whil, and could not ſpeak a word for anger: conſidering withal that vnto the reaſons the damoſel alleadged, anſwere could hardly be made, yet he ſaid vnto her: yong girle, we wil firſt end our ſacrifice, and then we wil make you an anſwere; withal he commanded, she should be led vnto his pallace. The ſolemnity of the ſacrifices being ended, the Emperour returned vnto his pallace, and cauſing her to be brought before him, he ſaid vnto her. Tel me yong damoſel who thou art? and of the words that thou haſt ſpoken this day? Catherine anſwered: It is wel knowne in this city what bloud I am of: my diſcent being both from Emperours and Kings. My name is Catherine: and I haue ſpent my time in the

in the ſtudy of Rhetorike, Philoſophy and other ſciences; but that which I moſt eſteeme and regard is, that I am come to the knowledg of Ieſus Chriſt, true God, and true man; whom I haue taken to my ſpouſe, and he hath ſaid: *I will deſtroy the wiſedom of the wiſe, and refuſe the prudence of the prudent*, for al the wiſedom and prudence of man, compared to that which I haue learned, is nothing worth, and not to be regarded.

Whileſt Catherine ſpoke, the Emperour viewed her, and wondered at her rare beauty her comely feature, and force of her reaſons. He thought her not a woman borne on the earth, but did liken her to one of the goddeſſes, which he, and the other pagans adore. The more he talked with the holy mand, the more he was confounded: for the more ſtrongly she prooued and concluded, that his Gods were diuels, and that Ieſus Chriſt was more potent then they, for that the ſigne of the Croſſe made in the ayre, did both feare them, & driue them away. Wherefore he douting to be ouercome by her, and put to reproach, determined to ſend for wiſe, & learned oratours, to diſpute with Catherine, & to conuince her, by their reaſons. The Emperour himſelfe told the Saint herof, and in the meane ſpace, cauſed her to be kept in his pallace, vnder a ſtrong guard. This being done, he gathered famous men out of diuers countries: and fifty ſuch were aſſembled at his pallace.

They vnderſtanding the cauſe, wherefore they were called thither, the chiefe of them ſaid vnto him: Though there be found (o mighty Emperour) women of good entedment, and sharp wit; and though I think this woman may be ſuch a one, yet vnto vs haſt thou done apparant wrong, ſince thou makeſt ſuch account of her, by equalling her vnto vs, and by thinking that her wiſedom and learning may be compared with ours. Some of our diſciples may diſpute with her, though that be alſo ſuperfluous, and more then needeth, for that she hath not the methode to propound, nor order to alleadg, nor to deny nor grant. Yea if she ſpeak with a philoſopher that can diſpute with her, she shal not haue a word to ſay, but wil preſently shew her ignorance, and yield.

The Emperour anſwered him: I would not haue you deceiued: I haue ſtudied my ſelfe, though not ſo much as you: and as farre as I can gather, I thidke her worthy to be compared to Plato, or any other famous philoſopher. Be aſſured, that if you ouercome her, you shal haue victory, not of a woman, but of another Plato. On the contrary part, if you be ouercome by her, remember, you shal be vanquished of a woman. If this happen, you shal be put to great reproach: but if you ouercome her, you shal be highly honored, and bountifully rewarded by me.

The day apointed for the diſputation being come, the holy damoſel was called for that purpoſe: but firſt she making her prayer vnto Ieſus Chriſt, an Angel appeared, who ſaid vnto her: Feare not thou ſpouſe of Chriſt, for vnto thy humane wiſedom, gotten by ſtudy and paines, shal be adioyned wiſedom infuſed, & ſupernatural: with which thou shalt ouercome thoſe philoſophers, and shalt reduce them, and many others to the faith of Chriſt the true God: and iointly with them (though they shal ſuffer before thee) thou shalt be crowned with the crowne of martirdom. With this the Angel vanished away, and Catherine wasled before the Emperour, the great and famous philoſophers of

the gentils, being on the other ſide againſt her. There reſorted vnto this great meeting an infinit company of noblemen, and gentlemen. The philoſopher that was accounted more learned then the reſt, turning toward Catherine, and, as it were in ſcoffing manner, ſaid diſdainfully vnto her: Art thou ſhee, that with ſaucy and malapert words haſt ſo wronged our Gods? yea ſaid Catherine, I am euen ſhee yet I doe it not with ſaucy, and malapert words, as thou ſaieſt, but with true and certaine arguments. The philoſopher replied: If thoa haſt read the famous poets, thou ſhouldeſt alſo haue noted the ſtately, and magnificent names that they attribut vnto them; farre different, and more honorable then thoſe that thou giueſt them.

S. Catherine anſwered: what be thoſe poets, and what be the names they giue vnto thy Gods? The philoſopher ſaid: Homer is one of them, who calleth Iupiter, the moſt glorious, and greateſt. Orpheus alſo, a famous poet, ſpeaking of Apollo, the ſonne of Latona, calleth him potent, that ſeeth and commandeth mortal men. Theſe be by them honoured, and highly eſteemed, and called Gods: you cannot ſhew me that any of them ſaid, that a crucified man was a God. To this S Catherine anſwered: It is true, that thoſe poets, that thou haſt named, giue vnto thy Gods names of excellency; yet with al, thou canſt not deny, but many times they lay vpon them moſt hainous crimes, and abhominable deeds. Mark what Homer (cheife of the poets) ſaith of Iupiter. Sometimes he calleth him a lyer, and peruerſe; then a deceiuer, and that the other Gods haue conſpired to chaine him with fetters, and that if he had not been certified thereof, he had come into manifeſt danger. Orpheus alſo (who is the other poet thou haſt named) ſaith of thy Gods: that they know not the troubles, and afflictions of men, & when they doe know them, they cannot deliuer them out of them. Sophocles alſo affirmeth; that thoſe that adore and doe reuerence to the ſtatues and Idols of many Gods, doe euilly, and offend greeuouſly, for ſaith hee: there is but one true God (which is none of theſe) who created heauen and earth, and al that is therein.

Where you ſay? that Ieſus Chriſt crucified whom I adore, is not famous nor knowne of the poets, and ancient wiſe men, this sheweth plainly your ſmal reading. Know therefore, that the Sibils were renowned, for their excellent skil in poetry, being illuminated by the holy Ghoſt. One of the Sibils wrote long before it came to paſſe; that Ieſus Chriſt ſhould be taken by enuy, and ſlaine by his owne people. That he ſhould riſe againe, and aſcend into heauen, and that he ſhould come at the laſt day, to Iudge the quick, and the dead. Another Sibil ſaid: Ieſus Chriſt being God is made man, conuerſeth with men, and doth great marueiles, and miracles both on the ſea and land. But let vs leaue the Sibils. The ſame Apollo, not vſing his accuſtomed dark manner of ſpeeche, ſaid in plaine words long before it came to paſſe: He that is the light and ſplendour of heauen, he that is God and man hath ſuffred, not in his diuinity, but in his body, he hath ſuffred reproaches, and was buried, he hath ſhed many teares from his eyes, he fed 5000. men in the wildernes with bread, by the power of God: he was crucified, and died on the Croſſe, was buried, and after aſcended into heauen.

Theſe be the words of Apollo thy God, and by his oppinion, thou oughteſt

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not to adore him, but him whom he calleth God. These and the like were the words of S. Catherine, alleadging the sayings and sentences of the philosophers, and wisemen, who contemned the Gods of the Gentils, prouing how contrary it was to good philosophie, to say there should be many Gods. But yet, if it were possible that there should be many, Iupiter, Saturne, Mars, and the others which the pagans adored, were not, nor could not be Gods, for certaine it is that they were men. And if they had been good for any respect, or had done any notable proffit vnto the people by their industry, or new inuention, as of plowing, and reaping graine, of making armour of defence, or offence, and such like, yet in some respects, they were most bad and vitious.

The holy Virgin prosecuted her speach, and declared what Iesus Christ preached: of his life, his deeds, his miracles: and shewed, how they were al conformable, to the nature of God. This holy sainte spake these things so discreetly, and eloquently, and with such feruency of spirit, that it was most euident and apparant, that it was the work of God, and that within her was somewhat more, then humane wisedom. And in such sort, that the Philosopher which began the disputation, was not only conuinced, but also turned to her side, whereof he gaue plaine proofe by his words.

The Emperour perswaded the other philosophers, to take the defence of the matter, which the chief had giuen ouer (as being ouercome) and to dispute with the damosel, but they answered: that it was to no purpose. For now their chief man being vanquished, they were also ouercome. And they confessed withal: that the damosel had said truth, and that themselues til that time, had been blind worshippers of those for Gods, which were not so indeed, and that there was but one God, to wit, Iesus Christ, whom Catherine confessed, and adored. It cannot be expressed how these words caused the Emperour to storme and rage, which he shewed by this: for without stay, or obseruing any order of law, or course of Iustice, or without any examination, he commanded, there should be kindled a huge fire, to burne them al to ashes.

The fire being kindled forthwith, the wisemen fel at the feet of S. Catherine, and weeping, besought her, to pray vnto God for them, that he would pardon the sinnes they had committed against him through ignorance, and they said they were prepared, and desirous, to receaue the Sacrament of Baptisme. The glorious Saint reioycing in spirit (as we may wel thinke) to haue gained so good a pray, animated them saying: Assure your selues that God wil pardon you, since that for his sake, you leaue the earthly King, and loose your owne liues. The fire, which is prepared, shalbe in steed of Baptisme vnto you, and shal cleanse your soules, that they may be forthwith presented vnto God, who wil bestow vpon you a reward, for the seruice you now doe vnto him. These words confirmed the wisemen exceedingly, and they often making the signe of the Crosse, and naming Iesus Christ, were in this manner cast into the fire, where they yealded their soules vnto God, on the 17. day of Nouember. Some Christians came in the euening, to gather together the Relicks of the Saints, and they found their bodies entire, and whole, and not a haire of their heads perished: God suffered this, to shew and manifest the new friendship he had

had made with them. This ſtrange accidsnt cauſed many pagans to be conuerted to the faith.

The Emperour was ſollicitous what he ſhould doe with Catherine: and it came into his head, to deale mildly, and louingly with her. He made her great offers and promiſes, and ſaid vnto her: yong snd tender damoſel, be content at leaſt to doe ſacrifice vnto Mercurius, father of the Muſes, of whom thou haſt receaued thy great wiſedome, & vnto whom thou art much bound. If thou doe but this, thou shal remaine in my pallace, and I wil haue the ſame care of thee, as I haue of mine owne daughter. The bleſſed Virgiu anſwered him: looſe not time in vſing ſuch flattering, and deceitful words; thoſe cannot perſuade me, for I had rather loſe a 1000. liues, then to forſake the profeſſion of Ieſus Chriſt my God, whoſe pleaſure is (without any deſert of myne) to take me for his ſpouſe, and to giue me thoſe Iewels, which he giueth to his beſt beloued, and I hope he wil giue me the garment of Martyrdome, which I more eſteeme, then al the purple, and princely roabes that be.

Aduiſe thy ſelf (ſaid the Emperour) or I wil cloth thee with the purple roabe thou ſpeakeſt of, and I wil cauſe thee (though againſt my wil) to be put to moſt cruel torments. S. Catherine anſwered: doe what pleaſeth thee, for thy torments, be they neuer ſo cruel, wil quickly end, but the reward that I shal enioye, shal endure for euer. I hop Ieſus Chriſt my ſpouſe wil giue me grace, that by my meanes, many of thy houſe and family, shal obtaine eternal life, and be ſaued. It pleaſed almighty God to confirme in heauen the words his holy ſeruant ſpoke vpon earth.

The Emperour beginning now to shew rigor, and ſeuerity againſt her, cauſed her to be ſtripped naked, which was no ſmal affliction vnto the modeſt virgin (being ſo honeſt, and shamefaſt) as to be ſeen naked in the ſight of ſo many people. After she was ſtripped, the Emperour commanded she should be beaten with al cruelty, and the officers for two houres together, whipped that yong and tender virgin. Her body and flesh, which before was as whit as ſnow, was altred in coullour, being black and blew, al bathed in her owne bloud. This did ſo pity the ſtanders by, that many of them wept abondantly. The holy damoſel endured this torment ſo couragiouſly, as though her body bad been made of ſtone, and not of flesh, yet no man could imagine it, ſeing the bloud run downe in ſtreames ouer al her body. Then the holy ſaint was taken from the torment, and put into a dark dongeon, watch being ſet, that none should dreſſe her wonds, nor giue her any comfort, yea he forbad alſo, to giue her any meat. The mallice of man is of no force againſt the power of God, as appeareth by this: God prouiding al neceſſary things for his ſpouſe, by the miniſtery of his faithful ſeruants the Angels, who not only comforted her, but alſo cured her, and brought her victuals. And for twelue dayes that she remained in priſon, a doue prouided her al things neceſſary.

S. Catherine remaining thus in priſon, the Empreſſe Fauſtina deſired to viſite her, which at the laſt she did, by the meanes of a great captaine of the Emperours called Porphirius. The Empreſſe had heard much of Catherine, and had affection vnto her in her abſence, but when she had ſeen her, and heard her profound ſpeaches, and enioyed her delightful conuerſation, it came to paſſe

that

that she, Porphirus, and 200. ſoldiers of the Emperours guard, receiued the faith of Chriſte, and were made Chriſtians, with a firme purpoſe to lay downe their liues, for the profeſſion of his name, when occaſion ſerued. The twelue dayes being expired, the Emperour cauſed her to be taken out of priſon, for he vnderſtood she was yet aliue, which made him to wonder, both for that she haue been ſo long without meat, as alſo, for that her body was in ſo pittiful eſtate, as the whipping had brought it vnto. Her was much aſtonied to ſee her more cheerful then before; for that in ſtead of beatings, empriſonment, famine, and other afflictions, it ſeemed she had been in continual confort, and cherishings. Vpon which occaſion, the Emperour with a diſſembling and fained ſmile, ſaid vnto her: Truly, thou deſerueſt to be an Empreſſe, for thy excellent parts and rare beauty. The virgin ſaid: It is to no purpoſe to eſteeme or regard temporal beauty, which is ſoone loſt, but eſtimation and account muſt be made of the beauty that laſteth for euer, which the Saints in heauen enioy.

With this there came vnto the Emperour, a gouernour being a conning engineer, but of cruel diſpoſition, and ſaid vnto him: My Lord, if you be pleaſed. I wil inuent, and make an engine, wherewith this rebellious damoſel, shal either doe that which you cõmand, or els she shal be torne in peeces vnto death. This engine shal be made with foure wheels, in the which shal be ſawes of iron, sharp nailes, and sharp kniues; the wheels shal be turned one againſt another, and the ſawes, the kniues, and the nailes shal meet, and when they be mooued, they shal make ſuch a noiſe, as when she ſeet them, she shal fal downe with feare, and ſo she shal be brought to doe your wil; but if she be ſtil ſtubberne in her opinion, she shal be put betwen the wheels, and shal dye a moſt cruel death. This wretched inuention pleaſed the Emperour wel, and he commanded the engine to be made vp within three dayes. In that time he laboured to perſwade the holy virgin to leaue her ſtubberneſſe, and not to be ſo obſtinate; but ſeeing that he laboured in vaine, and that the engine was now ready, he brought the holy ſaint thither, and cauſed the wheels to be turned in her ſight. She showing no ſigne of feare, he commanded to tye her to one of the wheels, to the end, that the other being turned the contrary way, might rent her body in diuers places, with the sharp inſtruments.

S. Catherine was tyed to a wheel, and they laid their hands on the other wheel, to turne it about; it fel out farre otherwiſe, then was expected by the curſed wretches: for an Angel of God deſcended from heauen, who brake the bands where with the virgin was tyed, and she fel to the ground, without any hurt. Then the ſame Angel ſtrook the wheels, which fel among the pagans, and killed many of them. Thoſe which eſcaped the danger by running awaye, cryed out with a loud voice: *Great is the God of the Chriſtians.* This altred not the wicked Emperour from his curſed purpoſe, but he ſtudying to deuiſe new torments for S. Catherine, the Empreſſe his wife came vnto him, and sharply reprooued him, for his cruelty vſed againſt that holy damoſel, and the other Chriſtians, and told him plainly: that she alſo was a Chriſtian. The Emperour aſtonied, & almoſt madde with anger, to ſee things goe in this manner, in a great rage commanded the Empreſſe should be put to death. And for that Porphirius captaine ſpoke in her behalfe, and the Emperour vnderſtood he was

a Christian, and 200. of his soldiers also, he gaue charge they should be all put to death; fulfilling herein, that which this holy saint had said before; namely, that many should be saued by her meanes.

As the Empresse was led vnto her death, she met S. Catherine on the wayes and they embraced affectionatly, requesting each other to pray vnto God, which they both promised; hoping they should shortly meet together in heauen. The Empresse was beheaded on the 23. of Nouember, and so was Porphirius and his soldiers. The Emperour being in a manner beside himselfe, to see the constancy of Catherine, and not knowing what to doe more, commanded to be head her also. The holy virgin was led to the place of execution, where was a great concourse of people, as wel men, as women; many of the company weeping for compassion. Before she was beheaded, she prayed vnto God, and yeelded him thancks, for many graces, that she had receiued at his hands; but especially for this, which she was at this instant to receiue: to wit, the loosing of her life for his sake, which shee took, for the greatest signe of his loue toward her that could be.

She besought him also, that after her death, he would not permit her body, to come into the hands of the perfidious Infidels, least they might reproach, or abuse it. Moreouer, she besought him: that those that in their necessity remembred her, might be deliuered from their afflictions, so farre forth as was conuenient for them. This prayer being finished, one of the soldiers cut off her head, and out of the wound came milk, in stead of bloud. Then were Angels seen, to lift vp her body from the earth, who caried it in the ayre vnto the mount Synay, and there the same Angels buried it. The Emperour Iustinian in processe of time caused a sumptuous Church to be built in the same place, and a Monasterie also, in which the holy saint is honoured, and reuerenced.

Her death was on the 25. of Nouember, and on the same daye the Catholike Church celebrateth her feast, with great sollemnity, which is done with good reason, for God hath three crownes with which he crowneth some of the saintes in heauen. One is of red coulour, which is for the holy Martys. The second is of shie-coulour, where with the preachers be crowned: & the third is white, which is agreable vnto the virgins. It seemeth al these crownes were due vnto S. Catherine. For she was a Martyr, and both before, and at the time of her martyrdome, she conuerted many persons vnto the faith of Christ, and she was a virgin also. And for that she hath such rare prerogatiues (and beside, as she said of her selfe, that she was the especial spouse of Christ) with great reason deserueth shee to be honoured, and reuerenced, of al Christians, especial ob students, who by her meanes doe receaue (as we may beleeue) many graces & wisedome also infused by God. This blessed Martyr and Virgin S. Catherine, suffred martirdome, about the yeare of our Lord 310. in the raigne of Maxentius, and Maximianus.

Spanish: the ordinary painting her, with a sword in her hand, and setting her foot vpon the head of an Emperour, denoteth: that she conquered victoriously the tyrant that martired her.

The

## *The life of S. Peter of Alexandria Bishop and Martyr. Nou. 26.*

*THE Prophet Zacharie saw in a vision Iesus the High-Priest sore beaten and wounded, his hands were al bruised and pierced through, and being demanded who had vsed him so, he made answere; I haue receiued these strips and wounds, in the house of them that loued me. This is spoken figuratiuely by Iesus Christ, who being of his heauenly Father loued infinitely, yet he willed him or permitted him to die. This may also very wel be said of them, that haue receiued greater fauours and benefits of Almighty God, hauing higher, and more eminent dignities, and functions, as he hath done vnto priests. And if they offend, or transgresse his lawes, he is more displeased at their offences, then he is at the faults of others. And though he be highly displeased with al sinners, yet he complaineth of them, more then of al others.*

*This very same befel to S. Peter of Alexandria, who saw Iesus Christ with a coate, rent, and torne to peeces. He demanding who had vsed him in that manner? answere was made: Arrius the heretick. The sonne of God shewed himself much displeased, that that accursed man had set his toung against his honour, in deprauing, and touching him in his deity; it being his duty to defend the same more then others, for that he was a Priest.*

*The life of this holy Bishop and martyr Peter, collected out of Eusebius of Cesaria, Venerable Bede, and other authours of Martirologes, is in this manner.*

SAint Peter of Alexandria was borne in the same city of Alexandria, and thereof he took his surname. For his great vertue and wisedome, he was elected Bishop, after the death of a holy man called Theonas. And as some authours say, he was the 26. Prelat of that city, after S. Mark the Euangelist. In the persecution of Maximinus the Emperour great were the troubles he suffred; in so much as many seeing, and beholding his patience, and perseuerance, were stirred vp to imitate him: neither did they quaile in the confession of their faith, but perseuered in the same, euen to the losse of their temporal liues. Although the cruelty, and tirany of the ministers in the persecution, encreased daily against the Christians, yet the holy Bishop left not off, to look about, and to prouide for the good, and vtility of his Church. And whereas the accursed heretick Arrius, continued in the sowing of his cockle, and infernal heresie, he not only resisted him, but excommunicated & separated him, from the congregation, and communion of the faithful. Hauing done this, he was (by the commandment of the Emperour) apprehended, and put in prison. And assoone as he knew that he was taken, he sent a command vnto the officers to cut off his head. This sentence being diuulged through the city, it was a thing very remarkable, to see al the people runne to the prison (to defend him from death as much as lay in their power) so great was their loue vnto their Pastour.

The accursed Arrius hauing a desire to be Bishop after Peter, (if he happened as he hoped, to be put to death) laboured guilefully, and deceitfully, to be reconciled vnto Peter. To that effect he spake to many Catholicks, and desired them to entreat him in the peoples name to absolue him, and to signify vnto him that he was willing, and ready to submit himself to his wil, and correction.

There were choſen two Prieſts, (the one called Alexander, the other Achillas) to goe one that Embaſſade or meſſage; who comming to the priſon where Peter was, propounded vnto him the cauſe of their cõming.

The holy Bishop fetching a great ſigh, made them this anſwere: Arrius is already dead in the ſight of God; for that he hath ſo grieuouſly blaſphemed againſt the diuine eſſence; denying that there is one naturality of al the three perſons. Peter then took the two Prieſts aſide, and ſaid to them in ſecret. Although I be a grieuous ſinner, God out of his mercy hath called me to martyrdome, and I wil shew you part of a miſtery reueiled vnto me, and I doe it the rather, for that you two are to ſucceed me in this dignity, wherein I now am, the one after the other, firſt Achillas, and then Alexander.

I was at my prayers (with great attention) as my cuſtome is, and on a ſodaine, Ieſus Chriſt my Lord and God appeared to me, in the likneſs of a litle infant. The glory of his face could not be ſeen, ſo great was the ſplendour and brightnes that did proceed from it. He was apparailed with a long garment, which reached downe to the ground, but it was rent, from the top to the bottome, and with his two hands he pulled it together, to couer the nakednes of his breaſt, which when I ſaw, I was in a great feare; but after being ſomewhat reuiued, I asked him: O my Lord Ieſu what is this that I ſee; how pitifully is this your garment torne? And he anſwered me: Thou talkeſt often hereof, but doeſt not endeuour to ſow it. But know thou, that Arrius hath done this euil vnto me, who ſeeketh to get away my people from me, which be my heritage, and which I haue purchaſed, with the shedding of my very deereſt blood. This which thou haſt ſeen, I wish thee to shew to Achillas and Alexander which are to ſucceed thee, that they may, as thou haſt done, Anathematize, and excommunicate him, that his ſoule may be ſaued. This being ſaied, and charging, and enioyning them ſo to doe, it being the wil of God he diſmiſſed them, and ſent them away in peace.

And it happened, that people perſeuering, and awaiting at the dore of the priſon, for the defence of the life of their Paſtour, to auoid a tumult and the effuſion of blood, the tyrannous miniſters of the Emperour gaue direction & order; that in the night, the officers should make a breach through the back ſide of the priſon, and take out of the ſame, the holie Bishop Peter, and to lead him to the place where S. Mark had before tyme been martyred, and euen thus the cruel officers did, and there beheadded him. His body was buried in the ſame city of Alexandria, by the Chriſtians. This was on a wedenſday, being the 26. of Nouember, on which day the Church celebrateth his feaſt. And it was in the yeare of our Lord 312. Maximinus being Emperour. Of this holy Saint maketh mention the Councel of Epheſius, and the ſeuenth general Sinode. S. Gregory Nazianzene. Euſebius in his 8. Book 14. chapt. and 9. Book, 6. chapt. Nicephorus. The Tripartite hiſtory. Vſuardus. Venerable Bede, and Ado.

The

## *The life of S. Saturnine Martyr. Nouemb. 29.*

*VVr first father Adam hauing offended Almighty God, in breaking his commandement, God inioyned him in penance for his sinne to digge, and til the ground. Hereof it commeth, that al men being partakers of his sinne, (for as S. Paul saith, al sinned in him) we be also partakers of his penance, and punishment. So it befel to S. Saturnine that glorious martyr, who being old, was condamned by the Emperour Maximian, to labour about the building of certaine Thermy, or hote bathes, by carying sand, morter, and stones, from one place to another, though the cause why he suffred this slauery, and drudgery, was, not for any sinne he had committed, but only for that he was a Christian, which this tirant held, and accounted to be the most heinous offence of al other, and therefore he laid on him these grieuous afflictions. The life of this holy martyr, with the life of S. Marcellus the Pope, was written by the notaries of the Romaine Church, and is reherſed by Laurence Surius, in this manner.*

THe Emperour Maximian returning from Africa to Rome, and being desirous to pleaſe Diocleſian, that had aduanced him to high eſtate, and made him his partner in the Empire, and knowing that Diocleſian had commanded certaine artificial hote Bathes to be made; was very diligent to further, and haſten the works, for which cauſe he commanded al them, that were conuicted of any grieuous or heinous offences (among which he held and accounted the Chriſtians, not to be the leaſt) to worck & labour about that building vnder a ſaffeguard and watch, hauing many ouerſees, and maſters ouer them.

Among others that were condemned to this ſlauery, an honorable old man called Saturnine was one. His work was to digge ſand, and to carry it frow one place to another, and for that through his weaknes, and debillity of age, he fainted, and tired often times, and was not able to doe his taske, as the ouerſeers of the work required, they often ratled, and reuiled him. But he was holpen out very charitably by other Chriſtians, that were yonger, and eſpecially by one Siſinnius, who carried thoſe burdens that were apointed for himſelfe, and moſt of thoſe that belonged to Saturnine, and that ſo cheerefully, that they went ſinging Himnes and Pſalmes in the praiſe of Ieſus Chriſt.

The ſurueiours of the work wondering at the ſame, acquainted a Tribune called Spurius therewith, & he certified the Emperour Maximian thereof, who commanded they ſhould be brought to his preſence. They being before him, he ſaid to Siſinnius: what is your name; Siſinnius anſwered: I am a ſinner, and a ſeruant of the ſeruants of Ieſus Chriſt, and I am called Siſinnius.

The Emperour ſaid vnto him: what verſes be thoſe that you ſing as you work? Siſinnius anſwered: If thou didſt vnderſtand them, or hadſt notice of thé, thou ſhouldeſt alſo know thy Creatour. Who is my Creatour (ſaid Maximian) but the inuincible Hercules? To vs Chriſtians (ſaid Siſinnius) it is a thing abhominable, & deteſtable, to ſpeak ſuch a word, or to name him in ſuch ſort. Chooſe one of theſe two things ſaid the Emperour: either ſacrifice to our God Hercules, or els aſſure thy ſelfe thou ſhalt be put to a terrible death. Siſinnius

anſwered: I haue alwaies deſired to dy in that manner, & to be worthy to obtaine the crowne of Martirdom, for the profeſſion & loue of my Lord Ieſus Chriſt. Maximian chafing at theſe words, deliuered him to Loadicio a prefect, charging him, either to compel Siſinnius and Saturnine to ſacrifice to their Gods, or els to put them to a cruel death.

He put them into priſon, where they remained a while, and there they conuerted many Pagans to the faith of Chriſt. Then were they taken out frō thence, loaden with giues, and fetters, bare foot, and barelegged, and ſo led into a Temple to doe ſacrifice. When they were brought before the Idol, Saturnine lifted vp his voice and ſaid: O Lord confound the Idols of the Gentils. At theſe words the Idols fel downe on the ground and broke to peeces. Two ſouldiers, the one called Papias, and the other Maurus, ſeing this cried out and ſaid: Aſſuredly, Ieſus Chriſt, whom Saturnine, and Siſinnius doe adore, is the true God. The prefect being in a great rage, commanded his officers to torment them, they put them on the torment or Rack called Equuleus, and hoiſing them vp, they ſcourged them very grieuouſly and rent, & tore their bodies with iron hooks, and ſcorpions. They being in theſe torments ſong Himnes, and ſaid: *Glory be to thee O Lord Ieſus Chriſt, for that we are found worthie, to be partakers of afflictions with thy ſeruants.*

The two ſouldiers Papias, and Maurus, (which were conuerted, when the Idol fel to the ground, as is a fore ſaid) were preſend, and neer the holy martir. Theſe men being ſtirred vp with a deſire of the crowne of martirdome, and repleat with holy anger againſt the executioners, that tormented them with ſuch rigour and cruelty, ſaid to them with a loud voice: How great is the diuel with you? that he maketh you ſo cruel, againſt the ſeruants of the liuing God? When the Prefect Loadicio heard their words, he was enraged againſt them, and commanded the officers to ſtrike them on the mouth with ſtones, and to carry them to priſon, from wence they were after taken and martyred.

After this, he cōmanded the officers, to ſet burning torches to the ſides of Saturninus, & Siſinnius. And when he ſaw al this would not make them yeeld, & that they showed no ſigne of griefe or ſorrow in their countenance, he cauſed them to be taken from that torment, and to be led two miles out of Rome, into the way toward Numentum, and there they were be headded. Their bodies were buried by a deuout man called Thraſo, in one of his poſeſſions. This was on the 29. day of Nouember, and on the ſame day the holy Catholike Church maketh a commemoration of S. Saturninus. His death was about the yeare of our Lord 307. In the raigne of Maximian, and Diocleſian. Of S. Saturninus writeth Ado, venerable Bede, Vſuardus, and the Romain martyrologe.

## The life of S. Andrew Apoſtle. Nouemb. 30.

THe ſacred ſcripture ſaith of that proud captaine Holofernes, that as he went with his army and banners diſplayed, againſt the city of Bethulia, there happened a thing, which did before neuer befal vnto him: for the Hebrewes ſhut the gates againſt him, and fortified the city for their defence. Holophernes wondered therat not a litle, wherfore he aſſembled al his captains to counſel, and ſaid: that he deſired to know the cauſe, why the people of that city did ſtand more to their defence, then al the other they had ouer paſſed, and deſirous to know wher in they truſted, he willed them to certify him, what any of them knew.

Then aroſe vp a captain of the Ammonites called Achior, who ſaid vnto him know you moſt puiſſant Lord, that in this citty dwelleth a nation called Iewes, who haue a God ſo mighty, that if they haue his fauour and friendſhip, neither the mighty army vnder thy conduct, nor al the world, (if they ſhould aſſault them) can ouercome them. But if perhaps they haue offended him (as they doe oftentimes) it ſhal be very eaſy to vanquiſh them, and to take this city, let them fortify it as much as they can. So that my counſel is, firſt to informe thy ſelf, whither they be in the fauour of their God, and according to that relation, if they be in his fauour to ſtay, but if he be diſpleaſed with them, to aſſault them.

Holophernes took great indignation againſt Achior for his words, for he thought not force was able to reſiſt his puiſſant army. Vpon this he commanded ſome of his ſouldiers to lead him vnto the city of Bethulia: to the end, that when he had taken the city by force of armes. Achior ſhould with his bloud and life, pay the penalty of his rash vnaduiſednes, in taking vpon him the defence of the Hebrews. The ſouldiers led Achior vpon the mountaine, neere vnto the city, and there they left him tied vnto a tree. The Iewes iſſued out, found him, and led him into the city: where Achior, in the preſence of Ozias the high prieſt, and of al the people, recounted what had happened vnto him. They heard his ſpeech with great admiration: and then feaſted and entertained him kindly, and becauſe they thought he had defended the honour of God, euery one embraced him, and ſhewed to him great tokens of loue. But aboue al Ozias took him to his houſe, and made vnto him a ſolemne banquet.

This figure agreeth very fitly to the glorious Apoſtle S. Andrew: who being figured in Achior, defended the honour of God as he did, preaching the Ghoſpel among the infidels: where Egeas the tirant, figured in Holophernes took him, and deliuered him vnto his officers, who led him vpon a mountein, and bound him to a croſſe, where he remained a while, vntil the Angels (citizens of heauen) vnbound him (viz. When his bleſſed ſoule departed from his body) and led him to the ſupreme city of God, and there in the preſence of the high Prieſt Ieſus Chriſt (diuulging how he took the defence of his honour) al the bleſſed ſpirits (that illuſtrious and honoured nation) made him cheare, and entertained him kindly, embracing him as their brother. And the high Prieſt Ieſus Chriſt made him a feaſt, apointing him a ſpecial ſeat in his celeſtial beatitude. The life of this glorious Apoſtle collected out of the ghoſpel, and the writhings of his diſciples, who were preſent at his martirdom, was in this manner.

SAint Andrew the Apoſtle was borne in Bethſayda a towne in the prouince of Gailly, and was the elder brother vnto S. Peter the Apoſtle, and alſo diſciple

diſciple vnto Saint Iohn Baptiſt. With whom being one day, he ſaw him, when he pointed his finger at Ieſus, ſaying. *This is the lamb of God.* Andrew ſtaid not a whit, but ioyntly with another diſciple, left ſaint Iohn Baptiſt, and folowed Ieſus Chriſt, who turning his celeſtial face, and ſeeing, asked them, what they ſought. They anſwered: that they deſired to ſpeake with him in his houſe. Our Lord led them with him, and kept them one day in his company, in which time they talked together, and they knew him to be the Meſſias.

Andrew departed then from our Sauiour, and met Symon his brother, and ſaid vnto him with great ioy: O, brother Symon, that thou haddeſt ſeen that, which I haue ſeen. Know thou, that the Meſſias (ſo much deſired, and ſo long expected by the Iewes) is come. My maſter Iohn Baptiſt shewed him vnto vs: and I haue been with him, and I tel thee, that his words and deeds confirme that he is that ſame. Come thou and ſee him. So the two brethren came together vnto Ieſus, who ſaid: Thou art Symon the ſonne of Iohn, but thou shalt be called Cæphas, that is, Peter. Another time thoſe two brethren being a fishing in their bark, Ieſus Chriſt paſſed by the bank, and called them, ſaying: *ſolow me, and I wil make you Fishers of men*, at this they left their nark and nets and followed him: and from that houre, they kept him company, and he made them his Apoſtles.

Saint Iohn maketh mention of Saint Andrew in recounting the miracle our Sauiour did on the mount, when he would feed 5000. perſons that followed him, and asked S. Philippe, where he might buy as much bread, as would ſuffice al thoſe people? and he made an anſwere, shewing litle faith. Saint Andrew shewed a litle more faith, then he, ſaying: there was a body that had fiue loaues & two fishes: though he doubted ſome what, ſaying it was too litle for ſo many. The ſame S. Iohn ſaith alſo of S. Andrew, that ſome Gentils deſired to ſee Ieſus Chriſt, for the ſame that was of him, & he ſpoake to Saint Philip to bring them to ſee him, & he to S. Andrew, and both of them told Ieſus how ſome deſired to ſee him.

There is no other particular thing written in the Ghoſpel of S. Andrew, though it be very certain, that he was preſent in thoſe things, where it is ſaid that al the Apoſtles of Chriſt were there, as being one of them. He was preſent at the reſurrection of Lazarus, he was at the entry into Ieruſalem one Palme-ſonday: He was at the Supper, where he was made Prieſt and Biſhop, and communicated. Then with the reſt, he abandoned our Lord, flying as the others did: hee ſaw our Sauiour raiſed to life, and alſo aſcend into heauen, and receaued the holy Ghoſt, and his guifts alſo.

He preached in Scithia Europea, which fel to his lot. He paſſed into Thracia and Epirus, in al which countries, he preached, did miracles, and conuerted much people to the faith of Chriſt. Finally, he came to the city of Patras in Achaia, and there he ſtayed, and made it his place of abode, and reſidence; preaching, and gaining many ſoules, by conuerting them to the faith, not only in that prouince and city, but alſo in the countreis adiacent, in a ſmal ſpace there was not ſtanding one temple of the Idols, for that they were al turned into Chappels, or into oratories, where the Apoſtle ſaid Maſſe, as occaſion ſerued.

He

He ordered deacons, and other ministers to help him in this holy mistery. Euery one loued and reuerenced him, for that they knew our good God had bestowed many benefits on them, by his meanes. His life was an example to them al: with his words he cõforted euery one, and his deeds were very gracious vnto them, for that he healed the sick, and cast out the deuils. To euery one he did good, and did not permit any to doe euil.

There came into this citty as Proconsul, Egeas, sent by the Romanes to goueme that prouince. He seing how matters went, began to persecute the Christians, compelling them to sacrifice vnto the Idols. Saint Andrew came and said vnto him: It is good reason, that thou, who art a Iuge ouer men, shouldst acknowledge, thy Iudge which is in heauen, and honour him, for the true God, as he is indeed, and leaue the honouring of them, who be no Gods. Egeas said: perhaps thou art that Andrew, who did destroy the temples of the Idols, and persuade men to receaue the superstitious sect of the Christians, which the Romanes haue appointed to be persecuted, and to be rooted out.

Saint Andrew replyed: The Romaines haue not yet vnderstood, how the sonne of God is come from heauen vnto earth, for the saluation of mankind; who hath taught, that these Idols be deuils, and deceiuers, who bring men from the true seruice of God, that they may depart out of this life replenished with sinne, and be punished in the life to come, with eternal torments. Egeas said: these be the things your Christ preached to the Iewes, for the which they crucified him, you say true (said the holy Apostle) that Iesus Christ died on the Crosse, but that was done by his owne proper wil: How by his wil, said Egeas? Is it not knowen, that one of his disciples sold and deliuered him into the hands of the Iewes, who presented him before their gouernour, and he caused him to be crucified? Al these things shew, that he died not of his owne wil.

Saint Andrew replyed: I was and am stil his disciple, and I auow, that he died by his owne wil, for that he knew and said these things before, viz: that he should be taken, crucified, and rise againe the third day: yea and I tel thee more, that my brother Peter would haue hindered him, to the end, he should not haue permitted such a thing to be done, and was called Satan for the same: in which he shewed, that the hinderance of his death was vnto him displeasing. And when he said, that one of vs, that were with him at the table, should betray and sel him, his best beloued disciple called Iohn asked him, who it was, that should be so treacherous: and he answered that it was he, vnto whom he gaue a soppe dipped in the platter; at which word he gaue it to Iudas, who was the man that sold him, and had already bargeined to betray him, by this you may know, that my maister who knew al things, might haue preuented it: and if he did it not, you are compelled to confesse, that he died by his owne wil.

Egeas said: were it of his owne wil, or were it by force, I reckon not: but I meruel at thee, that thou wilt worshippe for God, a man crucified. S. Andrew said: very great was the mistery of the Crosse, and I wil declare it vnto thee, if thou wilt heare me with patience. Egeas said: I wil heare thee patiently: but

after that, if thou doeſt not harken and obay me, I wil make thee to feel the miſtery of the Croſſe vpon thy shoulders. Menace not me (ſaid S. Andrew) for that if I feared it, I would not preach the glory therof.

The firſt man hauing incurred the punishment of death, for eating the fruit of the forbidden tree, it was conuenient, that with the fruit of the tree of the Croſſe, should be cancelled the death of the world, and remedy giuen to the loſſe of mankind. And as the firſt man was formed of the virgin earth, and the ruyne of the world was cauſed by him; ſo it was fit, that Chriſt should be borne of the immaculate Virgin Mary, true God, and true man, that he should be the cauſe of the Redemption of the world. Adam ſtretched out his armes to gather the fruit of the forbidden thee, and Chriſt ſtretched out his, becauſe they should be nayled to it. Adam taſted the fruit, and Chriſt taſted gal. To conclude: I tel thee, that my Lord was clothed with mortal flesh, and would dye vpon the Croſſe, that he might cloth vs with immortality, and giue vs eternal life.

Egeas hauing giuen eare to the Apoſtle a while, ſaid: Tel theſe thy tales, to them, that wil beleeue thee: and beleeue thou me, that if thou doeſt not ſacrifice to our Gods, I wil put thee on the Croſſe, thou commendeſt ſo much. S. Andrew anſwered: I ſacrifice euery day, to the omnipotent, liuing, and true God, not the ſmoke of incenſe, nor flesh of bulles, nor bloud of sheep, but the immaculate lamb, in conſecrating his moſt bleſſed body, which being receiued by the faithful, the lamb remaineth intyer and whole, as was before, although the faithful doe truly and really eate his flesh and drink his bloud. How may that be ſaid Egeas? The Apoſtle anſwered: If I should tel thee, and if thou wouldeſt vnderſtand it, it were firſt neceſſary for thee, to be a Chriſtian. Egeas replyed: I shal make thee by force of torments to tel me, how, and by what meanes I may vnderſtand it.

Then put he him in priſon, vnto which place reſorted much people, who would haue taken the Apoſtle away violently, if he had not hindered it: for out of the priſon he preached to them, and perſuaded them not to rebel againſt the tyrant, whoſe cruelty would be vnto him an occaſion of merit. If he shal afflict the body, ſaid the Apoſtle, he hath no power to hurt the ſoule: his torments wil quickly end, but the reward shal endure for euer. We ought rather to make much of him, and to honour him, then to vſe him diſpleaſantly, ſince he may doe vs much good, and but a litle harme: with theſe and the like words the Apoſtle ſtayed the people, from any commocion or inſurrection againſt the Proconſul.

The next day Egeas cauſed the Apoſtle to be brought before him, and ſaid: I am perſuaded thou rat now better aduiſed, and wilt forſake thy follies, which haue darkned thy mind: & that thou wilt leaue the worship of that thy Chriſt, and enioy the ſweet and delightful life of this world, and auoid with al bitter death. The Apoſtle anſwered: without the beliefe of Chriſt, there is no true content, nor true life, as I haue alwayes preached in this prouince, whither he ſent me, to the end men should leaue and abandon the adoration of Idols, and receaue the true faith of Ieſus Chriſt, and ſo eſcape eternal death, and obtaine euerlaſting life.

For

For this ſame cauſe (ſaid Egeas) I wil alſo procure thee to adore the Gods, to the end theſe people whom thou haſt deceiued, may forſake the vanity of thy doctrine, and returne to the Religion of the ancient Gods: for (as I greſſe) there is not a city in al Achaia but the Themples are abandoned, and thou art the cauſe of it. I wil haue thee alſo to be the cauſe, to alter their courſe, and to frequent the Temples againe, and to renew their ſacrificing: in which doing, the Gods wil be appeaſed toward thee, for now they be ſore offended againſt thee. But if thou be reſolued to doe otherwiſe, prepare thy ſelfe to endure and ſupport terrible torments, which ſhal be inflicted on thee, and laſtly, thou ſhalt dy on the Croſſe.

To this the Apoſtle anſwered: Liſten to me, thou ſon of death, thou dry rotten logge, deſigned to nourish hel fire: hitherto I haue ſpoken mildly to thee thinking, that thou, being a reaſonable creature, wouldeſt haue made vſe and benefit of my words, and haue forſaken thy falſe and vaine Gods: but ſince I ſee thee ſo obſtinate and hard harted, I tel thee plainely, think not to terrify me with thy threats, doe thy worſt: for the greater the torments be, ſo much more ſhal the reward be, which Ieſus Chriſt wil beſtow on me: and the greater ſhal the paines be, which are prepared in hel fire for thee where the Gods, whom, at this time, thou adoreſt, ſhal giue thee thy due reward, tormenting thee eternally, for indeed they be no other but deuils.

Egeas raging exceedingly at his words, cauſed the Apoſtle to be ſtripped, and apointed ſeuen fellows to beate him with al cruelty: who gaue ouer three times, for other to come in their place. And ſo many were the blowes they gaue to the Apoſtles body, that it powred bloud out ſo aboundantly, that there was not one place free from wounds, from the head to the foot. Then Egeas ſaid: oh Andrew haue compaſſion of thy ſelfe: conſider that the bloud thou ſheddeſt, is much: and if thou doeſt not change thy oppinion, I muſt crucify thee: The holy Apoſtle anſwered, ſaying: I am the ſeruant of Ieſus Chriſt, and doe not fear, but loue the Croſſe. Thou haſt more reaſon to feare, for that if thou doeſt not beleeue in Chriſt, thy torments ſhal differ from mine, for mine ſhal end in two dayes, and thine ſhal be euerlaſting. Egeas could keep patience no longer: but commanded that he ſhould be crucified, yet not nailed to the croſſe with nailes, but bound with cords: which he apointed not for any pitty he had, but to the end the torment might continue the longer.

Whileſt the executioners led him to his martirdom, an infinite company of people reſorted to him, crying with a loud voice: What hath this iuſt man, and friend of God done, that he ſhould be crucified? The holy Apoſtle entreated them not to hinder his martirdom, but went ioyful and merry, and by the way preached to thoſe that accompanied him. When he ſaw the Croſſe a farre off, he ſaid deuoutly: I adore thee o pretious Croſſe, conſecrated with the body of Chriſt, and adorned with his members, as with perles, and Iewels. Before Chriſt came to thee, thou diddeſt terrifie men: but now thou cauſeſt ioy, and delight. O good Croſſe made ſo beautiful by the body of Chriſt, I haue deſired thee a long time, I haue ſought thee diligently and now I haue found thee; receaue me in thine armes, and lift me vp from men: preſent me to my maſter,

that he may receaue me by thy meanes, who hath redeemed me by thee.

Hauing ſaid this, and being now neer vnto the Croſſe, he ſtripped himſelfe out of his clothes, and gaue them to the officers, who binding him to the Croſſe, lifted him vp theron, as the ſentence, and iudgement was. There was a great number of people about the Croſſe, al lamenting, and complaining of the cruel, and wrongful torments that the Apoſtle ſuffred. But he comforted, and encouraged them, to ſuffer ioyfully the like tormens for Chriſt his ſake, when occaſion was offred.

S. Andrew remained two dayes on the Croſſe, the people complaining, and crying out aloud: It is not iuſt, that a man ſo holy, ſo modeſt, of ſo good partes, and that teacheth ſo good doctrine, ſhould dye in this manner. Egeas vnderſtāding that the people murmured againſt him, fearing ſome tumult, determined to take the Apoſtle from the Croſſe, and for that intent went vnto him. The Apoſtle ſaid vnto him: What doeſt thou heer Egeas? If thou comeſt to beleeue in Chriſt, he wil as readily pardon, and receaue thee, as any other. But if thou come to take me from the Croſſe, it is in vaine, for I am now going to my Lord and King. It ſeemeth I am now before his iudgment ſeat, where I ſhal be rewarded, and thou ſhalt be chaſticed.

The Apoſtle ſeing that they yet laboured to take him from the Croſſe, & that the hangman began to vnty him, he lifted vp his voyce to Ieſus Chriſt, & ſaid Lord, I beſeech thee for thy holy names ſake, permit me not to be taken from the Croſſe aliue. Receaue me my maſter, whom I haue loued, whom I haue confeſſed, whom I haue preached, & of whom I hop to be rewarded. Oh good Ieſus, receaue my ſpirit in peace, for now is it time to come to thee, whom I haue ſo much deſired. Whileſt the Apoſtle ſaid theſe words, there diſcended from heauen a great brightnes in manner of a beame of the ſunne, (which euery one ſaw) and couered the body of the Apoſtle, that for halfe an houres ſpace it could not be ſeen, at which time it vanished away, and then they perceiued that he was dead.

One Maximilla a deuout woman, and a diſciple of the Apoſtle, being of that citty, and wery rich, went to the Croſſe with ſome of her ſeruants, and took the body of the ſaint, and buried it, anoting it firſt with pretious ointment. When Egeas vnderſtood what Maximilla had done, he mēt to complaine vnto the Emperour, both of her, and of many other that aſiſted her. Whileſt he was in the publike hal taking informations thereof, the diuel entred into him making him to roare, and crie out as a beaſt, and tormenting him in the ſigh, of the people, made him to yield his ſoule to be tormented in hel. This iudgment of God cauſed many to be conuerted to Chriſt. The martyrdome of Saint Andrew, was on the 30. of Nouember, and on the ſame day the Church celebrateth his feaſt. His death was in the yeare of our Lord. 61. (as Caniſius ſaith) in the raigne of Nero.

In the time of the Emperour Conſtantine, the body of S. Andrew was tranſlated to Conſtantinople, and from thence to diuers other places, til laſtly, it was carried into Italy, to the citty of Almalfy, in the Kingdom of Naples, where it is at this preſent. And it is ſaid, that out of this bleſſed body, commeth a meſt pretious likor, that cureth, and healeth diuers infirmities. When

Pius

Pius the ſecond was Pope, his head was brought to Rome, and ſet in a tabernacle made for that purpoſe, in the Church of S. Peter.

S. Gregory of Toures recounteth many miracles, done by the interceſſion of S. Andrew, namely; the curing of diuers, and ſundry imfirmities. He ſaith alſo: that in the time of Clodoueus King of France, in a warre he made in Burgundy, and in the ſocking of a country, fire was ſet on the Church of a holy martir, called Saturninus, within the which were ſome Relikes of S. Andrew. The fire encreaſed, and the people were much agreeued, that the Relikes of the holy Apoſtle ſhould be ſo conſumed. There was a ſouldier borne at Toures, who perceiuing the ſorrow of the people, entred reſoluty into the middeſt of the fire, and went vnto the place where the Relikes of the holy Apoſtle were, and brought them away ſafe, without hurt. And God was pleaſed to ſhew, how acceptable this pious deed was to him, preſeruing the ſouldier from the fire, that it hurt him not at al.

We read alſo of other miracles of Saint Andrew: as of a Bishop, whom the diuel (in forme of a damoſel) would haue deceiued, and the holy Apoſtle went to his houſe, in the ſhap of a pilgrime, and told him of the deceit; but for that I haue not read it in any approoued authour, I doe not auerre it, yet God can, and vſeth to doe thoſe, or the like things by the interceſſion of his holy ſaints. And we ought not to doubt, but he hath done many miracles by the interceſſion of S. Andrew, who followed, and loued him ſo, that at laſt he died on the Croſſe, for his loue, as himſelfe had done. It is iuſt therefore, that we be deuout to this holy ſaint, that by his prayers, and merits, we may obtaine of God eternal glory. Amen.

# FESTA DECEMBRIS.




*Diuo Nicolao totus Clerus concinit,*
*De Ioachimo Anna Concipit Mariam,*
*Thomas Natiuitatem Christi nunciat,*
*Veniunt Stephanus, Ioannes, et Innocentes.*

# DECEMBER.

## *The life of S. Bibiana virgin and Martyr. Decemb. 2.*

*MAny were the vexations, and great were the tribulations the holy man Dauid suffered at the hands of sundry persons, who without any cause giuen on his part, endeuored to doe him all the mischief they could, as among others his father in law Saul did: yet he supported all these troubles with patience, and mildnes: but the insurrection of his sonne Absalon nipped him to the hart, and vnlesheed [illegible] of the very whose sonne he said in one Psalme:* If mine enemy had said euil [illegible] had persecuted me, I would haue supported it, *because that of an enemy [illegible] expelled: but I am aggrieued, that this my sonne, who sat at my table [illegible] me in the same dish, should be the man, that should persecute me. Oh how wretched [illegible] and such as he was, to descend aliue to hel!*

*Many were the tirants that persecuted the Church, and many more were they that put the Christians to death, but S. Bibiana had reason [illegible] of none more, then of Iulian the Apostata, because the others were her professed [illegible], in that they were Idolaters: But this wicked and damnable man was a Christian, and [illegible] who put her to very great sorrow, and moued her to desire God to chastise him, as indeed he did, by depriuing him in a short time, both of his empire & life, it being not knowen by whom, nor in what manner. This only certain; that the lewd and wicked man, being in the middest of his army, was wounded with a speare, wherof he died, blaspheming & reuiling at Iesus Christ, his cursed soule falling a pray into the diuels hands. S. Bibiana was martired in the time of this wicked Emperour. Venerable Bede, and other Authour of martyrologes write her martirdom in this manner.*

SAint Bibiana was borne in Rome, and was daughter vnto Faustus and Dra[illegible]fosa, who were both Christians, and holy martyrs. S. Bibiana being very yong, did exercise her selfe in holy and vertuous works. Shee was taken in the time of the Emperour Iulian the Apostata (a cruel foe vnto Christians) & deliuered to the custody of Faustus the gouernour, who was apointed to heare determyne her cause.

He persuaded her to sacrifice vnto the Idols: and the soner to draw her to the same he threatned to put her vnto grieuous torments, if shee refused it. But the saint answered with such godly reasons, that shee persuaded the Gouernour himselfe to forsake and relinquish the Idols, and to be made a Christian; and consequently

consequently to endure torments and death couragiously for the same.

The holy Damosel Bibiana was very ioyful, that shee had made that gaine, as to gaine a soule to her spouse Iesus Christ. Then was shee led before the Emperour, who exhorted her to sacrifice vnto the Idols, and she answered him, that God the creatour and gouernour of heauen and earth, was only worthy to be adored. The Empereur hearing this answere, commanded Bibiana to be beaten with cudgels, which was done with such cruelty, that shee yielded vp her spirit vnto God in that torment, on the second day of December, on the which day, the Church celebrateth her feast. This befel in the yeare of our Lord 364. in the time of Iulian the Apostata. The body of S. Bibiana, was buryed by a Priest called Iohn, in the city of Rome, in a place neer vnto the palace of Licinius.

## *The life of S. Barbara Virgin and Martyr. Decemb. 4.*

*THe prophet Ezechiel recounteth a vision, saying*: that he saw a man, who measured the temple, and the house of God, who had in his hand a rod wand to measure: which was sixe cubites long and one handful. *The Gyant Golias with whom Dauid fought, (and cut off his head) was also sixe cubites, and one hand ful high. It is not without mysterie, that these two measures are alike. It may be, by the man whom Ezechiel saw to measure the temple, is signified, our Lord God: And by the Gyant Golyas is ment the deuil: who in that he was of the same measure, that the rod of the other was sheweth: that the deuil, to the vttermost, striueth to be likened vnto God. And omitting many other examples, I wil speake of one seruing our purpose.*

*God commanded Abraham to sacrifice his owne sonne, who incontinent prepared himselfe to doe it, and had performed the same, if God who had him, had not hindered and let him by an Angel. Out of this act of Abraham redounded very much honour vnto God, it being thereby seen, that he had such a faithful seruant, that to doe him seruice, he was willing to kil his owne sonne. The deuil to be like vnto God in this, perswaded one of his seruants called Dioscorus, to kil his only daughter, who was called Barbara a blessed damosel, to doe seruice to the same deuil. The life of this holy saint was written in this manner by Symeon Metaphrastes, and Ado Archbishop of Treuers.*

IN the time of the Emperour Maximian, there was in the citty of Nicomedia, a man very rich in worldly possessions, and of a noble family; but in Religion, he was an Idolater, and was called Dioscorus. This man had one only daughter, who was to be his heyre, whom he loued dearely. This damosel was very beautiful, and witty: and in Religion (which is the thing most to be regarded) shee was a Christian, and very vertuous: though her father was ignorant, that shee was Baptised. Dioscorus doubted, lest the yong woman lyuing alone in the house, & being so faire, should be sued vnto in some inconuenient manner by one or other, which to preuent and auoid, he inclosed her in a towre of his pallace. It was no grief vnto the holy damosel to be so shut and mewed vp therein, since shee might bestow her selfe wholy by this meanes in the

seruice

seruice of God, as she did; spending her time in prayers and meditations: the inspirations of the holy Ghost recreating her soule.

There was in that same tower a faire hal, and many chambers furnished: shee might also goe downe from the tower into a garden, for her recreation: & her father, for her better contentment, made therin a bayne or bathing house, with two windowes to giue it light. The work was not yet finished, when Dioscorus, was occasioned to goe on a long iourney: wherefore he gaue directions vnto the master workmen, and departed. Be happe Barbara went one day to see the labourers as they were working on the two windowes, and bad them make three. The men said, they durst not doe so, for Dioscorus had commanded them to make but two. Barbara said: I would haue you make three in any case, and if my father be offended therewith, tel him that I bad you, and I wil yield him a reason, why three be made. So the workmen made three windowes, as shee bad them. The work being furnished, Barbara went vnto the Baine, and in seeing the three windowes, shee contemplated the mistery of the B. Trinity.

It befel one day, shee meditating the misteries of the passion and death of Iesus Christ, and shedding teares from her beautiful eyes (which like pretious perles, dropped into the fountein, and were mingled with the pure and christalline water (shee came vnto a piller of marble, out of which the water issued, and on the same with her finger, shee made the signe of the Crosse: A meruellous thing to recount, the marke made in the marble with the finger of the virgin continued, as if it had been imprinted by some seale into waxe. The signe remained there: & after that the holy Saint was martired, many came into the baine, and looking on it deuoutly, and calling on the name of the holy Saint, were deliuered from many infirmities.

When the holy damosel had made the Crosse, shee kissed it deuoutly many times, and casting a side her eyes, shee saw some statues of the Idols, her father adored, which he had caused to be set there for the more ornament of the place, It grieued her very sore, and caused her to sigh and lament for compassion of them, that adored such Gods: and moued with indignation against them, shee spit in their faces, saying. Let al them that adore you and seek for help at your hands, be like vnto you: hauing done this, shee returned vnto her tower, and spent her life in fasting and prayer, her mind being always fixed vpon God. Her father came home, and went to visite his daughter, and also to see his new baine, hauing the master workmen with him. When he saw, they had made three windows (and he had appointed them, to make but two) he asked them the cause therof, and they told him againe, that his daughter charged them to doe as they had done. So he said no more at that time.

Afterward being alone with Barbara, he said vnto her: daughter, what was thy meaning to cause them to make three windows, when I appointed them to make but two. The holy damosel without any feare answered: Father; I caused them to make thee, because it was more conuenient and agreable to reason. How so, said Dioscorus? Barbara replied: for that thee lights doe illuminate euery man, that commeth into this world. The good virgin spake this with an intention to signify the high mistery of the B. Trinity. Her father was some what

troubled at her words, and ſaid: Explaine theſe your ſpeeches a litle better. What is the meaning that thres windowes illuminate euery man, that commeth into this world? Then Barbara ſaid: Come with me, and you shal vnderſtand my meaning.

They went to the Baine, and being neer the piller, the holy damoſel shewed him the ſigne of the Croſſe, which shee made therin with her finger, and ſaid vnto him: My father, the three windowes ſignify the three perſons, viz: *the Father, the Sonne, and the holy Ghoſt*: by this light euery creature is illuminated, to the end, the high and ſouereigne miſtery of the holy Croſſe, vpon which Ieſus Chriſt died, may be belieued. There was neuer bul bayted by dogs, or wounded, that shewed ſuch rage, and fury as Dioſcorus did, at the hearing of theſe words, and he was repleat with indignation and coller, and as a man poſeſſed, to ſee his daughter ſo much contrary vnto him in Religion. Then he called to remembrance that many times, when he talked with her concerning marriage, shee had wished him not to take care for her, for she had no thought of any husband, wherupon he perceiued that shee anſwered him ſo, for that shee was a Chriſtian, and he knew that among them many obſerued chaſtity.

It came into his head, that the Emperour Maximian perſecuted the Chriſtians, and that in the citty was a gouernour, that tormented and put many of them to death: Al theſe things together cauſed Dioſcorus to be ſo much diſtracted, that being ouer come with paſſion, and forgetting, that he was her father, and taking on him the perſon of a tyrant and parricide, he laid hands on his ſword with a ful intention, therwith to runne through the breaſt of his owne daughter.

The holy damoſel, that shee might be reſerued to a more glorious triumph, departed away, and fled from her fathers ſight. By this meanes Dioſcorus had ſpace to be aduiſed, that by killing his daughter, he might fal into ſome trouble, and could not iuſtify it, if he did not declare and publish the cauſe and reaſon of his doing, he ſtayed not ſo much for any piety, as to haue an occaſion and meanes to be more reuenged on her, and to shew vnto the other Idolaters, how great his zeale was to the honour of his Gods. Wherfore he tooke order, that his daughter Barbara should be brought before the gouernour Martianus, whom he informed, that she was a Chriſtian: and moreouer, he humbly beſought him, to proceed againſt her, according to the late decrees of the Emperour.

The gouernour much wondered at Dioſcorus, ſeeing him ſo cruelly bent againſt his owne daughter: but he was much more aſtonied, to ſee her Angelike beauty, which was ſo goodly, that it ſeemed to him, though she had done the greateſt offéce in the world, the ſight of her only would haue obteyned her pardon. And yet her owne father was the only man, who (without any wrong offered on her part) laboured al he might to procure her death. The iudge ſpake vnto her mildly: ſaying; Barbara. I ſee, thou art a tender delicate virgin, & very beautiful, therefore haue compaſſion on thy ſelfe; ſacrifice vnto our Gods, for I cannot be rigorous againſt ſo beautiful a damoſel. The bleſſed maid anſwered: I offer ſacrifice vnto my God, who created heauen & earth; but of thoſe, whom thou calleſt Gods, heare what a holy King and Prophet called Dauid ſaith: *The*

*Gods*

*Gods of the Gentils be gold and siluer, the work of mens hands; and they who are represented by them, be deuils, but the true God made heauen and earth.* I say and confesse the same, and therefore trouble not thy selfe to persuade me, to adore them.

The gouernour was so vexed with this speeche, that taking no pitty of this beautiful damosel, he caused her to be stripped, and to be beaten, without mercy, with the sinewes of oxen: and when al her body was wounded and made sore, he commanded the officers to rubbe her with a course heare-cloth, which put her to a grieuous paine: and the bloud ranne aboundantly from her body vnto the ground: then he caused her to be led back into prison, that he might haue time to deuise some more grieuous torments for her. On that same night, there was a great brightnes in the prison, where Barbara lay, in the midst whereof appeared Iesus Christ, who cōforted and encouraged his hand maide, and told her, that he would alwaies assist her, and keep her in his custody, and that the inuentions of cruel tyrants should not preuaile any thing against her. These words were scant ended, when the blessed damosel perceiued her body to be healed of al her hurts and wounds, which thing did exceedingly reioyce her in spirit, and for the same, shee rendered infinit thanks vnto the highest God, for that he vouchsafed to visit her; as also, for that he had healed her in this manner.

On the next day, the holy virgin came againe before the iudge: he seeing her hole and sound, was amazed therat, and so were many other, who had seen her the day before, when she was led vnto prison brused and wounded. The gouernour said vnto her: See Barbara, how the Gods haue had compassion of thee, & haue healed againe thy wounds, they be so desirous to reduce thee vnto their seruice by mildnes. Be not thou vnto them vnthankful, nor obstinate in thy errour, lest they doe hereafter vse rigour & seuerity against thee. To this, the holy damosel answered. They who be blind, as thou art, think as thou doest: but I wil tel thee the truth how I was healed (if thou desire to know it) It was Iesus Christ the sonne of the liuing God, whom thou canst not see, thy soule beeing blinded and drowned in the profound darknes of iniquity.

The gouernour seeing he preuailed not with this slight, commanded two lusty followes to teare the sides and brests of the damosel, with iron combes: and then burning torches to be set to her sides, and many strooks to be also giuen her on the head, with a hammer. The holy damosel Barbara in the midst of these torments lifted vp her eyes, vnto Iesus Christ, saying: Thou o Lord, who seest the secrets of harts, behold likewise, I haue put al my trust in thee: I beseech thee, Lord, not to abandon me, but sustayne me with thy pitiful hand, for as without thee, I cannot doe any thing, euen so, with thee, I can doe al things.

The tyrant not content with this cruelty, but proceeding further, bad them to cut off the nipples of her breasts, which put her to much paine, but much more was the loue that shee bore vnto Iesus Christ, which caused her with patience to suffer the paine: for al which respect shee said with the Prophet Dauid: *O and my God turne not thy face from me, & doe not take away thy holy spirit from my hard.* The very sight of her body (so misused and bruised) put men in feare: wherfore

the tyrant to doe her the more shame, and for to terrifie the Christians the more by her example, commanded her to be led through the high streets naked, & al the whiles to be beaten with staues.

When the holy damosel vnderstood the sentence of the tyrant, perceiuing they ment to put it in execution, shee lifted vp her eyes vnto heauen, and said. O soueraigne King, and my sweet Lord: thou coueresst the sky with the thick clouds, and the earth with darknes, of the night: may it please thee to couer my naked body so, that it be not seen of the vnbeleuers, who, if they see me, wil blaspheme thy holy name. Our pittiful Lord, who giueth eare vnto his seruants who resort for his help in their tribulations, heard her prayer, and couered her body with a brightnes, in manner of a long vesture euen to the ground, so that the paynims could not see her. The holy saint was led thorough al the citty, and brought back vnto the gouernour, who seeing her constancy, gaue sentence, that shee should be beheaded.

The cursed father of the blessed damosel, who had been present at this dolorous spectacle, and was not any thing mollified, but rather more incredulous, desired the gouernour, to shew him the fauour, to execute the sentéce pronounced by him against his daughter: which request was easily granted. The glorious saint was led out of the citty, vnto a hille, where was the ordinary place of execution: and there kneeling on her knees, shee made a deuout prayer vnto God, rendering him thankes, for bringing her, to that passage. Then bowed shee her head before her father, who voide of pitty lifted vp the sword, and cut off her head.

Then returned the cursed wreth vnto the city, vanting he had done a memorable act for the seruice of his Gods, saying he deserued to be honored by the Emperour, and to haue his name eternized. But God almighty was not pleased with his boasting of so inhumane an act: for vnexpectedly it thundered, and therwith, a thunder bolt fel, which strook and killed him out of hand. So that at one time, the daughter ascended to heauen, where shee was receued with ioy and triump of the heauenly citisens and of the celestial King; and the father descended into hel, where he is and shal be perpetually tormented by the deuils.

The body of this glorious damosel and martyr S. Barbara, was buried by a holy and Religious man called Valentinian, with musike and songs, to the praise and laude of God and of S. Barbara his spouse. The martyrdome of this blessed damosel, was on the 4. day of December in the yeare of our Lord. 288. in the time of Diocletian and Maximian. This holy saint is a special aduocate against tempests, thunder and thunder bolts. Petrus Galesinus, the Apostolike protonotary wrot the life of S. Barbara, and saith; that he collected it out of S. Iohn Damascen, out of Arsenius, and out of other Grecians: and it is conformable to that which is here written.

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## The life of S. Sabba Abbot. Decemb. 5.

*SAint Theodoret writeth in his relligious history, that a holy Abbot called Publius congregated together many hermits, and builded a conuent. On a day conferring with them, among other things, he said. That as one going to the high street or market place, to prouide things necessary for his house, and at one shop buieth cloth, at another shoes, out of this is furnished with bread, and out of another is prouided of wine; euen so the relligious man in his couuent is from one man to learne patience, from another humility, from another chastity, and the like of other vertues.*

*For this cause in ancient time some seruants of God, although it was pleasing and ioyous for them to liue in the desert and wildernes, yet did they gather many disciples together, and make conuents: to the end, that some being instructers of others, and some learning of their superiors or betters, al might be saued. One of these was S. Sabba the Abbot, whose life collected out of Ciril the monk and some Authors of martyrologes, was in this maner.*

SAint Sabba was borne in the prouince of Cappadocia, in a city called Mutalasium: his fathers name was Iohn & the name of his mother was Sophia: and it was in the time of Theodosius. 2. the Emperour of Rome. It fel out, that the father of S. Sabba went to serue in the warre, that was then in Alexandria, and recommanded his sonne vnto his brother called Ieremy, whose wife hated the child: and could not abide to see him, but vsed him hardly. This was, in part, the cause, that S. Sabba went vnto a monastery, in the which Gregory a holy man was Abbot. He receaued Sabba into the monastery, and gaue him the Religious habite: where he liued a holy life, exercising himselfe alwayes in vertue, but his abstinence was most remarkable, & his mortification was admirable, and so was his humility and patience, wherefore God shewed by him some miracles, and one in especial, which befel in that monastery, and this it was.

The baker had one pay put his cloths into the ouen (which was some what hotte) to dry, & forgetting them, put in fire, which already flamming thorough al the ouen, he remembred the cloths, but could not get them out by any meanes. The poore man made moane for his mishappe: and by chance, Sabba was there present, who made the signe of the Crosse vpon the ouen, and then he went into the ouen flaming as it did, and tooke out the cloths whole and without any hurt. Then he asked leaue of his superiour to depart from that monastery, and to goe into a desert, where he liued a solitary life certaine yeares, & endured many terrible tentations of the deuils. He went also vnto Ierusalem, to visite the holy places, where the misteries of our redemption were wrought; And being one day in that city, ny neer vnto the Church of S. Iohn Baptist, he healed a woman, that had a bloudy fluxe, and cured another that was cruelly tormented by the deuil,

Whiles S. Sabba was in Ierusalem, there was exceeding scarcity of water, and there was not any to be found, nor to be had to drinke, in such sort, that the people were ready to dy for thirst. The good father Sabba fel to prayer, pro-

ſtrated on the earth with his body, but his ſoule being lifted and fixed in heauen, and in that māner he cōtinued in prayer al night, the teares which bathed the place on earth, where the holy ſaint was, gaue teſtimony with what efficacy he had requeſted God, to ſuccour and relieue his people in their neceſſity, It pleaſed God to shew fauour vnto his ſeruant: for there fel a very great shower of raine, that filled the ciſternes & ſatisfied the people, euery one yielding infinite tanks vnto God, that had showen compaſſion vpon them: though many of them did not know, who had been the meanes to obtaine ſo notable a fauour. Then did this good father collect and aſſemble together many diſciples, and founded ſome monaſteries, and liued a holy Religious life, and finally died in Ieruſalem in the yeare of our Lord. 424. being 94. yeares old. His body was buried between two Churchs, and was afterward caried vnto Venice, where at this preſent he lieth in the Church of S. Antony.

## *The life of S. Nicholas and Confeſſour. Decemb. 6.*

*WE read in the Book of kings, that God talking of King Dauid, ſaid of him:* that he had found a man according to his owne hart, *and therfore made him captaine & ruler ouer his people. Theſe words, though at the firſt ſaid of Dauid, may be very wel applied vnto the glorious S. Nicholas, for he was a man according to Gods owne hart: They were verified of Dauid, becauſe he was pitiful and mild: and the ſame may be ſaid of S. Nicholas, for he was merciful, and mild alſo, and endued with other good qualities and vertues: for which cauſe God elected him, to be the captaine and Paſtour of his people, in the city of Myrrea: The life of this glorious ſaint, was written by the Patriarch, Methodius, Symeon Metaphraſtes, and other Greeke Authours, out of wh m Iohn the Deacon, and Leonard Iuſtinian made a collection. Out of theſe two was this ſummary taken, and is in this manner.*

SAint Nicholas was borne in Patara, a city in the Prouince of Iacia. His father & mother were Chriſtians, noble by birth, & deuote ſeruants of God. To this good couple God granted a ſonne in reward of their many teares, prayers, and continual almes deeds, deſiring him, to ſend vnto them an heire, who ſhould vſe their goods in his ſeruice: God heard the prayers of his deuout ſeruants, and comforted them by giuing vnto them their ſonne Nicholas.

Of him it is thought, that he had the ſpirit of God, euen from his infancy: for that aſſoone as he was borne, he began to ſerue him. Aſſoone as he knew what it was to eate, he knew alſo, what it was to faſt; for he would not take the breſt to ſuck but one time only in a day; eſpecially twiſe a week, to wit, on the Wedneſday, and the Friday: and this faſt he obſerued al the dayes of his life. Being ſomwhat growen in yeares he shewed ſignes of great vertue, which increaſed in him as his yeares did. His father ſent him to ſchoole to learne to read, and alſo other ſciences, where Nicholas made proofe of his delicate wit, becauſe in very short time he profitted very much.

He would not keep company with other yong men of his yeares, who ſuffred themſelues to be tranſported into al vices and wantonnes, but his conuer-

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ſition was only with the moſt vertuos, and honeſt people. He auoided alſo not only the conuerſation of women, but abhorred them euen as a deadly poiſon for youth: And to eſcape the warre, which is made by wicked thoughts, and carnal cogitations againſt youth, he tamed his flesh with watchings, faſtings, haire cloths, and ſuch like exerciſes. He frequented the Churches and oratories of the Chriſtiãs, for he deſired to be as the Temple of the Holy Ghoſt. Theſe holy exerciſes, and other vertues, in which Nicholas was employed, did ſo shine in him, that he was praiſed and commended of euery one. For as to ſee old men behaue themſelues like yong men, ſeemeth a monſtruous thing, ſo on the other ſide, to ſee a yong man to haue the deportment and cariage of old men, is a thing very commendable and laudable.

S. Nicholas had an vncle (who was Biſhop of the city where he was borne) a learned & a holy man. He perſuaded the father and mother of Nicholas, to dedicate their ſonne vnto God in the ſeruice of his Church, and to be a Prieſt. It was an eaſy matter to obteine it of them: for they remembred God had granted that ſonne vnto them, through their many prayers; and therfore they willingly rendred him vnto God againe, with right good wil, that he might alwaies be emploied in his ſeruice. The father and mother of S. Nicholas hauing made this graunt, his vncle made him Prieſt, and whileſt he gaue him orders, he ſaid theſe words vnto them that ſtood by: Brethren, I ſee a new ſunne ariſe in the earth, who ſhal be a great conſolation and repoſe for the world. Happy is the paſture and happy be the ſheep, that ſhal deſerue to haue ſuch a ſhepheard. The day ſhal come alſo, when you ſhal ſee him reduce many ſtraying ſheep vnto the flock of Chriſt: you ſhal ſee him to be the conſolation of the confortles, the health of the ſick, and reſt for them that be in tribulation: Al that which this good Biſhop ſaid, was afterward found in S. Nicholas.

When S. Nicholas ſaw he was a Prieſt, he thought it conuenient, that with his new dignity he ſhould encreaſe his auſterity, and ſtrict life: imitating herein the trees and plants, which the more they ſpred their branches, the larger their roots grow alſo vnder the ground: So the holy ſaint ſtroue to be more ſober and temperate, more continent, more rigorous toward his owne body, chaſtiſing the ſame with more ſeuerity, not to make it dy, but to make it more ſubiect vnto the ſpirit. He depriued it of the ordinary ſleep of eating and of apparel, although he did not like to goe in ſtained or ſpotted apparel (as ſome hipocrits doe) but ſuch as was comely and fitting for one of his dignity or function. He frequented the Church, more then he had vſed: he was more earneſt at his prayers then before time: he would neuer read any book, nor take it in his hand, but the book of the holy ſcripture: or els ſome holy lecture, treating of ſome ghoſtly matter. He showed much modeſty in his contenance, & more grauity in his ſpeech; ſo that it ſeemed, although he were in mortal flesh, that he led the life of a man immortal.

There befel in the country of Licia and in al the Eaſt, a great contagious peſtilence, which killed very many, and among others within the ſpace of three dayes, died both the father and mother of S. Nicholas, and he remained ſole inheritor to al their good. The yong mã being already dedicated to God, regarded not to be the heire, but rather deſired to be the diſpenſer of his fathers goods;

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giuing out of them continually many almes deeds. And becauſe among many other he did one rare deed of charity, it shal not be amiſſe to make a recital therof by particulars.

There was in the city of Patara, gentleman of a good houſe, who had been before time very rich, and now was become poore. This man had three daughters, which were of good yeares, and marigeable: but becauſe he had not wherewith to mainteine and endow them with portions, he vrget and ſollicited them, to get their liuing, & his alſo by dishoneſt life. The poore father, though he was ashamed ſo to doe, ſpake to them to that purpoſe, and the diſtreſſed maidnes shed teares inceſſantly, conſidering to what a miſerable eſtate, their fathers pouerty had reduced them.

S. Nicholas had an inckeling hereof, and thought he could not beſtow his almes better, then with the ſame, to deliuer their bodies from shame, and their ſoules from ſinne. He took a good ſome of mony al in gold, lapped it in a napkin; and departing from home by night, he went to the houſe of the poore decaied gentleman. The holy man looked aboud, to put in the mony in ſome place, where the diſtreſſed man might light vpon it, taking care that he should not know, who beſtowed it vpon him. Whileſt he ſtudied therof, he ſaw by Monelight, the caſement of the chamber window where the poore man, lay not fully shut.

S. Nicholas caſt the gold wrapped in the cloute, in at the window, and went downe: The poore man riſing vp and finding there the mony (the benediction of God) he was in a maſe, fearing it had been a craft and deceit of the deuil, or pollicy of ſome of his ennemies: At the end, ſeeing it to be good Gold, he ſet feare a ſide, & for that he knew not his benefactour, he rendered vnto God infinite thankes, and ſaid: O Lord, I know, that thou art indeed very merciful, ſince thou vſeſt ſuch curteſy & benignity towards me. I ſtudied to offend thee, and thou haſt holpen me: & the help hath bin ſuch, that I am thereby obliged rather to loſe my life, then once thinke to offend thee. I am hartily ſorry for my former determination; and I aske pardon moſt humbly of thee. This poore man thought he could with this Gold prouide for one of his daughters, and ſo he did; for he married her according to his eſtate.

When S. Nicholas heard thereof, he was very glad, & purpoſed in his mind, to giue the man meanes to marry his other two daughters, this his determination he put in effect, giuing him as much Gold as he did before: and with that the poor man beſtowed his ſecond daughter in marriage. This poore man deſirous to know his benefactour (vnto whom he was ſo much obliged) watched almoſt continually, to ſee if he returned any more, ſince one of his daughters was not yet ſet out: this was not in vaine, for the holy man returned, and caſt as much Gold in at the window, as at the firſt.

The poore man, who ſtood cloſe, ranne after Nicholas and calling vnto him, fel at his feet, and kiſſed them, ſaying: Oh Nicholas, why didſt thou hide thee from me? wherefore wouldeſt thou not let me know him, vnto whom I was ſo much obliged? Thou haſt holpen me in my neceſſity; thou haſt deliuered my ſoule from hel, and the bodies of my daughters from infamy: if God had not moued thy hart, to doe that which thou haſt done; I & my daughters had liued

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in neceſſity, in infamy and ſhame, and afterward in the next world, we ſhould haue been caſt into perpetual torment, and damnation in hel fire. By this meanes God hath raiſed the poore out of the mire, and the needy from the dunghil: Al the while the poore man talked thus, he kiſſed the feet of S. Nicholas, and shed teares in great aboundance.

S. Nicholas was much diſpleaſed, that the thing he handled ſo couertly, was made manifeſt, for he deſired to haue had it ſecret: and therefore he asked in way of guerdon of the poore man, to keep the pleaſure he had done him ſecret: but his requeſt was in vaine, for as long, as the poore man liued (whereſoeuer he went) he published openly this act of the holy ſaint, and other ſuch good deeds done by him to other, although this only be recounted in this place.

This Bishop of the city, (who was vncle vnto S. Nicholas) was exerciſed alſo in vertuous works: & among other things, hauing founded a monaſtery of Religious men, thought Nicholas a fit man to be their ſuperiour: He moued it vnto him, and with great difficulty he got him to yield, he was ſo humble, and ſo vnwilling to take any charge vpon him, wherein he was to haue authority or commandement, yet continued he in that office certaine yeares, then being deſirous of greater perfection, he determined to goe into a deſert, but firſt he had a deſire to viſite the holy land. To this end, he was embarked, and hauing entred the voyage, the sky being cleare, and the ſea quiet, he told the mariners that shortly there would be a hideous ſtorme, for he had ſeen the deuil enter into the ship, with a naked ſword in his hand, menacing to kil al the men in the ſame. Shortly after came the ſtorme S. Nicholas had foretold: wherefore the mariners reputed him for a moſt holy man and being out of hope to eſcape, they reſorted vnto him, requeſting him to pray for them. So he prayed vnto God, and the ſtorme was aſſwaged.

It befel in the ſame voyage that a mariner mending or dreſſing the ſailes, fel downe from aloft into the ship, and died with the fal. Al the mariners were ſorowful for it: S. Nicholas prayed for him, and he roſe on his feet, without any hurt. He arriued in Paleſtina, and viſited the place where Chriſt our Lord was Crucified, his ſepulcher, and the other holy places: and being deſirous to liue retired in the deſerts of Syria, he had a reuelation from God, commanding him to returne into his owne country, for he would not haue his ſeruice in the deſert, but in ſome other place. S. Nicholas to obey this reuelation, was embarked in another ship, and the mariners deceitfully carried him toward Alexandria, but when he came neer thereunto, the wind changed and againſt their wils, the ship came into a hauen of Licia his natiue countrey, vnto which place they had agreed to carry him.

When the mariners perceiued this maruellous accident, they were amaſed, and in a great dead, and craued pardon of the ſaint, who returned vnto his monaſtery, wherein he was receaued by the monks, with great ioy: for they were grieued much with the former abſence of their good father and poſtor. S. Nicholas ſtrayed with them a good ſpace: but for that they honoured him much, and alſo becauſe he knew that God would diſpoſe of him otherwiſe, he determined to goe vnto the city of Mirrea, which was the head city of that prouince,

being alſo very populous, and S. Nicholas thought he might haue liued there vnknowne.

It came to paſſe, that when as Nicholas came into the Citty, therein were aſſembled ſome Bishops of the Citties adiacent, with the cleargy of that Citty, to chooſe a Bishop for the ſame, wherefore euery one made their prayers vnto God, to giue them grace, to make a good election: and it was reuealed vnto one of the Bishops (one that was an ancient man, and of good life) that Gods wil was; that he, who entred firſt the Church on the next day (whoſe name was Nicholas) should be elected by them to be Bishop of the citty. The good old Bishop told his viſion to the other Prelats, and the reſt of the cleargy. This cauſed them to remaine al night in the Church; awaiting til the next morning to ſee him, whom God had elected vnto that dignity.

They were al in prayer, and the old Bishop ſtoode at the Church doore, to ſee who came firſt into the Church. Saint Nicholas had been at his prayers in his lodging from midnight, (as his cuſtome was) and when day was come, he vent vnto the Church, and as he came to the doore, the old Bishop came vnto him, and asked who he was, and what was his name, the holy Saint anſwered with great humility, and ſaid: he was a poore ſinner, and that his name was Nicholas.

The Bishop looking in his face, thought him to be a perſon worthy of great reuerence: he reſpected alſo his name, which was correſpondent vnto the reuelation he had, and ſaid with a ioyful and cheareful voice: My brethren come you hither, here is the Bishop: behold you this Nicholas: behold the man elected by God: they ranne al thither, and liking his graue countenance, told the people of that had paſſed, and conſecrated him Bishop (euery man reioycing thereof) ſo that he knew not how to reſiſt them, thinking it to be the wil of God, though it was much diſpleaſant vnto him, as he declared in his oration, wherein he manifeſted his great humility and ſanctity.

Aſſoone as Nicholas ſaw himſelfe a Bishop, he reaſoned thus with himſelfe, ſaying: Nicholas, this dignity requireth another manner of life. Vntil this time, thou haſt liued vnto thy ſelfe: now, thou muſt liue for the good of other men. The example of life that thou muſt giue vnto euery one, muſt be ſuch, that thou need not by talke to perſuade thy people to be good. This the ſaint ſaid, & if vntil this time he vſed in his life great mortification, and auſterity, he afterward much augmented the ſame.

His apparel was more courſe, he eate but once euery day, but neuer any fleſh. he would haue ſomething of holy writte read at his table: he ſpent the greateſt part of the night in prayer & meditation, and the ſmal time he ſlept, he lay on the bare ground: he aroſe before day, and called vp his Prieſts, to ſing Hymnes and Pſalmes in the praiſe of our Lord Ieſus Chriſt. When the ſunne aroſe, he went into the Church, and there he heard diuine ſeruice: the reſt of the day he beſtowed in the affaires of his Church.

He was careful that in the Churches of his Dioces, there should be curats borne in the ſame village or parish, and that they were alſo learned and vertuous in their liues: Theſe he aſſembled once euery yeare in the moneth of September, & kept a Sinode with thē, making thoſe ordinances, that were conue-

nient

nient for the good and profit of his flock; and tooke information of the publick sinnes, that befel within their charges, and also of al needy persons: and then for the one, and for the other he prouided remedy, in the best manner he could. For the relief and help of the poore and needy, he vould resort vnto knowen rich frinds which he had, and they gaue almes largely and bountifully: for that the good father in his house was very poore, and after he was Bishop he had not any thing to sel, nor to lay vnto pledge: the books he had, were borrowed, for he would not haue any thing of his owne.

For the necessitie of soules, he had the iudgs and magistrats on his side, who hauing notice of anie publick crime, remedied the same. This good Prelat desired to doe the wil of God in euerie thing. Although he was expert and skilful in the dispatch of affaires: yet he trusted not to himself, but took to be his counsellours, two men well learned and graue, the one was called Paulus Rhodius, and the other Theodorus Ascalonita: by the aduise and approbation of these two men, he did al things.

At that time the two most cruel tyrants and enemies of the name of Christ, (Maximian and Diocletian) were Emperours of Rome, persecuting the Christians withal extremity, either by themselues or by their Iudgs. This persecution arriued at the last, at Mirrea, where Saint Nicholas was Bishop. First they empriſoned the Christians, whom the holie Prelat (zelouslie moued with the honour of God) exhorted and animated, and shewed himself a defender of the Christans his subiects, and others vnder his charge; both in publike and in priuate, reprouing the tyrannie and crueltie of the iudgs, whereupon they empriſoned him; but they were not so hardy, as to put him to death; douting least the people would make an insurrection: wherefore they onlie banished him.

S. Nicholas being sent into exile, he found many Christians, who took verie great consolation at his presence. The holy Bishop was not idle in that place, yea he serued God in the best manner he could, now comforting one, then an other, and exhorting them to support patientlie the persecution, & help them in their necessities to his power: and because God assisted him in his actions, some help and relief he gaue vnto them, for the which he was beloued of al them, with whom he conuersed.

The furie of that persecution passed away, and the golden age of the Emperour Constantin succeeded, and then S. Nicholas returned to his Church, al the people reioycing for the same: and because Constantin had made an edict, by which he commanded the temples of the Idols to be throwen to the ground, & in Mirrea was a most goodly temple dedicated to the goddesse Diana, which stood stil, because of the conning workmanship therof, and lest the people should raise a commocion, none durst lay hands theron to demolish the same; S. Nicholas moued with zeale, and without respect of any, got together many lusty and strong young fellowes, and he as their captein, guided them vnto the temple, and cast it downe euen vnto the foundations. Whils they ruynated the wals, the deuils were heard to howle and rore, for that they were expelled out of their ancient habitation.

After this arose a new trouble against the Catholicke Church by the Arrians

for remedie wherof a general Councel was assembled in Nice, by the commandment of Pope Siluester then Bishop of Rome, and by the good diligence of the Emperour Constantin. In this assembly, among the 318. Bishops, that were there, S. Nicholas was one, who by the meanes of the disputations he had with the hereticks, and by the vertue of his continual prayer, wherin he desired the good of the Church, was a great cause that the Catholicks preuailed, & obteyned victory against the hereticks, and that it was declared by the Councel: That the sonne, one of the three persons, is of the same substance with the father, and is God as he is, for that was the state of the question, which was disputed between the Catholicks and the hereticks. When the Councel was ended, S. Nicholas returned vnto his Church, and then befel a great dearth.

At that time a marchant had laden ships with what in Sicilia, intending to transport it into Spaine. S. Nicholas appeared vnto him in his sleep, and requested him to bring it into Licia, and agreed with him for the price, and in witnes of the truth gaue him three peeces of gold in earnest. The marchant awaking, and finding the three peeces of gold in his hand, determined to goe into that countrey and so he did, and sold the wheat according to the bargeine made with the saint, and so the dearth of corne was remedied.

At another time, there was a great scarcity of bread in that countrey, and certaine ships laden with wheat passed by, trauelling toward Constantinople. S. Nicholas requested the owners of the ships, to giue vnto him a 100. measures of what, out of euery one, promising them, that when they came vnto the vnloding at Constantinople, they should not want any thing of their measure. The patrones and owners gaue credit vnto the saint, and gaue the wheat vnto him: wherupon two miracles ensued. One was: when they came vnto Constantinople, they found no diminution of their measure they had laden: the other was, that the what which the owners gaue vnto S. Nicholas (although it was but a smal quantity) yet was it so multiplied, that it sufficed al the people vntil harueſt came. These things brought S. Nicholas to that credit and authority, that the clergy and the laitie of his city, had a great respect vnto him, and obied him, as if he had been the true owner of al their goods.

It befel also, that the gouernour of the city called Eustathius being corrupted with mony, gaue an vniust iudgment against three yong knights, in tentencing them to death. Saint Nicholas was at that time out of the city, for he was gone to pacify the inhabitants on the sea coſt, which were vp in armes, against certayne bands of souldiers, which were to passe into Africa, by the commandment of the Emperour Constantin. These souldiers aggreued the people (as souldiers vse to doe, as they passe on their voyage) and they were ready to figt it out. S. Nicholas went thither in person, and al of them gaue vnto him great respect. He talked with the three captaines, whose names were, Nepotian, Vrsus, and Herpilion, and brought the matter to a good passe, and ended the quarel.

In that place he was certified of the vniust sentence giuen by Eustathius: wherfore he forthwith hyed him home, and came vnto the city at such time as the three wrongfully condemned persons had their eyes couered, and awayted, when the executioner would giue them the mortal blow. S. Nicholas being

come

come vnto the execution, passed through the throng of the people, and comming the executioner, pulled the sword out his hand, and then vntyed the three yong men, and taking one of them by the hand, lead them al three away, none of the officers being so bold, as to resist him.

Eustathius being ascertained therof, and hauing a remorce in his conscience, went vnto Saint Nicholas, and kneeling before him, asked him forgiuenes for that (he said) he perceiued S. Nicholas knew certainly, that his sentence was vniust, since he was so hardy, as to take and rescue the prisoners; and also; for that he had at other times bidden him doe iustice, and to chastice them that deserued punishement. S. Nicholas reproued him throughly for this faulte, and threatned to tel al things vnto the Emperour, if he euer committed the like faulte againe.

At this, three captains of Constantin were present: who being returned from Africa (hauing atchieued the entrepriſe, for which thy were sent) were accused of some offence, at their comming home to Constantinople: and the issue was. The Emperour gaue iudgment, they should be beheaded, according to their deserts, for their offences euidently proued against them, though the matter was falsely contriued by a Iustice of the city, who was bribed by the aduersaries, to bring them to their end, were it right or wrong.

When the three Captains were certified, that on the next day they should dy, they called to remembrance, that Saint Nicholas had freed and deliuered three innocent knights from death, in the city of Myrea. So they remayned al the night in prayer, desiring God to be merciful vnto them, and beseeching Saint Nicholas to help them in that danger. It pleased God to heare them, and to honour the blessed man: for, S. Nicholas appeared vnto the Emperour in his sleep, and with a venerable aspect saluted him first; and then with a sterne and grym contenance, said vnto him: Aryse vp, thou Emperour, and delyuer out of prison Nopotian, Vrsus, and Herpilion, for they be wrongfully accused, and be cleare and innocent of those faults, which be imposed vpon them.

If thou doest not so, as I tel thee, I denounce against thee, as a messenger from God, most deadly warre, in which shal be destroyed thy nation, and thou thy state, and family, shal come to vtter ruyne. The Emperour was wonderfully afeard therat, and said: who art thou, that doest menace me thus? The holy saint answered: I am Nicholas, Bishop of Mirrea, and withal vanished away, and went vnto the Iustice called Ablauius, and threatned him after the same manner.

On the morrow the Emperour, and the Iustice met, and conferred of their visions: and causing the three captaines, which were prisoners, to be brought before them, the Emperour said vnto them: Tel me, haue you any skil in art magick? and they answered no: and wondering at the question, they demanded of the Emperour, why he asked such a question of them. The Emperour replied: Because this last night one Nicholas, I know not what he is, menaced me greuously, if I doe not let you goe, and discharge you. The captaines hearing this, kneeled downe, and kissed the ground, and yeelded infinit thanks vnto God, and wept for ioy. The Emperour commanded them to declare this secret,

and they told him, to wit: how Nicholas saued the liues of the three yong knights at Mirrea, and how they had recommended themselues vnto him, and therefore he was come to help them. Then they declared the feature of the holy saint, and the Emperour perceiued, that he was the same man, that he had seen in his sleep.

These things moued the Emperour to reuiew their cause more diligently, and hauing found them innocent, he cause them, which had accused them falsely, to be punished, and deliuered them out of prison, and he gaue them a book of the Gospels, written with letters of Gold, and a thurible (or censor) of Gold, and said vnto them: Carry these things vnto Nicholas, and desire him not to threaten me, but to pray vnto God for me and my empire.

The three captains went vnto the holy saint: and when they came vnto him, they fel at his feet, and publikely told the former history, and deliuered vnto him the present, which the Emperour had sent vnto him. The holy saint was ashamed, and blushed to haue these things told vnto him publikely, wherefore he said: My sonnes, render thanks vnto God, and not vnto me, for I am a sinner. Then he called vnto him aside the three captains, and told them, that they fel into those perils and dangers, for certain secret sinnes they had, and exhorted them to amend them, lest God punished them, with some more grieuous punishment.

The end of this holy saints life drew neer, and he fel into a grieuous infirmity, and being at the point of death, he lifted vp his eyes toward heauen, and he saw many Angels to descend vnto the place, where he was? wherefore he began to say this psalme: *In te Domine sperauí* and when he came vnto that verse, *In manus tuas, Domine, commendo spiritum meum*, he passed from this mortal life vnto the eternal, on the sixth day of December, in the yeare of our Lord 343. His body was buried by his cittisens, with great pompe, & with no lesse sorow, for that they were depriued of such a Pastour, and a such father.

Assoone as he was dead, the Christians began to visite his sepulcher, with great deuotion: And it happened, that certein Christians departed from the port of Tanais in a ship, to goe vnto Mirrea, to visite the sepulcher of the holy saint. When they were embarked, that deuil, who had dwelt in the Themple of Diana, which Saint Nicholas had demolished, being wroth that he was expulsed out of his habitation, laboured al that he might, that the holy saint should not be honoured, nor visited by the pilgrimes.

This cursed fiend took on him the shap of a woman, carying a great vessel of oyle, & cõming to the passengers, said vnto them: I know you goe visite the body of S. Nicholas, I desire also to goe in this voyage: but now I cannot conueniently. I pray you therefore carry this vessels of oyle, to burne in the lamps vpon his sepulcher: They, imagining the deuil to be a deuout woman, took at her hands the oile, & sailed with a prosperous wind one day: on the second day, there arose a great storme, in such sort, that they al feared they should be drowned: and when they were out of hop, they saw a venerable man come close to the ship, in a litle bark, who said vnto them: The feare and danger you abide in this storme, is for your faul: Throw into the sea that vessel of oyle, that the woman gaue you, and you shal be deliuered, for it was the deuil.

Assoone

Assoone as the oile was caſt away into the ſea, in the place, where the oile fel, was kindled a fier, which made a great noiſe and a filthy ſtink, that they might eaſily perceue, it came from hel: The ancient old man told them he was Saint Nicholas, and then vanished out of their ſight.

Memorable is the hiſtory of a child, ſonne vnto Cetrone and Euphroſina, two deuout perſons vnto S. Nicholas, who celebrated his feaſt euery yeare. This their ſonne was ſtolen away by the Agarens, people wholy giuen to robbing and ſpoiling, who carried him priſoner to Babilon, where he was giuen vnto the King, on whoſe table the child attended. On an euening the child remembred, that it was the day of S. Nicholas, on which day his father and mother made great feaſt; and then he began to weep. The King demanded of him, why he wept, and he told him the reaſon. The King vnderſtanding the cauſe of his plaint, ſaid vnto him in ſcoffing manner: If this Nicholas be ſo mighty, bid him carry thee away out of thy captiuity. The child had in his hand the Kings cup, wherin he vſed to drink: and behold, in an inſtant, one tooke him by the haire of his head, and lifted him vp, and he vanished quite from the ſigth of the King, and of al the reſt, and within a litle time after, he was found in the Church of S. Nicholas, where his father celebrated the feaſt of the holy ſaint alſo that yeare, with ſighes and ſobbes, for the loſſe of their ſonne: but when they ſaw him ſet free, they renewed their ioy and deuotion toward the holy ſaint.

The ſame Authours that write the life of this holy ſaint Nicholas, write this ſtory, that enſueth: An army of pagans, being Vandals paſſing from Africa into Calabria, made great ſpoile in the countrey, and carried away a great pray and booty: An Image of S. Nicholas, among other things, fel to the share of one of them, and when he came into his countrey, he asked of certein Chriſtian ſlaues, what that picture repreſented. They told him, that it was the picture of a holy ſaint, called Nicholas, who, (though he was dead) did many miracles, and holp them that were deuoute vnto him.

This painime was a vſurer, who had taken a good ſome of mony out of his cheſt; and haſty and important buſines calling him ſuddeinly away, he had not time to put it vp in the place apointed for the ſafe keeping therof: wherefore he ſaid vnto the Image of S. Nicholas, in this manner: Nicholas, be careful, and look wel to the mony that lieth here. When the painime was gone forth, certain thieues got into the roome, and ſtole away the mody, when the vſurer was returned, and ſaw his mony ſtollen, he ſaid vnto the Image of S. Nicholas: Thou haſt kept my mony wel indeed Nicholas; but look to it, and ſee my mony begotten againe, or I shal caſt thee into the fire, and burne thee. The thieues were gone into a ſecret place, to part the mony they had gotten, among themſelues.

S. Nicholas appeared vnto them, and threatned to punishe them, except they did reſtore the mony vnto the true owner againe: which they (fearing to be diſcouered and punished) did, euen to the value of a peny. When the pegan ſaw this miracle, he was conuerted to the Chriſtian faith, and diuulged this wonderful work abroad: and herupon al the Chriſtians in Africa, took great deuotion vnto this glorious ſaint. To this end did God permit the pagan

to doe

to doe ſuch a thing, which, if it had been done by another, he had been punished by God for his fool hardines: for the ſaints are to be intreated, not with braving words, and menaſſes, but with teares and ſubmiſſion; knowing, that for the one, we may be chaſtiſed; and for the other we may obteine mercy, as God vſeth to doe by their meanes. The Venetians ſay, that they haue the body of S. Nicholas in their city, and recount a long hiſtory, how it came thither: if it be ſo, they haue good reaſon to eſteeme highly the grace and fauour of God shewed vnto them, in granting vnto them the poſſeſſion of ſuch a rich treaſure. It is ſaid, that the tranſlation of Saint Nicholas was in the yeare of our Lord God. 1086.

## *The life of S. Ambroſe, Doctour of the Church. Decemb. 6.*

*Samſon that valiant captaine, departing from his home vnto the country of his wife, who dwelt among the Gentils, being gone a litle out of the highe way, found a dead lyon, which he himſelf had killed a few dayes before, and the ſcripture ſaith, he found bees had made hony within him. Samſon approached thereunto, and toke ſome of the hony combe, and eate the hony, and carried part to his ſpouſe. This lyon ſignifieth S. Ambroſe, of whom it is ſaid that, when, being a child, he lay in the cradel, there came a ſwarme of bees, and entred in, and came out of his mouth, as though they would haue builded there. It is ſaid, the lyon was dead, for that when this happened Ambroſe was not yet Baptiſed, for he was not Baptiſed vntil his compleat age. The hony of his mouth ſignifieth his doctrine, which was aſſuredly ſweet and melliſluous which Ieſus Chriſt, (ſignified by Samſon) gaue vnto his ſpouſe, the holy Church, appointing him one of her doctours. That lyon of Samſon remayned alwayes dead: but it happened not ſo vnto S. Ambroſe: for when time came he roared like a lyon, in vnderſtaking the defence of God and his Church, not only againſt the Arryan hereticks (her deadly enemys) but alſo againſt the Emperour Theodoſius, who was a Catholicke, whom he excommunicated and caſt out of the Church becauſe he committed a cruelty, and would not ſuffer him to enter into it, vntil he did penance therefore. The life of this glorious Doctour, collected out of Paulinus the Prieſt, Simeon Metaphraſtes, Paulus Diaconus, the tripartite hiſtory, Nicephorus Calliſtus, and out of his owne writings, is in this manner.*

SAint Ambroſe was the ſonne of an honorable Romaine, who was alſo called Ambroſe, and vnto him (being gouernour of France, with the title of Prefect) was borne this ſonne. On a day, the infant Ambroſe being in the cradle, there came vpon him ſudainly a ſwarme of Bees, many of which entred into his mouth, and others went out. The nurſe would haue chaſed them away: but the father of the child forbad her, for he was much amaſed to ſee it, and ſtayed to ſee the one therof: the Bees roſe then, and flew ſo high, that they were quite out of ſight. The father being aſtonied, ſaid: God wil doe ſome ſtrange thing by this chil, if he liue to it. This was a fore-token of his admirable eloquence and doctrine.

It happened that the father of S. Ambroſe died: and his mother, being widdow, brought him to Rome, iointly with his ſiſter, who had vowed virginity, and

and perpetual chaſtity. There was another damoſel with her, that made the ſame vow, who, as Paulinus (who wrote his life) ſaith, was in his time an old woman, and liuing in Carthage: Ambroſe being very yong, ſeing on a day that his ſiſter kiſſed the hands of Biſhops and Prieſt, when they were at their houſe; as it were in ieſt, he reached out his hand to the women, and ſaid: kiſſe yee my hand alſo, for I shal be a Prieſt and a Biſhop alſo. The women reproued him, but they excuſed him as a child, yet the end proued, that he ſaid true.

Ambroſe being come vnto yeares of diſcretion, employed his time in ſundry ſtudies: in the which he made demonſtrance of his sharpe and quicke witte; for he became famous in Retorique, and other ſciences. He had a great liking to exerciſe the office of an aduocate, which at that time was the office of Retoritians: and he pleaded the cauſes, in the which he was retained, with ſuch eloquence, that a great Nobleman called Probus, who was gouernour of Rome, made him one of his counſel, and beſtowed vpon him other honourable offices in the citty: in which he behaued himſelfe ſo wel, that the Emperour Valentinian, made him Gouernour of Millan, and Genoua, citties ſubiect vnto the Empire of Rome.

It is a thing conſiderable, that when Probus (in the Emperours name) gaue him his diſpatch, he ſaid vnto him: Ambroſe, take on thee this charge, which Valentinian hath beſtowed on thee, and exerciſe it, not as a Iudge, but as a Biſhop. The meaning of Probus in theſe words was, that in the adminiſtration of his office, he should not be extreame and rigourous, but to vſe mildnes, like a Paſtour or a Prelat. The words of Probus were not in vaine: for Ambroſe vſed that office with ſuch prudence and diſcretion, that euery one was very wel pleaſed with his gouernement, and he was alſo eſteemed, and beloued of al men.

It happened that S. Ambroſe reſiding in Millan, Auxentius an Arrian heretike, and Archbiſhop of that citty died: and becauſe there was a commotion of the people, about the election of a new Biſhop, (the Catholikes deſiring to haue a Catholike Biſhop, and the heretikes labouring to haue an Arrian) Ambroſe went thither to quiet the people, as a thing belonging to his office, and ſpake to them, bidding them to chooſe them a Prelate, not with vprores and out cries, but with regard to the quality of the perſon, and to the conditions fit for ſuch a dignity. Whileſt Ambroſe talked thus: a yong child ſaid with a loud voice: Ambroſe the Archbiſhop. The people hearing this voice (eſteeming it as the voice of God) was quieted, and euery one, as wel the Catholikes, as the heretikes, ſaid the ſame.

The mind of Ambroſe was not to take this charge on him, and therefore he departed away to his lodging in the māner of a flight. And to remoue the good opinion of the people from him, and to make them diſlike him, he began to execute iuſtice with more rigour, then he vſed in former times, and contrary to his milde nature alſo: and becauſe that would not yet ſerue. Paulinus ſaid, he made defamed harlots to come vnto his houſe, not to doe euil, but becauſe he deſired to diminish his credit with the people, and to giue them occaſion not to elect him for their Biſhop. Neuertheles, becauſe euery one knew him to be right honeſt of his body, & alſo, becauſe it was knowen to what end he did it,

they were more inſtant with him to be their Prelat, crying al with one voice. Thy ſinne fal vpon vs.

Ambroſe ſeing, that his former dilligences were to ſmal purpoſe, found out another deuiſe, which was: he departed out of the citty ſecretly, to goe vnto Pauia: & though al he trauailled the night, yet looſing his way, he found himſelfe hard by the walles of Milan. The people vnderſtanding the ſame, tooke him, in a manner, by violence, and conducted him vnto his houſe; Where they ſet a watch vpon him, that he ſhould not fly. Then ſent they vnto the Emperour Valentinian to requeſt, that he would confirme the election of Ambroſe. The Emperour receiued the embaſſage with great ioy, for it pleaſed him much to ſee, that the iudges which he ſent to gouerne the people, were ſuch, that they deſerued to be Bishops: whereupon forthwith he confirmed the election, and gaue order, to effect the ſame.

Whileſt the people vſed this dilligence, S. Ambroſe was ſtolne ſecretly againe out of the citty, and lay hidden at the farme of one Leontius, his aſſured friend, and a man of great authority in Millan. When the Embaſſadours returned frō the Emperour with his conſent, and Ambroſe was miſſed, a great forfaiture and penalty was impoſed by proclamation on them, that did not bring him out, if they knew where he was: ſo that Leontius, to auoid the forfaiture, told them where Ambroſe was. The people ranne in haſt to the farme, and brought him vnto Millan, and then Ambroſe, thinking it to be Gods wil, agreed vnto the election.

S. Ambroſe was at that time a Catechumen only: and neceſſary it was he ſhould be Baptiſed: and for that he deſired a Catholike Prieſt, this was the firſt thing that made the Arrians to diſlike him. After hee was Baptiſed, he paſſed by degrees, according to the orders of the Church: & on the eight day, which was on the ſeuenth day of December, he was conſecrated Bishop, and on that ſame day he was enſtalled. The life of this ſaint was ful of goog examples. He was very abſtinent: he faſted euery day, except the Saterday and Sunday; and when the feaſt of any Martyr was celebrated, he was very watchful, and ſpent the greateſt part of the night in prayer: he alſo appointed certaine houres in the day to that vſe: he would alſo be preſent at the diuine ſeruice, in his Church; and at the ſame he was very deuout and curious, adding and diminishing many things: ſo that at the laſt, he ordained a particular office for his Church. He compoſed many Hymnes, Antiphonaries, and Reſponſories, ſome of the which are vſed to this day in the Catholike Church.

Whileſt the diuine office was celebrated, hee would haue al the cleargy very attend, & to vſe deuotion. And to the end, it might be done with more decēcy and maieſty, he would not permit that any lay or ſecular man, ſhould remaine among the cleargy, were they neuer ſo great and mighty: yea one time, ſeing the Emperour Theodoſius to be placed among the Prieſts, he told him, his place was not there, and that the purple garment made him not a Prieſt. The good Emperour obeyed, and replyed not: yea the zeale and the Chriſtian boldnes of Ambroſe did ſo pleaſe Theodoſius, that on a time being in Conſtantinople, the Patriarch inuited him, to ſit in a ſeat in the quier among the cleargy. The Emperour anſwered; that it was not his place: and that only Ambroſe (of al that he had

he had ſeen ) deſerued to be called a Bishop, for the zeale he had of Gods honour, and of the reputation of his Church, hauing put him out of that place, whereunto the Patriach did inuite him: and with theſe words, he commended Ambroſe, and reprehended the Patriarch.

Moreouer, this holy ſaint was buſied continually in compoſing and writing of thoſe workes, whereof the Church maketh great vſe: al which he wrote with his owne hand, and that he vſed to doe euen vnto his death. He preached alſo ordinarily vnto the people, and alwayes he perſecuted the Arrians, vnto whom he was a deadly enemy. He reduced many vnto the faith, and many he wholy conuerted: of whom, one was the great Auguſtin, who by meanes of his ſermons, and priuate conferences, forſooke the ſect and errour, wherin he was drowned, for he could not be called an heretike, becauſe he was not baptiſed. S. Ambroſe himſelfe did baptiſe him, and at his baptiſme they two did compoſe that canticle vſed, & frequented by the Church in the time of ioy, which beginneth with *The Deum laudamus*, S. Ambroſe ſaying one verſe, & S. Auguſtin another, euen to the end thereof. This good Bishop baptiſed many others alſo, and (as S. Paulinus ſaith ) the only trauel to baptize ſo many people, was ſufficient to hold fiue Bishops in worke.

Moreouer, he was very careful and diligent in helping poore men, priſoners, and other needy perſons. The gold and ſiluer which fel to his part of his patrimony (being a great ſomme) which hee had, when he was made Bishop, he beſtowed al, partly in ornaments of his Church, and partly to the poore: for at that time, his mother was dead alſo. He beſtowed the poſſeſſions which remained vnto his Church, vpon this condition, that his ſiſter might haue the profit of them, during her life. He reſerued nothing for himſelfe, that naked & needy, he might the better fellow Chriſt, that was poore and needy.

This holy ſaint was of a noble and gratious condition: he laughed and was merry with them, that were merry, and alſo lamented with them that were in ſorrow. When any man confeſſed vnto him any heinous ſinne, he lamented ſo greeuouſly, that he cauſed the penitent to ſorrow, were he neuer ſo hard harted. When he knew of any ſinne out of confeſſion, he vſed great diligence for their amendment, and that he did ſecretly. And many times he obtained his purpoſe, as wel by the meanes of his prayer, as of his mild correction.

When he heard that any Prieſt was dead, ( hom he had knowen to be a man ſtudious & of good life) he receiued great ſorrow thereof: and neuer ceaſed to lament for it. And if he were asked, why he did ſo, he would anſwer, there were two cauſes: the one was, becauſe a man that worthily exerciſeth the functiō of a Prieſt, was hard to be found: and the other was, becauſe he was dead before him. Such was the life of S. Ambroſe, and yet there were ſome that perſecuted him. For the Emperour Valentiniā dying, the Empreſſe Iuſtina (who was ſecretly an Arrian, & had diſſembled during her husbands life) began then to diſcouer her venime and poiſon, Valentinian her ſonne, who remained Emperour in Italy, being very yong: vpon which ground this wicked woman began to perſecute the Catholiks, and ſpecially S. Ambroſe, as the chiefe of them.

On time, there was an election to be made of a Bishop in the Citty of Sirmium. The Catholikes deſired to haue one Annemius a man of vertuous life to

be Bishop: & S. Ambroſe going thither at their requeſt to further it, the election was made accordingly. But becauſe the Empreſſe Iuſtina being preſent, laboured that S. Ambroſe should not conſecrate him, but that an Arrian Bishop should, the people were congregated in the Church for that purpoſe: and on the one ſide ſate the holy ſaint, and on the other ſide ſate the Empreſſe, with many Ladies and damoſels attending on her, with other Courtiers.

The Empreſſe ſaid to her Ladies, that she was heauy to ſee Ambroſe doe that office: whereupō one of her womē, more preſumptuous then the reſt, (thinking to pleaſe the Empreſſe there with) aroſe and went vnto the chaire of the holy ſaint, with intention to bring him (as it were by force,) vnto the place where the Empreſſe ſate; meaning to vſe ſome violence or abuſe toward him, and to thruſt him out of the Church. The mild Bishop, with parience putting the preſumptuous woman from him, ſaid vnto her: Although I be not worthy of this place and office, yet it is not lawful to put me away, nor to detaine me from laying hands on this Prieſt. Wel (ſaid he) take heed, thou beeſt not shortly punished by God. As S. Ambroſe ſaid, ſo it came to paſſe: for on the next day, that wretched woman died, and the holy ſaint honoured her by accompanying her corps vnto the graue. The Empreſſe, & the other Arrians beholding this accident, knew not what to doe: and ſo S. Ambroſe conſecrated the Catholike Bishop, without any further diſturbance.

The holy Doctour went then to Rome, and as Marcus Marulus ſaith of him, he lodged in the houſe of a rich man, who boaſted, that in al his life he had receaued no great misfortune or affliction. S. Ambroſe called his cleargimen, aſſoone as he heard it, and ſaid vnto them: Let vs depart from hence, leſt vnto vs happen ſome il-fortune with this fortunate man: aſſoone as he was departed out of the houſe, they ſaw the earth to open, and ſwallow it, and al that was within it. At Rome S. Ambroſe viſited his ſiſter, and that damoſel (that kept her company) who now ancient in yeares. This was that yong woman that laughed at him, when he (being a child) did hold out his hand, that she might kiſſe it ſaying vnto her, that he should be a Bishop, and the holy ſaint remembred her of it, when she kneeled downe before him, requeſting that she might kiſſe his hand.

S. Ambroſe alſo viſited a great Lady (at his ſiſters requeſt,) who deſired him to ſay Maſſe in her houſe. The holy man being gone thither, in the company of his ſiſter (there being brought to him a woman ſicke of the palſy, ſet in a chaire) shee beſought the holy ſaint to pray for her: which when he had done, the ſicke woman kiſſed his prieſtly garment, and was healed.

After this S. Ambroſe returned vnto Millan, where the Empreſſe Iuſtina perſecuted him greeuouſly, vſing alſo both requeſts, & threats. Thē with rewards she laboured to draw the chiefe men of the Citty, yea and the cleargy alſo, as wel as lay men, vnto her opinion & particularity againſt S. Ambroſe, entending to ſend him into exile. Matters were ſo prepared & wrought, that a rich man, and mighty (but much more wicked) called Eutimus, had prepared a chariot, in the which he purpoſed to ſet S. Ambroſe by faire, or by foule meanes, and then to carry him into banishment. This wicked man had ſo purpoſed, but God diſpoſed it otherwiſe: for as Aman had made a gibbet whereon to hang Mardocheus,

docheus, and was hanged on it himſelfe, ſo Eutimius was banished, and caried away in the ſame waggon he had made for S. Ambroſe. This holy ſaint found the bodies of ſome Martirs, which were laid in places vncomely and vndecent: therefore he tranſlated them into other places, wherethey were laid with more reuerence: as the bodies of S. Geruaſius and Protaſius, and of S. Nabor and Felix. In the tranſlations of theſe ſaints, were many miracles done, & many ſicke men healed. The Arriā heretiks calumniated the miracles, and moreouer ſaid, that Ambroſe had hired perſons to faine themſelues blind or lame, and that when they came neer to the bodies of the ſaints, they fained to be healed.

It came to paſſe, that one of the moſt malicious cauillers thereat, was in the ſight of them al, poſeſſed by the deuil: who being within him, by the iudgement of God, cauſed him to confeſſe the truth which he denied, when he was in health, as wel in the miracles of the ſaints, as alſo in the miſtery of the B. Trinity, the wretch yelling a loud, and ſaying: That which Ambroſe preacheth, is true: and that, which the Arrians teach, is falſe, and vntrue. Then many of the Arrians who by reaſon should haue giuen credit to that apparant teſtimony, came vnto him; and adding euil to euil, threw him into a pond of water, wherein the man was drowned. Another obſtinate heretik, which was one of the moſt principal, was conuerted vnto the true faith: And when he was demanded, why hee changed his faith ſo ſuddainly, he anſwered; he had ſeen an Angel ſpeake in the eare of S. Ambroſe, when he preached; and tel him what he was to ſay.

At that ſame time was diſcouered in France a tirant called Maximus, who by a ſtratagem murdered Gratian, who gouerned France and Spaine, al the life of Valentinian his father. And not reſting content therewith: he marched againſt his brother called Valentinian, ſonne vnto Iuſtina, who then ruled Italy. The young man not daring to oppoſe himſelfe in the field, fled with his mother Iuſtina (the mortal perſecutour of S. Ambroſe) and came to Conſtantinople, to demand ſuccour and ayde of the Emperour Theodoſius: S. Ambroſe went vnto Maximus, who tooke vpon him the name of Emperour, & requeſted the dead body of Gratiane to be beſtowed vpon him. Strange it was, that although the holy Bishop went to talke with him, that was a tirant, and went alſo to obtaine a fauour of him; when it ſeemeth he should haue vſed lowly words, yet did he with his accuſtomed, & Chriſtian boldnes, reprooue him for his tiranny, and for the vniuſt murdering of his Lord. He alſo bad him to doe penance for his ſinnes: and becauſe he would not obey, he excommunicated him, & gaue order in al places of his Archbishoprike, where the Tirant paſſed, that he should not be admitted to heare diuine office, and commanded al his Prieſts vnder great paines, that none should be ſo bold to celebrate Maſſe before him, nor to conuerſe with him. But aboue al, he fore-told him, ſaying: that God would chaſtice him for his rebellion, as afterward it befel: for when Theodoſius came againſt him, he was haine by his owne ſouldiours.

After the death of Maximus, Theodoſius went vnto Millan, and there the Iewes complained of S. Ambroſe vnto the Emperour, for burning their Sinagogue. The Emperour thought. S. Ambroſe had done them great wrong, and bad him to reedify it at his owne coſt and charge. After this S. Ambroſe preached

ched before the Emperour, and reduced to his remembrance al his former life and told him; he ought to remember, how from a poore captaine who fled through Africa, for feare to be ſlaine, (which was preſently after the death of Valens the Emperour) God had aduanced him to be Emperour, and beſtowed on him many victories, and therefore that he had reaſon to think a little better what a ſorrie peece of ſeruice he ſhould doe vnto God in reſtoring the Sinagogue, & cauſing it to be builded for the Iewes, which were enemies vnto God, & al Chriſtians. When the ſermon was ended, the Emperour ſaid vnto him: Art thou this day mounted into the pulpit to preach, and ſpeake euil of me in mine owne preſence? Yea, ſaid S. Ambroſe, I haue done it: but we wil ſay wel of thee in thy abſence, to the end, that none doe murmure at thee, for that thou wilt be partial, and fauourable vnto the Iewes, and build a Sinagogue for them. Thus S. Ambroſe delt with the Emperour, and it was ſo effectual, that he forbad the reedifying of the Signagogue.

It was notable caſe, & an example worthy to be marked, what S. Ambroſe did vnto the ſame Emperour Theodoſius, becauſe of the cruelty he cõmitted in Theſſalonica. There was at that time a great Citty in Macedony inhabited by Chriſtians, called Theſſalonica; the vſage was in al Greece, to haue paſtimes and playes called Circẽſes, in which horſes ranne in race, ſome al one, and ſome in wagons, and great care men had to get the priſe, which was giuen to the Victours: & becauſe thoſe playes were very delightful, they which were skilful in guiding the horſes & wagons, were highly eſteemed, & regarded. The time of theſe Paſtimes being at hand, it fel out that one of the waggoners which was to runne for the wager, and was famous for his skil, and beloued of al the people, was empriſoned by Bulericus the gouernour of Theſſalonica, vnder Theodoſius; the cauſes was this, the waggoner was accuſed to haue offended carnally with the gouernours page. The Emperour was comming in perſon, to be preſent at the paſtimes, which were to be made. Al the people thought the triumphes would be diſgraced, if the waggoner (thus empriſoned) were not deliuered: Therefore with one voice, they beſought the gouernour, that he would vpon their intread deliuer him. He anſwering them arrogantly, and vſing ſome opprobrious words vnto them, (with the which the people thought themſelues wronged) they raiſed a commotion, & in a fury tooke armes, and killed the Gouernour, and ſome of the Emperours Court alſo in their rage.

It happeneth many times, that the good ſubiection & obedience of ſubiects is turned into fury and vproare, when ſome ſmal matter which they earneſtly requeſt, is to them denyed, as in this preſent example. Theſe doings diſpleaſed the Emperour exceedingly, (as reaſon was it ſhould) but for that he had in his company ſome Prelats, and S. Ambroſe alſo, as ſome ſay) that beſought him to to pardõ the multitude, he made promiſe by word, that he would pardon them: yet afterwards, being inſtigated by ſome courtiers, (who ſometimes vſe to incenſe Princes to wrath, when they ought rather to appeaſe their anger) he altered his mind, and determined to punish thoſe people, for the example of others without courſe of law, or order of Iuſtice. And ſo when the people were in the citty, buſy and occupyed to ſee the triumphes of that day, the armed ſouldiers,

ſouldiers, appointed by the Emperour, aſſaulted, and ſet vpon them: and neither regarding age nor ſexe, maſſacred al that they met, old and yong, litle and great, innocent or culpable, Cittyzens or ſtrangers: ſo that there were 7000. ſlaine; although it be ſaid, that the Emperour commanded there ſhould be but 2000. ſlaine. The miſerable citty remained moiſtened with the bloud: and al the Empire of Rome was filled with the report of that great cruelty.

The firſt time, the Emperour went vnto Millan, S. Ambroſe (vnto whom this cruelty was much diſpleaſant, for the offence committed thereby againſt God) was deſirous to giue remedy to the ſoule of the Emperour, but yet he doubted there might follow ſome ſcandal in reprouing him, vpon a ſudaine: therefore he iudged it were good to diſſemble a while, but withal he would not ſee him, nor conuerſe with him: ſo that, when the Emperour approached neer vnto Millan, he departed from thence. The prudence ſaint Ambroſe vſed in this caſe, may be an example for other Prelats, how to behaue themſelues with great Princes. And the deſire of a good Paſtour, much moued the mind of ſaint Ambroſe, to reduce home this wandering and ſtraying sheep: yet conſidering that the Emperour was not of his dyoceſſe, and ſo none of his particuler flock, and douting a greater ſcandal might ariſe, he determined, as is ſaid aboue, and ſo departed out of the city: by which he ſtayed himſelfe, and refrayned his Chriſtian earneſtnes.

The Emperour being come vnto Millan, and not finding the good Prelat there, shewed himſelfe to be diſpleaſed. The holy ſaint wrote vnto him an epiſtle, in the beginning wherof, he vſed mildle words, and very lowly: but afterwards, he told him in plaine termes, that he was departed, becauſe he would not ſpeake with him for if he ſhould ſpeake that which was fyt & conuenient, he ſhould be thought to paſſe the bonds of modeſty, and if he ſhould be ſilent & not reproue him, he might be noted for a man, that wynked at notorious faults, and ſought not to giue due and fit remedy vnto them. In the reſt of his epiſtle, he called to his mynd the cruel maſſacre committed at Theſſalonica, and willed him to doe penance, and withal gaue him many good admonitions, and reherſed vnto him many examples. At the end, he ſaid plainly, that he durſt not ſay Maſſe in his Church, if he were preſent, and that he had a particuler commandement from God, thus to doe. Then concluded he the epiſtle with theſe words, my Lord, if thou beleeue me, behaue thy ſelfe, as I aduiſe thee: & if thou doe not beleeue me, pardon this, that I haue done in departing from the city, for I did therin make more account of God, then of thy pleaſure. When Saint Ambroſe had written this letter to the Emperour, he thought, that when he had red it, it would haue moued him to penance, and therefore he returned to Millan: but yet he would not viſite the Emperour, accounting him as an excommunicate perſon. The more the holy ſaint eſtranged himſelfe from his ſight, the more the Emperour thought himſelfe bound to ſeek vnto him.

Things ſtanding in this ſtate it happened, that one day S. Ambroſe was reſuſed to ſay Maſſe in his Church: and it was told him, that the Emperour was comming to Church. The good Biſhop went to meet him out of the dore, and

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in the middeſt of al that proud and ſtately company, tooke him by the purple robe, and with the ſame liberty that he wrot, he ſaid to him in this maner: Stay my Lord: for vnto a man ſpotted and ſtained with ſuch inhumaine cruelty, and that hath shed ſo much innocent bloud, it is not lawful to enter into a houſe conſecrated vnto God: and leſſe deſerueth he to be partaker of his miſteries, except he doe penance firſt. I am of opinion, that thou takeſt no knowledge of the ſinne thou haſt committed: and though the fury which drew thee head lõg into it be paſt, thou haſt not yet entred into conſideration therof, with the light of thy vnderſtanding, to ſee what a great offence thou haſt cõmitted. I ſuppoſe thy Royal eſtate, and thy Imperial maieſty to hinder thee, and ſuffer thee not to ſee, and to take notice of thy heinous fault: but looke downe with thyne eyes, and conſider, that thou art a mortal man. Take head leſt thy royal veſture thou weareſt, doe daſel thy ſight, that thou cannot ſee within thy ſelfe the fragility of thy flesh, of which thou art formed, as other men are: if thou conſider rightly of thy frailty, think alſo how great and mighty God is, that is the vniuerſal Lord of al. Feare him then, for thou art his ſubiect: craue pardon of him, for thou haſt offended him: and vntil thou doeſt this, be not ſo bold as to enter into his Church, nor appeare in his deuine preſence, leſt thou double thy ſinnes, and prouoke him to more wrath againſt thee. This ſay I on his behalfe, and ſo I command thee, laying on thee this lawful punishment, by which the Church doth ſeparate al them, which doe not make ſatisfaction with due penance.

The Emperour gaue eare attentiuely vnto the words of the holy ſaint: and with himſelfe conſidering the manner he had vſed toward him, in telling & reprouing him, and taking it in the beſt part, iudged that he had done with him, as a good Prelat ought to doe: & returned to his pallace penſiue and ſad, as they be, which begin a new to feel the ſorow, which is cauſed by the remembrance of their offences, when they be repreſented vnto a repenting ſoule. Theodoſius remained thus certain months, and neuer entred into the Church, ſighing ſecretly, and lamenting for his offence. The feaſt of the Natiuity of our Lord approched, and the general of his forces called Ruffinus ſeeing his Lord penſiue, asked him, what made him ſo diſcontent. The Emperour fetched a deep ſigh, and sheding teares, ſaid: Ruffinus, the cauſe of my griefe this: I ſee other men, yea ſlaues and bondmen, enter freely in the Church, and houſe of God, and whenſoeuer they come thither, they find the dore open, and the entrance is denied only to me: vnto me only is the Church doore shut, and heauen gate alſo. You may goe al to the Church to celebrate the feaſt of the natiuity of our Lord: and I wretch being debarred, wil remaine here, and lament and weep alone.

Ruffinus vnderſtanding the cauſe of the Emperours ſorow, ſaid: My Lord, if it shal pleaſe you, I wil talke with Ambroſe, and entreat him to permit you to enter into the Church: for the ſorow you haue had, and the teares you haue shed for the euil of which he reproued you, is ſufficient. Theodoſius anſwered: Thy words wil doe no good: for I know very wel his conſtancy in vertue: he is not a man that wil omit any matters belonging vnto God, for feare or dread of Emperial Maieſty, or might. Notwithſtanding theſe words, Ruffinus aſſayed

aſſayed how it would proue. And when he treated with S. Ambroſe, he found him ſo conſtant and reſolute, yea ſo ready and prepared to dye, if violence were offred, for the defence of the authority of the Church, that he forthwith ſent word vnto the Emperour to ſtay: but he truſting vpon the former words of Ruffinus, was comming toward the Church. When Theodoſius heard this meſſage, he ſtayed not, but went forward, ſaying: I wil goe vnto the Church, & there the Bishop shal tel me my fault, and enioine me penance (if he wil) as I deſerue.

S. Ambroſe ſtayed for him without the Church: and when the Emperour came, he beſought S. Ambroſe in moſt lowly wiſe, to abſolue him: alleadging the example of Dauid, who ſinned, and yet God pardoned him. S. Ambroſe replyed: If thou ſetteſt Dauid that ſinned for an example, conſider alſo that he lamented and did penance for his ſinne. The Emperour ſaid againe: I haue ſorrowed very much for the ſame: Then ſaid S. Ambroſe; This is not ynough, for thou haſt committed a publike offence, and thou muſt alſo doe publike penance. The Emperour making anſwere ſaid: I wil, ſo that may ſuffice. Saint Ambroſe ſaid: I would haue thee doe another thing, which shal be a remedy againſt thy wrath and indignation, for the time to come; viz. That thou make a law, that when thou, or any other Emperour, command any offendor to be put to death forthwith: that the execution be ſtaid, vntil thirty dayes be expired. Theodoſius was content to doe al, as the holy Bishop willed: and did the penance, with great ſorrow and humility; and alſo made the law, which is extant to this day in the *Codex Iuſtiniani*: when this was done, he went to the Church. I haue ſtaied ſome what long in recounting this accident: as wel, for that it appertaineth vnto the ſtory of ſaint Ambroſe: as alſo, for that Theodoſius was a Spaniard, and it is fit that the Spaniards should haue knowledge of a man, that was ſo worthy to be Emperour, as Theodoſius was: who though hee ſinned, did receiue with ſuch lowelines, the correction and penance, impoſed vpon him, by a particular Bishop.

Another notable thing happened vnto S. Ambroſe with Stilico Gouernour of Millan for the Emperour. The caſe was this: Certaine publike baiting of beaſts being made in the high ſtreets, the Gouernour thought the time fit to apprehend one Creſconius, who was fled into the Church: for he much deſired to punish him for certaine faultes he had committed. To effect it, he ſent his officers, who came into the Church, and tooke out Creſconius, pulling him by force from the Altar, to which place he was fled for ſuccour. S. Ambroſe ſaw it, but could not help it, for he had but a few Prieſts with him at that time: wherefore he fel on his knees, and wept bitterly for the violéce offered to the Church, not being able to remedy the ſame. The officers led the man away: and hauing put him ſafe in priſon, came to ſee the ſports, where they found Stilico, and certified him of that they had done. They had not yet told al their tale, when two Leopards ſet vpon them, & for al the reſcue and defence that could be made to ſaue them, they tore them to peeces, & put the Gouernour to great feare: who incontinent commanded the priſoner to be reſtored vnto the Church, & to be ſet free, and he made ſatisfaction for the violence committed. Many other things God did by this glorious ſaint: for with his prayers he healed many ſicke

men, deliuered many men that were poſeſſed, many were by him conuerted to the faith ſo attained vnto ſaluation.

The fame of this holy ſaint was ſpred ouer al the world, and people reſorted from farre diſtant places to ſee him: as did Fridigildis Queen of the Morauiás, who was a painime, and hauing heard marueillous things ſpoken of S. Ambroſe, and deſirous to be a Chriſtian, went to viſite him, and to craue of him a rule, which she ought to belieue, & how alſo she ought to liue. The holy ſaint conuerted her, and ſatisfied her in euery point, & eſpecially he appointed her to procure that her husband should keep peace, and be in league with the Romans. And ſo she departed after she was Baptized into her countrey, very wel pleaſed.

The end of the life of S. Ambroſe approched, whereof he had a reuelation long before: and ſo he had found that he should dye about Eaſter. Being ſicke in his bed, Stillico the Gouernour of Millan ſaid; that the death of this man menaced the ruine and deſtruction of al Italy, then called be ſome of the chiefe men of the City, and bad them to ſpeak vnto S. Ambroſe, and to exhort him to pray vnto God for the prolonging of his life, for the great good they receiued by him. The Citizens went vnto the holy ſaint, and did their meſſage, and hee anſwered: I haue not liued ſo among you, that I should be aſhamed to liue, and I haue not ſerued ſuch a Lord, that I should be afeard to die, and therefore I put my ſelfe wholy into his hands: *His holy wil be done.*

S. Ambroſe was now at the point of death, and two deacons, that were in ſame chamber (although a good way from him) talked to themſelues in a low voice, who should be Bishop after him. One of them ſaid: Simplician should be Bishop, for that he was a man of very good behauiour, and an Abbot of a monaſtery, vnto whō S. Auguſtine was a very deare friend. Whileſt they talked, S. Ambroſe ſaid aloud; He is old, but very good. The deacons were much aſtonied: ſeing him, to heare their ſpeeches: and after his death, by the relation the two Deacons made of thoſe his words, Simplician was elected Bishop.

When the holy ſaint was at the laſt point of death, there was in another roume Honoratus Bishop of Vercella, who heard himſelfe called by one that ſaid to him; Runne, for it is now time: He hearing theſe words, went to the place, where the holy ſaint was; and gaue vnto him the B. Sacrament, which he receiued with very great deuotion. Then laid he his armes acroſſe, and ſaid his prayers; & in ſaying of them, he rendered vp his ſoule vnto God, on the fourth day of April, about the yeare of our Lord 400. in the raigne of the Emperours Valentinian and Theodoſius, after he had been Bishop 20. yeares. The Catholike Church celebrateth his feaſt, on the 7. day of December, which was the day he was conſecrated Bishop, which is done becauſe thoſe other dayes, for the moſt part, fal in the holy weeke, or elſe in Eaſter. His body was buried in the ſame City of Millan in his Church. God did many miracles by meanes of this ſaint after his death, euen as he had done many whileſt he liued. Let vs al pray vnto God, that by the merits and interceſſion of S. Ambroſe, he would make vs partakers of his heauenly glory Amen.

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## *The immaculate Conception of the mother of God. Decemb. 8.*

GReat was the indignation, that the potent King Assuerus had conceiued against the Iewes, that were in his Realme: whereupon he made a law, by which he commanded al the Iewes to be put to the sword. And to the end, none should appeale from this, nor entreat for them, he made another law, by which he commanded vnder paine of death; that for certaine dayes, none should be so hardy, as to come and speake vnto him, except hee were by him called. The beautiful and wise Queen Ester, vnderstanding what the King her husband had decreed, desired to goe and entreat for the people, yet feared to be the first to proone the rigour of the law, if she came to the Kings presence, before shee were called. But at the last, her pitty ouercame feare. She adorned her self in rich and costly apparel, shee set on her head a royal Crowne, and accompanied with two Damosels, one of the which led her by the hand, and the other held vp her traine, shee came into the place, where the King was: and lifting vp her eyes, shee was in great feare, so that shee swounded, and fel vnto the ground. The King seing that: stood vp, and sustained her by the armes, that she might not fal: and then touched her with the rodde of Gold, which he had in his hand, in signe and token of clemency and pitty, and said vnto her: Be not afraied my sister, for the law was made for others, not for thee. Hester was some what comforted, seeing the King so mild and gratious toward her, and craued pardon of him for her people, and obtained it.

This figure is very fit and agreable to our purpose, for the immaculate Conception of the most B. Virgin Mary. King Assuerus signifieth our Lord God, who published a law against al mankind, for the sinne of the first man, and because al men are borne in original sinne, the law would therefore, that they should be deprined of his sight, and thrust out of his presence. This law being promulgated, God concealed himself, and would not permit any humaine creature to see him, as Esay the Prophet said: Indeed thou art a hidden God, and there is no man that hath seen thee. Queen Hester, which accompanied with two Damesels, went with such feare vnto the King, signifieth the mother of God, whose chief attendants were chastity and humility. When therfore this Queen was to be in this world and her soule was infused in the body, organized and fashioned in the womb of her mother Anna, by litle and litle, it had fallen into original sinne, and therewith bin distained, if the King Assuerus had not preuented it: God hastned to it, and sustained it with his armes, by preseruing it from al spot of sinne, and telling her, that the law was not made, for her: whereby he would inferre, that he exempted her from the general law, by the which al other are conceiued in sinne. Then bowed he the rod of gold, and touched her therewith which signifieth the person of the word. The Virgin was touched with the rod of Gold, when God was made man in her sacred womb, for to that end God preserued her from sinne, that she might be the worthy mother of his only begotten sonne. The King Assuerus bad her also to craue a grace and fauour, and she was not slack therein, yea al mankind receiue especial fauours of God, by the merits and intercessions of this most pure Virgin. I also hope to receiue of her, one particular grace, which shal be this, that by her meanes, her Son wil graunt me grace, to entreat truly of the mysterie of the pure Conception of his mother. Wherfore, for the vnderstanding therof, I say: That.

OVR Lord God hauing created our firſt fathers in his fauour and friendſhip, he enriched them with guifts and graces both natural and ſupernatural. He gaue vnto them the Lord-ſhip and dominion ouer al corporal and earthly creatures: he clothed them with original iuſtice, which was a guift granted, not only vnto Adam, but alſo vnto al his poſterity: he gaue vnto him a moſt bleſſed houſe, which was the terreſtrial paradiſe, a place ful of felicity and content. And becauſe Adam ſeeing himſelf ſo rich and honoured, ſhould not haue occaſion to grow inſolent and proud, he gaue a precept vnto him, (as of a paying or owing fee and vaſſellage, by acknowledging God for his Lord) which was: he forbad them to eate of the fruit of one only tree in the garden. Adam broke the commandment, and offended him; for the which God did chaſtice him exemplary. There was a publick act, or arraignement made, in the which were preſent the three diuine perſons, Angels, and many other creatures. Before al theſe were Adam and Eue brought, as publick penitents, in body, with their heads vncouered, and in place of fetters, their guiltines (which the diuines cal *Reatus*) which remained in their ſoule after they had ſinned, & was like a cord which tied them. In ſteed of a taper, which publick doers of pennance carry in their hand, ſerued natural reaſon, which notwithſtanding had loſt for the moſt part, it light by their ſinne.

In this manner were our firſt fathers produced, and accuſed before the iudgement ſeat of God: and being examined of their ſinne, Adam confeſſed it, yet he laid the fault vpon Eua; and Eua likewiſe excuſed her ſelf by the ſerpent. The guilty perſons hauing confeſſed their offence, they were ſentenced ſo, that frō that time they began to die. Their goods were confiſcated, and they thruſt out of the terreſtrial paradiſe: their poſterity were proclaimed Traitours, their diſcendents that were borne of them the children of wrath, and diſfauoured of God. And wholly to execute the ſentence againſt Adam, there was a degradation made of him: for he loſt (as we may ſay) the red or inflamed Veſtment of charity, the Stole of immortality, the Maniple of original Iuſtice, the Girdle with which reaſon reſtrained ſenſuality, the white Albe of innocency, and the Amice, which was as a helmet of fine temper, with which he defended himſelf from the temptations of the deuil.

This degradation of the perſon of Adam being performed: holy writ ſaith, that God gaue vnto him and Eua, certaine short garments, which was as the habite of publick penitents, and from theſe, our garments fetch their original. It were wel that ſo great regard were not had of thoſe garments, and that men and women were not ſo proud and curious of them.

This was then the chaſtiſement which God inflicted on Adam, of the which ſome lighteth on his poſterity, as this vniuerſal law, that we be al conceiued in original ſinne, and borne the children of wrath. This law was promulgated in the world three times; firſt in the law of nature: ſecondly in the law written, and thirdly in the law of grace. Iob was the trumpet of the law of nature: but firſt preceded the muſicke of the trumpet, conformable to the law: for the law was rigorous, and the muſicke rigorous, as thunder, ſtormes and thunderbolts, which fel on his flocks and heards of cattel, and killed and conſumed them al. The miſerable man being thus afflicted, and oppreſſed with

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infinite aduersities and troubles, opened his mouth, and sait: *Let the day, wherein Iowas borne, perish; and so let the night also, wherein I was conceiued: let that night be turned into darknes, and be filled with misery and bitternes.* The Holy Ghost saith, that Iob did not sinne in saying these words, whereby it is euident, that Iob did not curse the day, wherein he was borne, nor the night, wherein he was conceiued: but he cursed original sinne, for that he endured and suffered so many troubles and aduersities, because he was conceiued and borne in original sinne; which is the fountaine and spring of al euils. The trumpetter in the law written, was Dauid, who saith in one Psalme: *My mother hath conceiued me in sinnes*, as if he had said: That which I say of my selfe, I say also of al them that are borne, and shal be borne. S. Ierom in his translation doth not say sinnes, but sinne, although it be al one, and the selfe same thing: for the original sinne in Adam was one sinne only, & al men commit it in him. This sinne is called in the plural number, because it is the occasion of al the sinnes committed in the world. The denouncer of this law in the law of grace was Saint Paule, who writting to the Romans saith: *al haue sinned, and haue need of the grace of God.*

Hitherto we haue shewed the publication of the law: now let vs see how it comprehendeth the posterity of Adam, & next if there be any exempt from it. To this I say, that although the soule of it selfe is not distained, because God created it; yet assoone as it is infused into the body, at that very instant that they be together body and soule, that creature is one of the posterity of Adam, and *per consequents*, the child of wrath: and is in original sinne. Of this Iesus Christ was free and cleare, for that he was the natural sonne of God, & by the same reason of nature impeccable. He was also free of this sinne, for he that contracteth this sinne, must discend from Adam by natural propagation, as to be borne of a woman by the work of man. And Christ though he was borne of a woman, yet was it not by the work of man. So that he descended from Adam after the corporal substance, as the diuines say, which is the same we haue said, to wit: that Christ was borne of the Virgin Mary, and was conceiued without original sinne.

After Iesus Christ, I say the same of the B. Virgin his most holy mother, that she was conceiued without sinne: but not for the reasons spoken before of the sonne; but by grace, and especial priuiledge, which it pleased God to graunt vnto her. This is confessed in celebrating the feast of her conception, to wit, that there was not a momẽt nor instant, in which her soule was in the disfauor of God: but that assoone as she had her being, she was gratious in his eyes, she was faire, and without any spot. That this is so, may be prooued by many reasons and congruency very efficatious. One is, that of, and from original sinne, arise two dommages and losses, which be the effects therof. The first is, the rebellion which we haue within our selues, making vs to be slow and negligent to doe good, and diligent to doe euil. This saith S. Paule, writing to the Romaines: I *feel a law within my selfe, an enemy, who hindereth me, and wil not let me doe that, which reason willeth.* The other dammage is: that we are subiect to corruption, and to be turned to dust, after our death. This said God vnto Adam, assoone as he sinned: *Thou art dust, and to dust shalt thou returne.* So that,

heſe being the effects of original ſinne, & not being found in the moſt B. Virgin, as indeed they were not it is a neceſſary Conſequēts, that there was no ſinne in her. That theſe two defects were not found in her, of the firſt, it is a thing certaine, & the Doctours cōfeſſe it, to wit that in her, that biting dog, which is called by the diuines, *Fomes peccati*, was quite quenched and tied, and therefore she had no inward temptations, but moſt aſſured peace and quiet, in ſuch ſort, that though she had appetite and ſenſuality, yet did they neuer annoy her, but were alwayes ſubiect vnto reaſon. And hereof it commeth that she commited not any ſinne, either mortal or venial in al her life. She neuer ſpoke idle word, she neuer was wroth (out of reaſon,) not when she ſaw her ſonne hang on the Croſſe, and that the officers, and other ſouldiers who ſtood about him, ſcoffed at him, haled him, and vſed reuiling and opprobrious words to him. This would haue mooued any mans hart vnto indignation: yet the B. Virgin was not wroth with them, nor gaue vnto them any euil language, whereby to commit ſinne; and this is the common opinion. We may then ſay that in her was not that ſpot of original ſinne. And that her body was exempt (on the other ſide) from being conuerted into duſt, it is the tradition of the Catholike Church, that her body & ſoule was aſſumpted into heauen. Then if the effects of original ſinne, which he found in them that are ſtained there with, were not in the Virgin; it followeth that she had not that ſin, and that her Conception was moſt pure.

The other reaſon is this; That either God was able to preſerue the B. Virgin from this defect, and would not doe it; or elſe, that he would haue done it, and could not. If you ſay, that he was able to doe it, and that he would not; herein you put want of wil to be in God, that he would not doe vnto his mother al the good, that he could: and this you may not ſay by any meanes. Then if we ſay, that he was willing, and could not doe it, in ſaying ſo great preiudice is done vnto his omnipotency, yea it is great blaſphemy. Let it be ſaid then, that he was able, and would doe it, and that really he did it. Moreouer the greateſt dignity, that God could impart vnto a pure creature, was to make her his mother: and this ſo rare & ſingular guift was beſtowed on the Virgin Mary. Why then hauing beſtowed ſo great a benefite on her, should he deny her the grace of preſeruation, which was fitting and conuenient for her? He exempted and priuiledged her from the paines of child-birth, and from being turned into duſt, which be general lawes, was it not alſo reaſon that he should exempt and ſet her free from original ſinne? Eua, who was the cauſe and occaſion of al our euil (as S. Anſelme ſaith) was created in grace: is it meet them, that Mary by whom we haue had ſo great good, should be thought to be conceiued in ſinne? Moreouer, they which be conceiued in original ſinne, be called by the Apoſtle children of wrath, and ſlaues to the deuil: and to ſay ſo of the moſt B. Virgin, is a thing moſt inconuenient.

Further a good ſonne ought to doe to his mother al the honour, that he can: and in not doing of it, it ſeemeth, he doth not intirely fulfil the precept of God, to honour his father & mother. Our Lord Ieſus is the true Sōne of the glorious Virgin: & it is fit he should doe that for his mother, that any other good ſonne would doe to his mother. And though the B. Virgin was preſerued from it, there-

refore cānot we ſay that Chriſt was not her redeemer for that in preſeruing of her, ſhe was more deeply redeemed: for there be two manners of redemptions, one preſeruatiue, & the other ſubleuatiue, or reſtoring. The firſt is more excellent then the ſecond, for it is euident, that one shal be more obliged and beholding to him that ſuſtaineth him, that he fal not into the durt, and myre, then vnto him, that lifteth him vp out of it, and then wipeth his cloths. Likewiſe if God cauſed a Temple to be builded, the moſt ſumptuous and ſtately, that euer any was in the world, wherein to ſet the Arke of the teſtament, which (for that it was to conſerue the Manna, the table of the law, and the wand wherewith Moiſes did the miracles) was to be couered with moſt fine Gold within, & without, and to be made of incorruptible wood: more iuſt it was that God ſhould giue rare, and ſoueraigne perfections vnto the bowels and womb, wherein he would incloſe his ſonne, and where his diuinity ſhould inhabite in a manner ineffable. If God commanded the children of Iſrael to be ſanctified, when they deſired to come and talke with him, it shal be then very iuſt, that ſhe who was to be the mother of God, and was to cloth him with his humanity, ſhould be adorned with ſingular purity.

God conſerued the garments and ſhoes of the Hebrews in the deſert for the ſpace of 40. yeares, ſo that they were neuer torne; which thing he did for his honour: and much more fit was it, he ſhould preſerue the ſoule of his mother, to the end, ſhe ſhould neuer fal out of his fauour, or be without grace. Ioſeph made al the land of Ægypt, tributary vnto King Phatao, except the land of the Prieſts: ſignifying, that our Lord and redeemer ought to exempt from the tribut of original ſinne, the bleſſed Virgin, with whoſe flesh, the true Prieſt after the Order of Melchizedech, ſhould be clothed. Our holy forefathers, though they vttered many great commendations and praiſes of the B. Virgin, yet ſaid they not that ſhe ſhould not be conceiued in original ſinne, neither hath any ancient Counſel made any decree, or deliuered their opinion in it. This came to paſſe, becauſe God hath not declared al things together at one time vnto his Church, not vnto the faithful: neither was it conuenient to be ſo. Therefore he ſaid vnto his Apoſtles, after he had declared great matters vnto them at his laſt ſupper, as S. Iohn writeth: *I haue many things to ſay, but yet you are not capable of them*, your vnderſtanding is not able to conceiue them, the holy Ghoſt shal reueale them vnto you. This was true, for when the holy Ghoſt came, he declared al things, that were fit for that time, and continually doth declare, and manifeſt things. Thoſe which are now laid open, doe not contradict that which was diſcouered before, nor as yet are al things which were before hidden and darkned with a cloud, diſcouered & opened al together; for ſome Counſels of our times doe declare ſome things belonging to faith, which our forefathers did not. And ſo the ſaying that the mother of God was conceiued without ſinne, was hidden and ſecret many yeares, which was a thing not without cauſe. The reaſon might be this. That the common people were ordinarily ſo deuote to her, that if it had been published and affirmed in former times, when things were not ſo wel declared, and when that they which had erred, could not ſo wel haue been inſtructed and reformed, as it is fit they ſhould in ſuch a caſe, it might haue been that the B. Virgin ſhould haue been adored almoſt for God.

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To auoide this inconuenience, it seeme good reason, that this secret should be kept close. But at this present time, the Church hath opened this secret in giuing leaue that we may hold and beleeue, that the glorious Virgin was conceiued without sinne. And when the Church graunteth this licence, is it not necessary for vs, which be so much obliged to her, and trauel to serue her, to seeke out the best reasons & meanes how it should be? And so much the more, for that beside the former reasons alleaged, there be many mote, which ought to enforce any curious person, or man of an indifferent vnderstanding. The first is, that though the ancient fathers say not in plaine words, that the B. Virgin, was conceiued without sinne, but rather seeme to infer the contrary, for that it was cõformable to their time: yet is it most sure, that if they had written in our time, they would haue said & written otherwise, then that they then wrote: for al that, I say, they al, and namely S. Bernard, giue a note touching the Virgin, saying: that whatsoeuer is honourable, and can be said in praise of any saint, ought to be attributed vnto her with surplusage & aduantage. But being so, as it is said, that many saints after baptisme sinned not mortally, as S. Nicholas, S. Bernard, S. Thomas Aquinas and others: If it be said (which is an Article of the Catholick faith) that S. Iohn Baptist and Ieremie were sanctified in their mothers womb, it is apparant by the rule giuen, that this, and much more may be said and Beleeued of the B. Virgin Then shee was not only sanctified in her mothers womb, but also preserued from al sinne. He spoke not much from the purpose, that said: That when Iesus Christ said by S. Iohn Baptist, that *among the sonnes of women, there was not a greater arose then Iohn Baptist*, though the Greek text saith, *no Prophet*, yet the Latine text, (from which it is not lawful to appeale) saith: *none borne of a woman*: then the B. Virgin being greater and more holy then Iohn Baptist (as al confesse and graunt) when our Sauiour saith none arose, she is excepted, for she neuer arose, because she neuer fel.

The other reason is, the holy Catholick Church celebrateth the feast of the Conception of the B. Virgin, not with the title & name of sanctification, but of Conception, which was on the 8. day of Decemb. And this is not instituted for particular Churches to celebrat, but it is instituted to be kept generally in al Christendom, since the breuiary of Pius 5. which is receiued by al the Church. Finally I conclude, that among al the feasts solemnised of the B. Virgin, none is so solemnely celebrated by the faithful, as this is, and that is done to shew her vertue and nobility the more thereby, and in respect of the great good which beginneth this day for vs al. Let vs also consider what a great maine we should haue had, to haue wanted the glory that we shal receiue by her cõpany in heauen. And though that the essential glory of the saints proceed from God, yet receiue they also a very great accidental glory from the company of the B. Virgin, for though the estate of the kingdom depẽdeth of the King, yet alwaies, or for the most part, particular feasts and triumphes, as iusts, torneis, dances, maskes, and other pleasant shewes, are made for the honour of the Queene. & of her Ladies & damosels: so also it is in heauen, but in another manner: It is cleare then that there is accidental glory, with ioyes & triumphes, cõtinually made, for the mother of God. But we wretches heer in the world, what should we doo without the glorious Virgin? to whom should we haue recourse in

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our troubles and neceſſities? Who should comfort vs? who should giue vs helpe? who wil shew themſelues ſo pittiful and merciful, as this glorious Virgin, when we cal vpon her deuoutly? how great our loſſe and dammage should be without this gratious mother, may be knowne by the great ioy we ought to make this day of her conception, in the which she began to haue her beginning in this world. Let vs then reioice and ſolemnize this day, confeſſing our ſelues deuout to this B. Mother, and her pure Conception; thas, as many haue been fauoured by her, that haue done ſo, ſome being deliuered from moſt dangerous perils, and others hauing obtained particular fauours, So we alſo being deliuered by her meanes from our offences and faults, may merit to obtaine euerlaſting life. Amen. Spa. Ceſar Baronius ſaith in his martyrologe; that this feaſt was celebrated in England and after at Lyons, and then in other countries.

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## *The life of S. Melchiades Pope and Martyr. Decemb. 10.*

*WE read in Leuiticus, that God commanded; that ſalt should be put in al their ſacrifices, and if that any offred ſacrifice, and did not put ſalt, therin, it was not grateful vnto him, neither did he accept it. In this our Lord would giue vs to vnderſtand, that in al our works, though they be good in themſelues, yet muſt they be done with prudence, for if they be done otherwiſe, in ſteed of ſeruing him, they shal offend him. Almeſe is a good thing, yet if one giue almeſe vnto a ſtranger, and let neceſſaries in his houſe and for his children be wanting, this pleaſeth not God. Good & holy prayer, but if one kneele on the ground to ſay his prayer and shal leaue vndone ſome thing vnto which he is bound, this his work shal not be altogether good. One cannot deny but the Communion is a very holy thing, neuertheles, if one, that is wicked, and hath a conſcience clogged and burdened with mortal ſinne, wil yet communicate, he doth looſe more thereby, then he gayneth. Faſting is a good thing, but he that wil faſt, as doe the Iewes and the Moores, in ſteed of doing the action of a Chriſtian, he shal giue a ſigne to be a paimme. And therefore we should doe wel to put the ſalt of prudence in al our works.*

*The holy Pope and Martyr Melchiades conſidering this, made a decree, by which he commanded; that the faithful should not faſt vpon the ſonday and thurſday, for that on one of thoſe dayes the Iewes faſted, and the Moores on the other, and a Chriſtian ought not only auoid to be a Moore or a Iewe, but alſo to make any ſhew to be ſuch a one. The not faſting the ſunday remaineth in general vſe; but that of Thurſday is growne out of vſe. The Chriſtian when he faſteth ought to haue his intention pure, not to doe inwardly as the Iewes & Moores doe, though he doth the ſame thing outwardly that they doe. The life of this holy ſaint, was written in this manner by Damaſus and other Authours.*

MElchiades the Pope was an African, and ſucceeded Euſebius in the papacy. From the time of S. Peter vnto his popedome, there had been 30. Popes, which had been martyred for the faith of Ieſus Chriſt. There is extant an epiſtle of Melchiades, written vnto the Bishop of Spaine, in the which he sheweth himſelfe to be a godly and learned man. In that epiſtle he ſaith: that al the

Apoſtles acknowledged S. Peter to be the ſuperior: And by cauſe thoſe Bishops had moued a queſtion, which was the greater Sacrament, Baptiſme or Confirmation? he anſwered: ſaying, that Baptiſme is of greater neceſſity; for that without it, none can be ſaued: but that confirmation was of greater dignity, for that none giue it, but a Bishop: And then he reciteth vnto them the effects of the one, and the other Sacrament. Moreouer he treateth of the great profit the Apoſtles receaued by the comming of the Holy Ghoſt, and how great the goods be, Chriſtians attaine, by receauing the Holy Ghoſt in Baptiſme, and then in Confirmation. In the ſame epiſtle, he ordeined that, which is already afore ſaid: viz: that Chriſtians should not faſt on the ſunday and thurſday, to auoid the imitation of the Iewes and the paynims.

Melchiades found in Rome many heretiks of the Manichees, againſt whom, he ordeined many things apparteining to the offerings and other dueties to be done in the Church. Some Authours ſay, that in the time of this Pope was celebrated the prouincial councel of Neoceſarea (which is at this day called Trapezunda) in which he ordeined ſome things perteining vnto the ſtate of the Church conformable vnto that time. Laſtly Melchiades, hauing gouerned the Church as Damaſus ſaith 3. yeras, 7. months, and 8. dayes, & hauing giuen holy orders one time in the month of December, and ordered 6. Prieſts, 5. deacons, & 11. Bishops, was martired in the time of the Emperour Maxentius, about the yeare of our Lord 304. Some ſay that Maximinus did put him to death: but in my opinion they are deceiued, for that Maximinus perſecuted the Chriſtians in Alexandria and Ægipt, and not in Rome: for there Maxentius alwayes remained, and vſed intolerable cruelty, vntil the time that Conſtantine depriued him of his Empire, and of his life alſo. The Church celebrateth the feaſt of this Pope on the 10. day of December: and his body was buried in the Churchyard of Calliſtus in the Via Appia.

## *The life of S. Damaſus Pope and Confeſſour.* *Decemb.* 11.

THE *Prophet Malachy ſaid*: The lips of the Prieſts ought to keep wiſedom, and the law muſt be learned from their mouths: for he is the Angel of the Lord God of Hoſts. *Theſe be the properties of a good Prieſt. And for that S. Damaſus was really good, this ſentence fitteth and agreeth vnto him. For the Prophet ſaying, that the lippes of the Prieſts ought to keep wiſedome, he would inferre, that they should be wiſe, and ſo was S. Damaſus. That the law muſt be learned from his mouth, this alſo agreeth to him, for that he expounded many important things of our faith, there being celebrated in his time diuers councels, in which many things apperteining to our faith were determined, which he approued. That the Prieſt is the Angel of our Lord agreeth moſt fitly vnto S. Damaſus, for that his life was Angelical, Chaſt, and Honeſt. The which taken out of the Pontifical, and other graue authours is as followeth.*

POpe Damaſus was a Spayniard borne, the Sonne of one Antonius. It is hard to ſay for certaine of what prouince thereof he was. Doctor Beuther in the hiſtory of Spaine, ſaith he was of Taragona. Maryneus ſaith he was of Madril, and that in the Church of S. Saluator of that citty, there is ſome letters that ſay

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so. Vaseus saith he was a Portugez, & borne in Guimaranes a place in the countrey, be yond Duero and Minio three leagues from Braga. There is no particular knowledg of his life (and for what cause he came to Rome, and what he did there) vntil he was Pope: onely it is said, that Liberius his Predecessour being banished from Rome, he neuer abandoned him: & he took such kindnes at his charity, and consolation at his words, that he told him he should be his successour in the chaire of S. Peter after his death. And that, which the good Pope Liberius said, came afterward to passe.

Assoone as Damasus was elected Pope, there fel great contention between those his electours, and the friends of Vrsicinus the deacon. They fel frō words to blowes, in the cathedral Church of Licinius, so that many were wounded, and some slaine, on both parts. The which (as we may wel beleeue) happened against the wil of Damasus. When the Emperour Valentinian was certified of this vprore & tumult, he took order to displace Vrsicinus: wherupon Damasus was confirmed peaceably in the Apostolike dignity. Of this schisme and of this broile, mention is made by S. Ierom, Ammianus, Marcellinus, Ruffinus, Theodoretus, Sobomenus, and other authours of the ecclesiastical histories.

After a few dayes, the faction of Vrsicinus seing they could not preuaile against Damasus this way, suborned two lewd men, that were deacons, the one was called Concordius, and the other Callistus, who accused the holy Pope of Adulterie. He was enforced to defend his cause publikly, which moued him to cal a councel of 40. Bishops, to be kept at Rome, who treating of his cause, found him innocent, and without fault, and condemned his accusers, and cast them out of the bosom of the Church. In the same Councel, with consent of the fathers that were present therein, it was ordeined: that the punishment due vnto the accused (if he were not found guilty) should be inflicted vpon the accuser, if he failed in his proofe.

S. Damasus was a famous Pope, and did many things in the defence of the faith, and in the gouernment of the Church, for the which he is commēded diuersly by al the writers of that time. Theodoretus saith, that Damasus was an admirable man, and worthy of souereigne praise, and adorned with the splendour of many vertues. S. Ierom, writing vnto Pammachius among other praises of Damasus saith, he was a Virgin, as a true Pope of the Church pure, and without spot. S. Ambrose saith, that Damasus was chosen to the papacy, by the ordinance of God. The fathers of the sixth Constantinopolitan Councel, cal him the Adamant of faith, for his firme constancy, against diuers heresyes.

In the time of S. Damasus, was celebrated one of the foure General Councels (of the which S. Gregory saith: that he reuerenced them, as the foure Ghospels) & this was the first Councel of Constantinople, in the which were assembled. 150. Prelats in the time of the Emperour Theodosius: and they al with one consent, confessed the faith of the Nicene Councel and condemned Macedonius, and other heretiks, and Damasus confirmed al the decrees of that Counsel. In his time was also celebrated another Councel at Aquilegia. This good pastour laboured, not only to destroy al heretikes and heresies, but also to take away the abuses, which had crept into Church, and this was one.

From the time of the primitiue Church, there was a kind of Priests, who ser-

ued in the place, where was few people, as in the villages. These kept company with the Bishops, and were called Chorepiscopi, and at that time, they were thought to be conuenient and fit to be there, for a principal charge of the Bishops was, to prouide things necessary for the poore, and to distribute among them the goods of the Church, in helping the sick and needy. And because the Bishop alone could not performe al things in his owne person, he had need of some others to help him. These Chorepiscopi, though they had not a greater function or degree then other Priests, yet they began to intrude themselues (vpon pride) into some things apperteining only to the office of a Bishop, as to consecrate deacons, subdeacons, nonnes, Churches and Crisme, wherfore it was fit to remedy and take away the abuse. And so the Church by a publick decree, ordeined: that the Chorepiscopi should be taken away, considering that our Lord Iesus had only Apostles, whom the Bishops represented, and disciples, represented by the Priests. And that there was neuer any such order in the Church, different from others: wherfore the holy Pope Damasus in one epistle among many which he wrote) saith: that in the Catholik Church there neither be, nor ought to be any Chorepiscopi as needful, yea rather contrary is true, and the holy Canons are expressely against them.

By this diligence of the holy Pope, grew in the Church of God, a vniuersal peace and repose, the Emperour Theodosius helping thereto, who was in like manner a Spaniard, borne in Italica, a city not far from Ciuil. This quiet repose of the Church gaue time and meanes to the good Pope Damasus, to build some Churches in Rome. As he builded one, to the most B. Martyr S. Laurence, with a goodly pallace, which vntil our time serueth for the Popes chancery, and is called S. Laurence in Damaso, he builded another out of Rome, in the way to Ardea, at the Catacumbe, where he consecrated Platonia which was the sepulcher of S. Peter the Apostle, and there he offered many vessels of siluer & brasse. Also he beautified another Church of S. Laurence with rich guifts. S. Damasus wrote some works, of which are extant 5. decretal epistles, ad a work in verses at the sepulcher of the Apostles SS. Peter and Paule: and another work, in the which he wrot the liues of the Popes, who were his predecessours. He also ordeined that the Psalmes of Dauid should be song, one part of the quier saying one verse, and the other part another verse, which is obserued vnto our time, through al the vniuersal Church, though it was vsed before, in some particular Churches, by the notice of S. Ignatius, vnto whom it was reueiled, that the Angels in heauen song in this manner, as he saw it himselfe being in a trance.

Also Damasus (Councelled thereto by S. Ierome) commanded there should be said at the end of euery Psalme. *Gloria Patri & Filio & Spiritui sancto, Sicut erat in principio & nunc & semper, & in sæcula sæculorum. Amen.* He ordeined also that the Priest before he began Masse, should say the general cõfession. He also gaue authority and approbation to the translation of the holy Bible made by S. Ierome: for before, the translation of the 72. interpreters was commonly vsed. This good Pope ended this life on the 11. day of December, in the yare of our Lord 380. in the time of Theodosius, being 80. yeards old: of which he was Pope 18. yares, 3. months, and 11. daves. He gaue holy orders 5. times, in the month of December; and ordered 32. Priests, 11. deacons, ad 62. Bishops. His body was buried in the

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Church of the Apoſtles (which he had buided) in the ſame, where his mother and ſiſter were buried. He was afterward tranſlated vnto another Church, which he had builded, called S. Laurence in Damaſo.

## *The life of S. Lucy Virgin & Martyr. Decemb. 13.*

AT *ſuch time as Gedeon was captaine of the people of God, they were in great danger and feare, becauſe their enemies were neer them, and very potent, and ſtrong, themſelues being but few in number and weak. God commanded Gedeon to doe ſome enterpriſe, & the people truſting in God, hoped to atchieue victory, yet they conceiued not any meanes, how it ſhould come to paſſe. For to fight hand to hand, they might ſeem rash, and foolishly to run head long on their owne deaths. The people remaining thus in doubt, God ſpake vnto Gedeon, and bad him to deuide his people which were 300. into three parts, and when night came, euerie ſouldier ſhould haue in one hand a Trompet, and in the other hand a veſſel of earth, and within it a burning light. In this manner they ſhould aſſault their enemies on three ſides, and when they came neer them, they ſhould ſound the trompets, and break the veſſels of earth, knocking one againſt the other, that the burning lamps might be ſeen on a ſodeine, and then al of them ſhoula make a great ſhout. As God apointed, ſo it was done. The ſouldiers ſounded the Trompets, which awaked the Madianits, who ſeing on a ſodeine ſo many lights, and hearing ſuch a noiſe, remained aſtonied, and ful of dread, and knew not how to defend themſelues, or to offend their enemies: but inſteed of ſtriking the Hebrewes, they wounded one another. By this ſtratageme, the Madianites were ouerthrowne, and quite diſcomfited, and the Hebrewes obtained a notable victory.*

*By this figure we learne, that when the veſſels of earth are broken, the lights are diſcouered, and the enemy ouerthrowne, which thing noteth: that in the warre which Ieſus Chriſt (figured in Gedeon) maketh againſt the Madianites, (which are the diuels) veſſels of earth are vſed, hauing within them burning lamps, that ſhine moſt clearly, when the veſſels of earth be broken. Theſe earthen veſſels, ſignifie the holy martyrs, for their bodies were of earth, which being broken (when they were diuerſly tormented) their burning and liuely faith, did ſhine glorioufly. It is ſeen by experience, that holy men are moſt knowne, and reputed the light of the world, by the meanes of their death. Then is laid open their conſtancy, fortitude, and patience, their liuely faith and other vertues, where with they were adorned. Whileſt they liued, their vertues were couered (as the torch is) in the earthen veſſel: but when the veſſel is broken, that is to ſay, when the holy perſon dieth, the lights is diſcouered, and their death weakneth the diuels vtterly.*

*Though this figure may be appropriated to al the martyrs, yet in particuler it aggreeth very fitly vnto S. Lucy, who by her death showed the light, and diſcouered the brightnes of her liuely faith, and other vertues, which were in her ſoule. Moreouer, ſhe is the aduocate for the light, the obiect of which is the light. Yet we wil not ſay, that ſhe had her name Luce of the light. The life of this glorious ſaint, was written by venerable Bede, Ado Archbiſhop of Treuers, and other approoued authours.*

SAint Lucy was borne in the Citty of Syracuſa in the Iſle of Sicilia, of honorable parents, & of a great family, She was a Chriſtian frō her infancy,

& ſo inſtructed in the faith, that ſhee perſwaded her owne mother, to exerciſe her ſelfe in al vertuous workes, and eſpecially, in giuing large almoſe, and relieuing the neceſſities of their neighbours. The holy damoſel finding a fit opportunity, diſtributed to the poore al her patrimony, which was very great, to ſet her ſelfe free from a rich Nobleman, who by the conſent of her mother and kinsfolke, ſhould haue been her husband, though she neuer conſented to it. An occaſion fel out in this ſort.

The mother of S. Lucy, called Eutitia, had been ſick foure yeares of the bloody fluxe, and no wordly help could be had to cure her. At that time the report of S. Agatha was ſpread ouer al Sicily, who a litle before had been martired; her body being in the Citty of Catanea, where many miracles were done, and many ſick perſons of fundry infirmities were cured, by viſiting her ſepulchre. Saint Lucy perſwaded her mother, that they might goe togeter, and viſite the Relikes of the holy ſaint, not doubting: but that by her meanes shee might be deliuered from her infirmity. Eulitia was content, & went with her daughter vnto Catanea, attended in ſuch manner, as was fit for their degree, and eſtate.

When they came vnto the ſepulchre of S. Agatha. Lucy fel to prayer, requeſting the glorious Martyr, to obtaine of God by her interceſſion, health for her mother. Lucy being thus in prayer. S. Agatha accompanied with many Angels appeared vnto her, and with a familier pleaſing contenance, ſaid vnto her: Siſter Lucy: wherefore doeſt thou demand that of me, which thou thy ſelfe maieſt haue vnto thy mother? Aske thou this fauour of God: for if he loue me, he loueth thee alſo; and if he wil heare my prayers, he wil alſo heare thine: and where I haue giuen my life for his ſake, ſo shalt thou alſo giue thy life for his loue. And if I be the cauſe that the citty of Catanea be famous and renowned, for that it is washed, and bathed in my bloud, and poſeſſeth my body: ſo shal the citty of Siracuſa, by the ſame meanes, be famous and renowned for thee, and thy ſake.

After this, S. Lucy returning, came to her ſelfe (for the viſion had cauſed her, to be in manner of a trance or extaſie) and found her mother exceeding ioyful, for that she felt her ſelfe cured: ſo both of them rendred thankes vnto God, and to the glorious S. Agatha. Then returned they home & Lucy deſired her mother, to permit her to beſtow the dowry she would giue her to her mariage, on the poore. Her mother anſwered: Good daughter, firſt cloſe vp mine eyes, and then doe euen as thou wilt. The holy damoſel replied: moſt deare mother, I hartily wish and deſire, that the almoſe to be giuen, be not only profitable to me but to you alſo; & that of the benefit comming thereby, you may haue chiefe part thereof. If almoſe be giuen after your death, and onely by my conſent, it wil not doe you ſo much good. If a man trauel by night in places where he may ſtumble, and dangerouſly fal; he sheweth great indiſcretion, if he carry a light behind him, when he may carry it before him, if he wil. This world is like a darke night, in which we al doe trauel, and wherein be many places, whereat wee may ſtumble. The good works we may doe, and eſpecially almeſdeeds, be like burning torches, which enlighten vs to walke ſecurely, without danger, or ſtumbling: wee ought therefore to carry the light burning before

before vs, for though it be good to leaue almose for the poore after ones death, yet it is much better, to giue it them in our life time. By these, and other like reasons, S. Lucy obtained leaue of her mother, to bestow her whole portion, & dowry on the poore.

When he that should haue maried her vnderstood this: he was displeased, that he was disapointed of so great store of riches. And remembring (being a Pagan or Infidel) that Lucy did these good deeds as a Christian, he accused her vnto the Gouernour of the Citty called Paschasius, who causing her to be brought before him, vsed al milde perswasions he could to draw her to sacrifice vnto the Gods. But S. Lucy answered: To relieue the poore in their necessities, is a sacrifice very acceptable vnto God, and this sacrifice I haue already offred vnto him; now not hauing any more goods to bestow, I doe heare offer vp my selfe, and my life also vnto him, being al that I haue to giue him.

Then said the Gouernour: Perhaps the God, whom thou speakest of, is Christ, who was crucified by the Iewes in Ierusalem. That same is he indeed, said the holy Saint. The Gouernour said: How standeth this together? that he being God, should dye such an opprobrious death? The blessed Virgin answered: It is not meete that your Iupiter, Apollo, Venus, or the rest should be called Gods: neither is it lawful for any man to adore them, for they were of lewd and wicked life; some of them being adulteres, manquellours, and most cruel tyrants. These qualities beseeme not a God: but to dye as Iesus Christ did (whom I confesse to be the true God) doth not gaine say that he is God, since he was made man, that he might dye, and by his death it pleased him, to bestow life vpon men.

Thou talkest too much said Paschasius, and art too saucy: being so yong who taught thee to prattle in this manner? The holy damosel said: The seruants of Christ shal neuer want answeres, when they be brought before Iudges and Maiestrates, for so much he promised vnto them saying: *it is not you that speake, but the Holy Ghost that dwelleth in you.* The gouernour said: Then thou hast the Holy Ghost. S. Lucy answered: They that liue in chastity and purity, be the Temples of the Holy Ghost. If it be so, said the Iudge, I wil driue out the Holy Ghost, thou speakest of, out of thee. For I wil haue thee led vnto the stewes, where when thou hast lost thy chastity, thou shalt also loose the Holy Ghost thou esteemest so much.

Then said the Holy Virgin: O wretched man! thou art much deceiued: for if thou make me loose my chastity by force, I shal gaine two crownes in heauen; the one of a chast woman, and the other, because I haue been forced, and for defending my chastity. Then the Iudge said: leaue your words, for we wil come to deeds; and then instigated by the diuel, he commanded, that she should be led vnto the brothel-house. Many people flocked thither, some intending to satisfy their lust, laid violent hãds vpon her, to draw her by force vnto their pleasures. But God did help his handmaid, by making her to be immoueable. And though many endeauoured to pul her with their hands, yea, some with ropes, and lastly with many yoake of Oxen, yet could they not draw her one foot out of the place. Whereupon the Iudge said: Be these thy witchcraftes? that being, as thou art, a sorrie girle, many men, nor many yoake of Oxen cannot sturre thee?

thee? Assuredly, the diuel thy familier helpeth thee, that thou maiest scoffe, & delude vs. The young damosel answered: this is no witchcraft, nor inchantment, much lesse is it the diuel, that maketh me stand immoueable; the diuel rather desireth, that I had been led to the place by thee appointed, that there I might haue lost my chastity: but it is the spirit of God, who, being omnipotent, and dwelling in my soule, is able, and doth giue me such constancy, that al the world shal not be able to moue me from this place.

Then the iudge commanded officers to bring store of wood, and to place it about the holy damosel; and that they should powre thereon Oyle, Pitch, and Rosin, and then set fire thereto, that she might be consumed to ashes. The flame did her no hurt, and in the midest of the fire she said: My most louing and gratious Lord hath granted me a litle space in my martyrdom, that the faithful beleeuers may be encouraged, and not to feare torments, which be not indeed so rigorous, as they seem to be: and that Idollaters may be confounded, when they see how litle they can doe, against the seruans of the most high God.

The Gouernour not knowing what to doe more, caused a sword to be thrust through her throat, which wounded her mortally: but before she died, she spoke to certaine Christians present, (who lamented to see her so wounded) & said vnto them: Be of good comfort brethren: for the Church of God shal haue peace ere long; and the Emperours that haue done such damage thereto, shal shortly loose the rule, and dominion that they haue. We read also, that the Blessed Sacrament was brought thither secretly by a Priest; and that when she had receaued the same, she ended her life in peace. Her body was buried in the same citty of Siracusa, where it remained many yeares; God shewing diuers fauours and graces to his faithful seruants, by the merits, and intercession of the blessed Virgin. In processe of time, her body was caried vnto Constantinoble, and from thence vnto Venice, with great regard and estimation, as it wel deserueth.

The Church (beside al her other merits) holdeth and accounteth her for aduocate of the eyes, & for the sight. It is therefore requisite that we al haue particular deuotion, and recommend our selues vnto her; that God may by her merites, and intercession preserue our corporal sight, and grant the light of our soules; that we may be able, and worthy, to see his diuine maiesty in heauen Amen. The Catholike Church celebrateth the feast of S. Lucy, on the day of her martirdom, which was on the 13. of December, in the yeare of our Lord 305. in the time of Maximinian and Diocleſian. Spanish: Her name is in the Canon of the Masse. One of the hands of S. Lucy, is shewed in the vestry of the Church of Toledo. Of S. Lucy write Sigisbert, the Breuiary, and the Romane Martirologe.

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## *The life of S. Eusebius Bishop of Vercels, Decemb. 15. Taken forth of Father Ribadeniera.*

THE life of S. Eusebius Bishop of Vercels a citty of Lombardy, is gathered forth of that which since Iohn Francis compiled, or the order of the Bonhomes, Bishop of the said place, and out of that which is related by Vincent of Beauuais in his history, Surius in his 4. tome, and of that which Baronius writeth, in his annotations vpon the Roman martyrologe, and in the 3. and 4. tome of his Annales. In the time of the Pope Eusebius, a Greek by nation, who entred into the holy seat the yeare of our Lord three hundred and nine, there came from Sardinia to Rome a woman of honour, named Restituta, who brought her sonne a long with her, whom she presented to the holy Pope Eusebius, and besough him to take him into his protection, and to cause him to be instructed in vertu. Eusebius accepted it gladly, baptised him, and gaue vnto him his owne name. Before he baptised him, he had a reuelation, that he should one day be a great man, and it is said, that the Angls themselues took him forth of the font of Baptisme. The holy Pope caused him to be brought vp, and to be instructed in wholsome learning, so that thorough the grace of our Lord, and the great spirit of Eusebius, he came in time to be the light of the Catholike Church, a most holy Religious man, an excellent Prelat, a scourg and conterpoison of heretikes, of whom he endured most sharp persecutions for our holy religion. He so addicted himselfe vnto chastity, that he remained perpetually a virgin; and to maintaine himselfe therein with more assurance, he would neuer kisse his owne mother on the face; And an impudent woman, who would needs goe lye with him, the whole night long could neuer finde his chamber, for that the Angels put her out of the way: and on the morrow morning acknowledging her fault, she cast her selfe at his feet, and asked him forgiuenes.

After this he entred into Religion, & was afterwards chosen to be Bishop of Vercels (which was in those dayes a Church very renowned) and yet omitted not for al that, the holy exercises of the Monasterie: but contrary wise, as saint Ambrose saith (who greatly praiseth him) he was the first of Italy, who knew how to conioyne religiously, the penance of Monks, with the dignity and affaires of the cleargy, as saint Martin did the like in France, and saint Augustin in Affrick. At that time, the wicked heresie of Arrius sayling with a prosperous wind, thorough the fauour of the Emperour Constance, sonne of Constantin the great, like a fearful flame burned al the prouinces of the East, and threatned also those of the West. The Arrian Heretikes therefore, knowing that Eusebius was named Bishop of Vercels, they endeuoured to hinder his entrance therinto, causing the dores of the cathedral Church to be bard & shut vp: but the saint opened them thorough his prayer, kneeling downe at the porch of the Church and so tooke possession thereof. Pope Liberius for the present sate in Rome, who most desirous to quench the fire which augmented it-selfe from day to day, he sent a solemne embassie vnto the Emperour Con-

ſtance who had been in France, praying him to hould it meet to aſſemble a councel at Millan, for the repoſe and tranquillity of the Catholike Church, which was ſo toſſed with the contrarie winds of ſundry new & falſe opinions, which did ariſe more and more. And for as much as Euſebius was a man of great ſantity and authority, Liberius wrot vnto him, and commanded him by letters, to make this embaſſie towards the Emperour with his Legats, and to procure the peace of the Catholike Church. Euſebius without excuſing him ſelfe in regard of his age, employed himſelfe therein, and obtained what he would of the Emperour Conſtance.

The Councel was aſſembled at Millan, where at the Emperour himſelfe was preſent in perſon, and the Arrian Bishops vnder the shelter of his fauour or furie, who cauſed S. Athanaſius to be condemned (being their greateſt enemie, and him whom they abhorred moſt) deceiued & peruerted certaine Catholike Bishops, yet could they neuer get our Euſebius, nor induce him to their wil, whereupon they turned their rage againſt him, banishing and expelling him forth of his Church, together with Lucifer Bishop of Caillere in Sardinia, and Paulines Bishop of Treuers, and Dioniſius Bishop of Millan, who would not conſent and ſubſcribe to the condemnation of Athanaſius. Theſe Bishops being banished, the Catholikes who honoured them were ſorely afflicted, yet did they ſouccour them with their goods, lodging and entertayning euery where where they paſſed, the holy Prelats and Confeſſours of Ieſus Chriſt, who ſuffered for the Catholike faith. But not to ſpeake of others (whoſe liues we write not in this place) our Euſebius arriued at Scitopolis, the place of his exile, and fel into the hands of an Arrian Bishop named Patrofile, who was the moſt head ſtrong and moſt obſtinate heretike of al other; and on the other side a man) if he be worthy of this name) the moſt inhuman and barbarous that could be found, who tooke Euſebius and put him in priſon, with ſo many euil entreatements, that he retayned him there ſundry dayes without giuing him ought to eate, to the end that he might dye of hungar, or elſe eate ſuch meat as he preſented him: meaning in caſe he had eaten, to publish that Euſebius was become of his opinion, and by this ſubtility deceiue the Catholikes: againe, if he should come to dye for default of eating, he would giue out that he died of deſpaire. But Euſebius would not eate of the meats of neretikes, for feare to preiudice thoſe that were Catholikes, and wrote a letter vnto Patrofile (worthy of his ſantity and his conſtancy) aduertiſing him, that if he died for hungar in priſon, al the world would vnderſtand that he muſt be the cauſe thereof, and that Euſebius had not giuen him any cauſe. He likewiſe wrot a letter to his Church of Vercels, conforting his flock, exhorting and encouraging them to giue their liues fort the Catholike faith, with a relation al at large, of that which they compelled him to endure, where amongſt other things he vſeth theſe words. *The heretikes ſay many things vnto me, and vant themſelues of their great power, not withſtanding I haue shewed them that they were nothing, and could doe leſſe, in abandoning my body vnto them, as vnto butchers, without ſpeaking aword: and during certaine dayes that they haue not ſpared me, I shewed with what courage I endured their iniuries, in not vouchſafing to ſpeake vnto them.* Afterwards he diſcourſeth of that which he wrote vnto Patrofile, and yealdeth

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the reason, why he would not eate of that which he sent vnto him, and of the cruelty which the Arrians had vsed towards him, and saith that they were more cruel towards him, then the very Gentils and Pagans, who had tirannized ouer the martyr. For after they had proued his constancy, & laboured in vaine to perswade him to yeald and consent to their perfidiousnes, seing that they could gayne nothing of him, they haled him by the heels from the top of a paire of staires vnto the feet, and importuning him without ceasing vpon one and the same thing, he alvayes answered them after one and the same maner, they haled him and tossed him as many times (as saith S. Maximus in a sermon) as he refused to obey them.

Afterwards as S. Hierom writteth, to torment him more and more, they sent him from Scitopolis to Capadocia into exile: and there also is it said that they banished him into the high Thebaidis of Ægipt: but yet by the death of Constance, he then remained free from the hands of the Arrians, and went into Alexandria, where S. Athanasius (who was restablished in his Church) assembled a councel, and from thence at Antioche, to pacifie the contentions which were amongst the Church-men. And by the decree of the Councel assembled in Alexandria, and of Pope Liberius, he went & visited the Churches of the East, which were fallen and ruined by the stormes & tempests of the Arrians, to the end to rectifie them and to establish in them Catholike Priests, which might oppose themselues against the heretikes. And hauing accomplished this commission, with great zeale and vigilance, he returned into Italy, where he was receiued like a worthy Captaine and Confessour of Iesus Christ, & the Catholikes, as S. Hierom saith, wiped away the durt where with he was bespattered. He performed in Italy, the same office of Priest and phisitian, which he had exercited in the east, visiting and conforting the Churches, with an incredible ioy and profit of the Catholikes, and to the great harts griefe of the heretikes, who in the end (as is mentioned in the last impression of his life, and as Baronius reporteth) trayled him, and tormented him with sundry torments, stones him, and brake both his head and his bones in pieces. And thus he gloriously finished his course, being fourscore yeare old, the yeare of our Lord, 371. vnder the Empire of Valentinian & Valens his brother. Behold here what is related in his life, which is the cause that he is called a martyr, and the Roman martyrologe doth giue him this quality, the 1. of August and other ancient writers, and the epitaphe written vpon his tombe, and Clement the 8. in his reformed Breuiary. True it is, that S. Ambrose and other Saints, doe not cal him but Confessor, and make no mention of his manner of death which we haue related. S. Gregory of Touers, recounteth some miracles of S. Eusebius after his death, particularly in deliuering the possessed, toquēch fire, which he hindred to burne the house of the same S. Gregory, because there was with it a relike of S. Eusebius. The Romain martirologe placeth the day of his death vpon the 1. of August, and the other martirologes in like manner, albeit that the Breuiary of Clement the 8. commands that we make the commemoration on the 15. of December, for which cause we haue place it heer.

## *The life of S. Thomas.* Decemb. 21.

*WHEN it happeneth sometimes that the predestinate and iust man falleth by negligence into a heinous sinne, God vseth the words of the Prophet Esay vnto him, and saith.* At little moment wil I hide my face from thee, and in euerlasting mercy wil I remember thee, and haue pitty on thee. *Which is as if he had said: I wil turne my face from thee, because thou hast offended me: but for that thou didst quickly acknowledge thy sinne, and the vnhappy estate in which I found thee, and didst not continue long in thy fault, but forthwith didst craue pardon, I wil turne my face toward thee, and wil behold thee with the eyes of my mercy: I haue made peace with thee, and wil take thee into my fauour, wherein thou shalt continue for euer.*

*This sentence fitteth, and agreeth with S. Thomas the Apostle: who offended God, in not beleeuing the article of his resurrection, wherefore God turned his face from him, yet he returned forth with, when he remembred his errour, and touched with his hands, the wounds of his maister, which caused him to become as softe as waxe, and to say: My God, my Lord, I confesse my sinne, and I confesse, that thou art true God, and my Lord. I confesse, thou art him, whom I saw dead, nailed on the Crosse: & I confesse, that thou art risen againe. For this cause Good looked mildly, & louingly vpon him, renewed friend ship with him, & tooke him againe into his fauour, in which he continued til his death. The life of this blessed Apostle is gathered out of the Euangelistes, S. Isidore, Simeon Metraphrastes, and Gregory of Tours in this sort.*

SAINT Thomas the Apostle was a Galilean: but it is not knowen how, or when he was called to the Apostle-ship. S. Iohn the Euangelist maketh of him particular mention when Mary Magdalene, & Martha sent to Iesus Christ, to tel him that their brother was dead. And when he talking with his disciples told them: that he would returne into Iudea, and the Apostles sought to stay his iourney saying to him: Maister, they would lately haue stoned thee, and wilt yet returne amongst them? he answered: there be twelue houres in the day. Giuing them to vnderstand, that so many times their harts might be changed, and altered from that they intended to doe. S. Thomas seing he was determined to goe, said to the other disciples with a stout resolution: Let vs goe also, and dy with him. S. Thomas in these words shewed himselfe to be of a good courage, and that he lowed Iesus Christ fincerely.

At the euening, after the last supper, which our Sauiour made with his disciples, S. Thomas was present also, and was made Priest, and communicated as others did. When our Sauiour made that sweet & louely sermon, saying amõg other things: that he went to prepare mansions for them, and that they knew whether he went, S. Thomas said to him: Lord, we doe not know whether thou goest, how is it possible for vs to know the way? After the death of our Lord, and after his resurrection, yea the very same day he rose againe, late in the euening, the Apostles being assembled in the dining parlour, none being wanting but Iudas, that had hanged himselfe, and Thomas, who was gone forth vpon especial

especial busines; Iesus Christ appeared vnto them, and shewed them his wounds, letting them know: that he was the same, that had conuersed with them, letting them, and that he was risen againe.

When Thomas was returned, the other Apostles said to him: O brother, whileste thou wert absent, we haue seen our Lord & Maister, the very same whom we saw taken in the garden, the same that was beaten, & crowned with thornes; nailed, and dead on the Crosse; whose side was opened with a speare; that was taken downe from the Crosse, and laid in his sepulchre. This our Lord we haue seen risen againe, glorious and immortal. We haue seen the signes of his wonds, which seem not (as they were before) al staided with bloud, but they being adorned wonderfully, they shew as Diamonds, and Rubies set in Gold, and but euen now, he departed from vs. Saint Thomas answered: It is assuredlie some fantasticke vision: and for my part, I tel you plainlie: that before I shal see him with mine owne eyes, and put ny hands into his wonds, and my fingers into his side; I wil not believe that you haue seen him, or yet that he is risen againe. Thus S. Thomas remained in his hardnes of heart eight dayes, without relenting.

We may piously believe, that the Apostles, the Maries, and perhaps the Mother of God also, said thus vnto him: As it is the signe of a light-headed person, to credit and believe al things he heareth; so is it the signe of a stubborne, and peruerse mind, not to believe that, which so many affirme, especially, such people as these be. How shal the Iewes (which be enemies to my Sonne) believe, that he is risen againe, if thou, which art an Apostle, wilt not believe it? Doest thou not remember, that he said oftentimes with his owne mouth, that he must suffer? yea, he named some of the torments, which he was to endure; and withal he said, that he should arise againe the third day.

Now: if thou hast had trial that he said truth in these things, why shouldest thou thinke that hee lyed in the other? If thou thinkest that the Apostles & the Maries be deceiued, and that he whom they saw is a nother: be assured, that at least I am not deceiued, but that I kow him perfectly wel. For I haue brought him forth, I haue attended, and borne him companie, this thirty and three yeares. Although the rest should be mistaken, yet I cannot be deceiued. And I tel thee againe. that my Sonne and thy Maister is raised to life: and I beseech thee, not to be obstinate, or incredulous any more. These & the like words, we may wel suppose, that the glorious Virgin said to Saint Thomas, who neuertheles remained in his hardnes, and vnbelief, saying: If I doe not see him, I doe not believe it.

I know not the reason why S. Cyril taketh part and defendeth S. Thomas. Other Doctours, who be of his opiniõ as Albertus Magnus) say: that S. Thomas did not sinne martally, in not beleeuing it, alleadging some reasõs thus: that although he had told them before, yet they interpreted his words otherwise, and vnderstood the meaning of them to be: that he should be made King of the Hebrewes, to deliuer them from the subiection of the Romaines; and S. Thomas desired to see Christ risen againe to that effect. Which as a thing much desired, hee could not beleeue, if he saw it not, and touched him with his hands. They say moreouer, that the other Apostles said to Thomas, that Iesus had his

wounds, & he iudged it a thing impoſſible, that a man ſo grieuouſly wounded could liue. Of ſmal force be theſe excuſes (as Theophilactus ſaith) ſince, as it is a token of a light head, to beleeue eaſilie important things, ſo it is a ſigne of ruſticity, and blockiſhnes not to beleeue things auouched by credible witneſſes. Chriſt had ſaid, that he muſt riſe againe: and although they did not vnderſtant it wel, when he ſpoke it, yet hauing afterward vnderſtood it, and vpon ſuch teſtimonies as auouched it credible vnto Thomas, that they had ſeen him riſen againe, it was iuſt, and reaſonable, that he ſhould beleeue it: and therefore it ſeemeth, that he cannot be excuſed, but muſt needs be in a fault.

God permitted him to fal into this errour, for the hood of many men. For the article of the reſurrection being ſo high and miſtical, and withal ſo important and neceſſarie, it was conuenient that it ſhould be made moſt plaine & cleare; and that in it ſhould remaine no boubt, which al came to paſſe, by the doubt of S. Thomas. Wherefore S. Gregorie ſaith: that the obſtinate dubitation of Thomas, did vs more good, then the ready beliefe of Magdalene. The holie Ghoſt foreſaw, that there ſhould ariſe the hereſie of the Manichees, who ſhould ſay: that Ieſus Chriſt had a fantaſtical bodie; vnto which S. Thomas anſwered by his doubting; that he lied like a falſe heretike, ſince he made experiment with his owne hands and ſaw, and acknowledged, that he had a body as we haue, yea, after the reſurrection. And if another heretike would ſay: that he roſe not againe verily and indeed. S. Thomas may ſhut, and ſtop his mouth quickly and ſay: This doubt I haue already cleared, I alſo doubted, and trying, touched his wonds with mine owne hands. Now that I haue taken away al doubts thereof, let no man make any more queſtion of this matter.

Eight dayes being paſſed, after the reſurrection of our Sauiour, he appeared another time vnto the Apoſtles, Thomas being alſo with them. Firſt, he ſpoke thoſe louing words of peace to them, which he ordinarily vſed after his reſurrection: then he turned toward S. Thomas, not with a diſpleaſant countenãce, but chearefully, and peaceably, and ſaid vnto him: Come hither Thomas, reach forth thy hand, and if thou haſt a deſire to touch my wonds, behold my hands and feet; loe heer my ſide; put in thy hand or finger at thy pleaſure, and bee no more incredulous, but a beleeuer.

S. Thomas ſeeing his Lord, and hauing touched his wonds, being now aſſured, that hee was not a Phantaſma, (or hauing a fantaſtical bodie) and hearing him ſay, that he ſhould be no more incredulous (whereby he perceiued, that his Maiſter knew right wel: what he had ſaid and done, although he was abſent, and by this alſo ſhewed, that he was verie God) yealded, as being ouer come & ſaid: My Lord, & my God. As if he would ſad: I my Lord doe cõfeſſe, that I am ouer come, and doe ackowledge; that not only I wil beleeue, that thou art he, whom I ſaw to dy, and now I ſee riſen againe; but alſo that thou art my Lord and my God. Our Sauiour ſaid to him: Thomas, becauſe thou haſt ſeen, thou haſt beleeued: thou haſt touched my body, and thou beleeueſt that I am God. Bleſſed be thoſe that beleeue in me, & neuer ſee me; yea, beleeue in me, as thou beleeueſt, that I am God, and yet haue neuer ſeen nor touched me.

There is mention made of S. Thomas another time in the Ghoſpel of S. Iohn, when S. Peter tooke certaine of the Apoſtles to fish with him, one of the which was

was saint Thomas. They laboured al night without taking any fish, and in the morning our Sauiour appeared to them on the banke, & bad thē cast their nets on the right side of the boat: which when they had done, they tooke a great multitude of fishes, and brought them to the land, where they saw our Lord Iesus; who in that place, gaue the authority of highest Bishop vnto S. Perer. Although there be no more particular mentiō made of S. Thomas in the Ghospel, yet it is very certaine, that he was present at al those things, at which the Euangelists report al the Apostles of Christ, to haue bin present. He was present therefore, when Christ ascended into heauen: before, and at the last supper, and at the comming of the Holy Ghost. When the Apostles made diuision of prouinces wherein they should preach, the country of India fel to the lotte of saint Thomas: but before he went thither, he preached to the Parthians, Medians, Persians, Brachmans, Hircanians, and Bartrians: in al these places he reaped much fruit, many receauing the holy faith of Christ.

S. Iohn Chrysostom saith: that S. Thomas Baptised the three Kings or wise men, which came to Bethleem, to adore Iesus Christ, and that then he went into India, into which country he entred very poore and humble, with his haire long, and curled vp, a pale face, a weake and feeble body, that he seemed to be but the shadow, or picture of a man, and that he wore a garment al torne. In this manner the holy Apostle came among the Indians, preaching to them Iesus Christ in their owne language, disgracing the Gods, which they adored, the principal whereof was the Sunne. Then did he some miracles, and, by little and little, the people drew to him, and forsooke their false Gods, and were Baptised.

Then he came to the Citty of Calamina, where the King of that Barbarous nation kept is his Court. And although the Apostle did some miracles in his presence, in confirmation of the doctrine he preached: The King in stead of receauing his doctrine, and to be enflamed with the loue of Iesus Christ, as others, & many of his subiects had done, was mooued to fierce indignation against the Apostle, for that he said the Sunne was not God but the workeman ship of God: & that a man was of more dignity, then the Sunne, a man hauing the vse of reason, which the Sunne had not. The King caused many torments to be giuen him, among other this was one: they put many plates of Iron vpon his naked skinne, and then cast him into a burning ouen.

But seing this did him no hurt, he commanded he should be led to a Temple of the Sunne, where was the statue of brasse, and he willed him to adore it. The Apostle fel on his knee, and besought God the breake that statue, that the people, (seing the smal force of their God) might be ashamed, and forsake the errors, wherein they were enwrapped. The Apostle hauing fineshed his prayer, the statue fel on the earth, into diuers pieces. The ministers of the Idols being present, & seing al this; enraged with furie they ran the Apostle through with Launces, and killed hem. His body was buried in the same Cittie of Calamina, and was after translated to the citty of Edessa, in Syria, where (as S. Gregorie of Toures saith) was built a sumptuous Church, in which God shewed many miracles, by the merits of his holy Apostle.

The death of S. Thomas was on the 21. of December, & on the same day the Church

Church celebrateth his feast. This was in the yeare of our Lord 75. in the raigne of Vespasian. Beside the afore-rehearsed things, there are recounted of S. Thomas many other, which be taken for vaine, and Apocripha, and this is one: that he was brought from Cesarea euen to India, to build a Pallace, and that great store of treasure was giuen him to build it. The King departing from thence for two whole yeares, and the Apostle giuing al the mony to the poore; the King at his returne, put him in prison, that he might get againe the mony of him.

It is said also, that S. Thomas being inuited to a mariage, whileſt he dyned, an Hebrew woman song certaine verses in the praise of God; and the holy saint stayed, contemplating the words which she said: Wherefore one of them that wayted at the table, seing he eate not, but sate musing, gaue him a buffet on the face, whereat the Apostle being wroth, said to them: I wil not depart from this table, vntil I see the hand that strooke me, in a doggs mouth: which came so to passe, for the fellow going for water vnto a spring, was deuoured of doggs, and one of them came in with his hand in his mouth.

These things thus reported, giue testimony what they be as hauing no great foundation, nor good authority for them. Yea, this especially, of the hand and the dogge, was inuented by heretikes, who mingled this tale in the life of this saint, and holy Apostle, to the end, reuenge, cursing, and wishing euil vnto our neighbour, should be reputed a thing lawful. And if any should iudge this to be euil, that then the Apostle should be accounted so also: and by this meanes, he should loose his credit, and authority. I maruaile, that of this holy saint, who was so slow in beliefe, such vnlikely, and vnprobable tales should so readily be beleeued of him.

Also, I doe not know of what credit it is, that is said in some Cronicles of him, as of his being present with the Lord of the country, that is now called Preter Iohn, where they say, his body is kept til this day. We read also of a thorne, that beareth grapes on S. Thomas day, of which is made muste, or sweet wine, & that they celebrate Masse there with. I thinke, he that wil auouch this for true, had need to haue greater authorities, then the places where they be written. Howsoeuer these things be, this which I now say, is most certaine: that S. Thomas was carried to the passage, & death of the glorious Virgin Mary, as wel as the other Apostles. And for that when he came thither it was the third day, after the death of the blessed mother of God, and that her body was already buried, (God willing it should be so,) he was desirous to see it. The Sepulchre being opened, the bodie was not found therein, for that it was raised againe, and was assumpted into heauen, as is said in the solemnity of the feast of her Assumption.

## *The Natiuity of our Lord and Sauiour Iesus Christ. Decem. 25.*

*Among the other marueillous histories of the sacred scripture, we read one most notable in the book of Kings, of the woman Sunamite, the hostesse of the Prophet Elisæus. Of her it is said: that she had a litle child, an infant, which she loued tenderly. This child being one day abroad in the field with his father, complained of a great peine in his head: whereupon,*

whereupon, his father caused him, to be carried home vnto his mother, in whose presence the child died. The woman felt as great griefe, as might be, for the death of her child: and going to the Prophet Eliseus, fel at his feet, bitterly weeping and lamenting; shewing by outward signes, the inward sorrow of her hart. The Prophet hauing compassion on her, sent with her his seruant Giezi, and gaue vnto him his staffe, to lay it on the dead body of the child, which was cold as ice. The seruant did as he was appointed: but the child by that meanes was not raised to life. The afflicted mother returned vnto the Prophet, and so much by prayers, and suit preuailed, that she brought him in person vnto her house. The Prophet entred into the roome where the child lay, and shut the dore close; and after he lay flat on the body of the litle infant, vsing this diligence: he laid his face on the face, his hands on the hands, and his feet he on the feete thereof. Then he cried aloud seuen times, and the child beginning to be warme, opened the eyes, and recouered life. This being done, the holy Prophet restored him vnto his mother, who receaued him with more ioy and gladnes, then can easily be expressed.

Though (as is said before) that this indeed be a true history, which happened really; yet was it a liuely patterne of the high and marueilous mistery, that God wrought, in being made man. For the woman Sunamite, is a figure of the Church: who hauing a little sonne which is mankind; as soone as he was created, and put into the pleasant field of terrestrial paradise, felt a paine in his head; for from thence issued fumes of desire, to be like vnto God. This was our forefather Adam, who died of this infirmitie, when he eate the fruit of the forbidden tree, whereby mankind became cold, frosen and without the grace of God. The miserable afflicted Sunamite went for helpe vnto the Prophet, for the holie Church did continually beseeche God, to giue remedie for this great losse. The diuine Maiesty had compassion on her, and sent Giezi with his staffe, which were the two lawes, the law of nature, being figured in Giezi, and the law written, figured in the staffe of the Prophet. This yet raised not againe the dead child to life, nor gaue remedy vnto the losse, the world had: as S. Paul saith, writting vnto the Hebrewes of the law written that the law reduced not things vnto perfection, nor gaue not ful remedy vnto our losses. Yet the Church ceased not to desire God more instantlie, vntil he came in person into the world, & was inclosed in the secret chamber, of the bowells of the most blessed Virgin. He entred in, and shut the dore fast, leauing it sealed, with the virginal seale. There that venerable Prophet, that Gyant, that could not be compre hended, neither in heauen nor on earth, lay flat on the humanity, took it on him, conioyning face with face, hand with hand, and feet with feet.

Al this God did, in conioyning vnto him humane nature, in hipostatical vnion. He cried aloud seuen times, when he infused in it the seuen guifts of the Holy Ghost. Then mankind began to waxe warme, to open the eyes, and to be restored to life; and so holy Church remained glad and wel content to see that, she had so long p ayed for and desired. The glorious virgin was replenished with great ioye, seing her sonne, and the sonne of God also in her armes, as she saw him, this day of his birth. This history is returned by the Euangelist S. Luke.

THERE was a proclamation & decree made by the Emperour Cesar Augustus, (called Octauianus) where in cõmandement was giue, that al the subiects of his empire, should goe vnto that city which was the head of the places, where they dwelt, and there they should register their names, & pay a certaine

piece of mony; confeſſing thereby their ſubiection vnto the Romane Empire. This Octauianus being Lord of al moſt al the world, he was thus curious deſiring to know exactly, how many people were vnder his ſubiectiō; peace being then generally ouer al, which laſted ſixe yeares before the birth of Chriſt, and ſixe yeares after. This decree was published in Nazareth, where S. Ioſeph, with his bleſſed ſpouſe the mother of God did then dwel; and this happened in the laſt month of her being with child. And for that Ioſeph was of the houſe, and family of Dauid, he was to goe to Bethleem, both to pay the mony, and to be enrolled, to which place alſo al other of that linage went.

The deliuery of the bleſſed Virgin being neer at hand, although she was not bound to goe thither (for the decree did not oblige any but men) yet would he haue her with him. God had giuē to him in charge that moſt pretious treaſure; and he thought it not fit, to truſt any other perſon with her; nay, loth he was, to be depriued of ſo great a good, as to be preſent at the birth of the Sonne of God, not only to adore the Sonne, but alſo to attend the mother. Al this came to paſſe by the apointment of God, to the end, Ieſus Chriſt should be borne in Bethleem, and ſo the propheſies of him be fulfilled.

If we conſider this wel, we shal ſee, that the birth of our bleſſed Sauiour in Bethleem, came not ſo to paſſe becauſe the Prophets had foretold it, (though it was conuenient, their propheſies should be accomplished) but rather they ſaid ſo, becauſe God had determined he should be borne there. This moued almighty God, to chooſe ſo poore and abiect a place, for the birth of his ſonne, agreable to that he ſaith by the mouth of the Prophet Eſay: *my wayes be not as yours be; my wayes be of one ſort, and yours be of another.* Men ſtriue & deſire, to be honoured, and eſteemed, and they ſeeke al meanes that may bring them to eſtimation in the ſight of men; and auoid al things that may hinder them thereof. To be borne of Noble bloud, and a rich houſe, pleaſeth al, and euery one ſeeketh it; but God doth the contrary. He came to manifeſt his glory to the word; and when he should be borne, he choſe not to that purpoſe the glorious Citty of Rome, much leſſe the royal Citty of Ieruſalem, but the little village of Bethleem.

He was not pleaſed to be borne in the houſe of men, but in the ſtal of beaſts. And his birth being ſo honoured by the Angels, and his death ſo ignominious in the company of theeues; hee couered his honours in the cottage of Bethleem, and published his reproaches in the Citty of Ieruſalem; giuing vnto vs hereby a notable example of humility. O happie Bethleem! O fortunate ſtal, that pleaſed the Lord of heauen more, then the ſtately Capital of Rome, or the rich pallaces of Ieruſalem. Thus wee ſee, how God choſe Bethleem, to giue vs an example of true humility, and therefore the prophets wrot it, and they hauing written it, it was conuenient that it should be fulfilled.

Holy Ioſeph (as is ſaid) went vnto Bethleem, and tooke with him the moſt bleſſed Virgin. It cannot be expreſſed, what troubles the holy damoſel endured by the way? not for her being with child, (which annoyed not her, as it doth other women) but becauſe it was mid winter, when there be ſnowes, ice, winds, and tempeſts. If men in their houſes doe often feel them, much more muſt a yong and tender Virgin, trauailing at ſuch a time, and being but meanly appointed, as may wel be preſumed, her husband Ioſeph and she being

being but poore. If in their iourney on the way they had toile and troubled, when they came vnto Bethleem, they had little refreshing: for the chambers were taken vp, and filled with the great concourse of people, that came vnto that towne for the same purpose.

The good Ioseph demanding for a lodging, was answered, that they were al ful; so hee seeking, and enquiring further, the same answer was made him as before. Hereupon the good old man with the holy Virgin, seing they could haue no lodging, got them vnder a shead, or pent house, where also was a stal for beasts. We may wel thinke this good couple she teares, to see themselues in such a miserable straite plight. Ioseph had with him two beasts, as is gathered out of the Prophet Abacuc, after the translation of the 72. interpretours, which saith: *Our Lord shal appeare, in the midest of two beasts.* Holy Church singeth the same in a Responsory of this solemnity at Matins; and of this the vsage is, to paint the Natiuity of our Lord with an Asse, and an Oxe by him. Ioseph tooke the Oxe with him to sel: as wel to pay the tribut, as for the expences of the voyage: and on the Asse was our B. Lady, the mother of God to ryde.

At that time was the solstice of winter, when the Sunne beginneth to rise vpō our hemispheare & maketh the day to increase. And if at this time, the solstice commeth before Christmas day, it happeneth by reason of the day, that is added in the leap yeare, which yet lacketh 8. minutes, being about the 7. part of an houre; and these be so increased, that they haue made as many dayes, as be from the day of the solstice, vnto Christmas day. It was on the 25. of December, on the saterday, and in the night, as Peter comestor the Maister of Histories, prooueth by the computation of that yeare, saying that then, it was midnight. The glorious Virgin knew that the houre of her deliuery was at hand: but not as other women doe, who perceiue it by the afore-comming paines, which be as reuengers of the delight in their lustful conception. The holy Virgin, (as saint Augustine affirmeth) had not that delight, in her conception of the redeemer of the world; and therefore she had not sorrow, and paines. Moreouer, it was not fitting that she should suffer paine, that brought forth the ioy and comfort both of heauen and earth.

The sacred Virgin was aduised of that houre, by a new ioy which she felt in her soule, euen as her virginity, & purity deserued: and it being now midnight, al creatures, after their trauaile, were at their rest, and vsual repose. The Moone shined clearly (the Sunne enuying her, himselfe being absent) and she attended on that mistery, with her brigth beames. The starres that strayed in the mideſt of heauen, desired to stay, to see that great, & new maruaile. Those starres, that were passed, desired to turne back againe: and those, that were behind, desired to hasten their iourney, to be present at this happy & fortunate houre. Al things created, yea nature it-selfe stood astonied and amased, beholding this strange manner of deliuery.

The happy houre being come, the blessed Virgin lifted vp her hands and eyes vnto heauen, and said: Behod O father eternal, the time is come, that thy only begotten sonne is borne, and the pretious treasure is giuen vnto the world, to pay the debt it oweth thee I offer also vnto thee, that art the giuer of al good things, this fruit of life, gathered from the tree of my bowels. I offer also vnto

thee this precious pledge, which thou gaueſt me, & which vntil this time I haue faithfully kept. The bleſſed Virgin ſpeaking theſe or the like words, ſhe felt in her ſoule an vnſpeakable content, and caſting downe her eyes, ſhe ſaw the Sonne of God, & her Sonne alſo, newly borne. Forthwith ſhe kneeled downe before him, and ſhedding teares for tendernes and ioy, adored him, & rendered thankes to him, that he was made man, and that he had elected her to be his mother, yet kept her a moſt pure Virgin, as ſhe was before her deliuery.

Then tooke ſhe him in her armes, and ſaid vnto him: Oh the moſt tender and deare Sonne of my bowels, how may I now cherish thee? With what ſhal I couer thee, to keep thee from cold, which is thy firſt tormẽt? Thou didſt determine to be made mã, wherefore didſt thou chooſe ſo poore a mother? Were there not in the world many great Ladyes and Queenes that could better haue been able to haue clothed thee in ſilke and gold, as thou doeſt deſerue, being God as thou art: I can giue thee but meane & courſe clothes. But ſince it was thy pleaſure to chooſe ſo poore a mother, why wouldeſt thou be borne, in ſo baſe, and abiect place? If thou hadſt been borne in Nazareth, where thou waſt conceiued, I could yet ſomething better haue attended, and ſerued thee in my poore houſe: but what can I doe heere my deareſt Sonne? Thou my God haſt deliuered me, from the panges and throwes, that other mothers endure in chilbirth, why wouldeſt thou permit me, to felee now this torment? I meane, to ſee this heauenly vſage, (on which the Angels, and al the Court of heauen deſire to gaze, as in a mirrour) to looke ſo ſorrowfully with the cold.

Oh my Son! how is the ioy that I haue to haue brought thee forth, and to ſee my ſelfe thy mother, mingled with griefe, that I haue not where withal to attend, & cherish thee as I would? If not as thou deſerueſt, yet at leaſt as thou haſt need. I beſeech thee therefore my deere Sonne, that ſince it is thy wil to chooſe me for thy mother, that thou wilt ſupply our wants: ſo that, to my wil, which to thee is beſt knowne, and manifeſt, there may be no want, which may be for thy ſeruice. We may imagine the bleſſed Virgin ſaid ſuch like words, either outward and openly, or at leaſt inwasdly in her ſoule. Then againe adored she the infant as her God, and kiſſing his face as of her ſonne, and his feet, as of her Creatour, lapped him in thoſe clothes, which she had.

Although the Euangeliſt had not ſaid as he did, yet we might wel beleeue, that the holy Virgin was prouided according to her abillity, and was not negligent in that caſe, eſpecially she knowing the time of her deliuery to be at hand. Hauing then wrapped, and ſwadled him, she laid him vpon a little hay in a manger, as the Euangeliſt ſaith in theſe words: *She brought forth the firſt begotten Sonne, and wrapped him in clothes, and laid him in a manger, for there was no other place for him in the Inne.* And if, when the Sonne of God was borne, there was not preſent any humaine creature, but the B. Virgin, and her beloued Ioſeph (yea ſome are of opinion, that he was gone to prouide victuals for himſelfe, & the B. Virgin) there wanted not thouſands of Angels, who diſcended from heauen, apparailed in the liuery of their King that is, in the shap of men and began to make triumph with muſicke, ſinging with ſweet, delectable, and very true Angelical voyces.

Very fit is was, that thoſe bleſſed ſpirits should accommodate and apply themſelues

themselues vnto the vsage of the world; wherein, at the rising of the morning Sunne, the little birds sing sweetlie, as it were saluting it, and reioysing, for the comming of the same. So also, when the Sunne of Iustice was borne in the world, it was fit, that the birds of heauen (which be the Angels) should shew their ioy by their sweet singing. Some Authours say: that the song of the Angels, was begun by the blessed Virgin, and that thereof began the vsage, that at Masse, the Priest that celebrateth, beginneth the *Gloria in excelsis*, and the Quier followeth. So the glorious Virgin hauing laid her Sonne in the Manger, and againe adored him, began to say with a loud voyce. *Glorie be to God in the hyghest.* The Angels forth with answered: *And in earth peace vnto men of good wil*, with the rest which followeth. And that which was song in that stal, the Angels son likewise throughout the places, where they carried tydings of the birth of Iesus Christ.

The Euangelist S. Luke saith: At that time there were shepheards watching, keeping their flocks; vnto whom (according to the opinion of diuers Authours) the Angel Gabriel appeared, accompanied with many other Angels, and vnto them hee told the newes of the birth of the Sauiour of the world. Saint Iohn Chrisostome saith: he went not vnto Ierusalem to tel the Scribes and Pharasies, much lesse vnto King Herod, because they were proud, and drowned in vices, and deserued not, that God should doe them that fauours, but he went vnto the sheapheards, which were meane, and humble. And although at the first they were afraid, yet the Angel secured them, and told them the Messias was borne. And to the end, that they desiring to goe and adore him, might find him, he gaue vnto them sure tokens, saying: you shal find the infant wrapped in clothes, and laid in a manger.

O thou blessed Angel, these signes, that thou giuest, are more like to make one misse God, then to find him. What; is God an infant? God wrapped in clothes? God in a manger? Haue regard what thou saiest (thou glorious Angel) these things denote and shew basenes, contrary to the state, and maiesty of God. The Angel replied; beleeue me, it is as I haue said. God, without being changed, hath made a wonderful mutation. He, being eternal, is now a litle infant newly borne. He, whom the earth cannot containe, and for whom the heauens are too litle, is now in a poore smal chamber wrapped in course clothes. God, who hath his seat aboue the Cherubins, at this present is laid to rest in a manger of beasts.

O great misterie! O strange wonder! Al yee that be ful of curiosity, and loue to heare things the like were neuer heard, and to see strange maruailes the like were neuer seen, see, & consider this maruaile. Goe to the stal of Bethleem with the sheap heards, to see God a litle infant newly borne: to see the Virgin Mother, that hath brought fort a child, and that in so strange, and admirable a place. Let me aduise and counsel you, that you goe not thither with empty hands, since the poore sheapheards, brought presents vnto him. Let vs carry that, which is most agreable, and for our profit. He was found in a base place, let vs bring vnto him humility. He lamented, let vs come vnto him shedding teares, for that we haue offended him. Let vs beseech him to vse vs fauourably, and to shew his mercy toward vs; since he was borne for that end, and

purpoſe. And in eſpecial, let vs beſeech him, that among al others, he wil doe vs this fauour, that is to giue vs that grace, that we may be worthie to enioy his glorie. Amen.

Nicephorus Calliſtus ſaith: that the Emperour Iuſtinian commanded, that the feaſt of the Natiuity of our Lord ſhould be celebrated. Before the time of this Empereur, this feſtiual day was celebrated in ſome particuler Churchs. But he hauing (as we may aſſuredlie thinke) conferred the matter with the Pope, the Bishops of Rome, ordained it to be celebrated vniuerſaly, through al Chriſtendom, on the 25. of December, and on the ſame manner, as it is kept at this preſent; accompanying the ſame, with other feſtiual dayes, of S. Stephen, S. Iohn, and of the holy Innocents. The aboue-named Iuſtinian gouerned the Empire, in the yeare of our Lord 565. The Natiuity of our Sauiour Chriſt was in the yeare of the world 3962. by the moſt common receaued opinion.

## *The life of S. Anaſtaſia Martyr. Decemb. 25.*

*KIng Dauid talking with God in the perſon of the martyrs ſaith*: We haue paſſed by fire and water, and thou haſt brought vs into a place of refreshing. *This may be wel applyed, to the glorious martyr S. Anaſtaſia, who after a long impriſonment, ſuffred martyrdoms, the one of water, the other of fire, and being deliuered from the one, by meanes of the other, her bleſſed ſoule obtained the place of refreshing; which she enioyeth at this preſent in heauen. The life of this holy ſaint, was deſcribed in the manner that enſueth, by Venerable Bede, and Ado Archbishop of Treuers.*

SAint Anaſtaſia was borne in Rome, and was maried vnto Publius a noble man of great account, but yet a pagan. He hauing knowledge that his wife gaue much almoſe vnto the Chriſtians which were in priſon, iudged that she was a Chriſtia alſo. And fearing to looſe his goods; (though he had the greatet part thereof, in mariage with her) he determined to accuſe her; the perſecution of Diocleſian, & Maximian being at that ſeaſon very sharp, and rigorous. And leaſt any other should accuſe her, and ſo get his goods, he determined to doe it firſt himſelfe. This cruel man shut her vp in a chamber, where he kept her many dayes, giuing her meat, by ſtint & meaſure, and entending to famish her, he did euery day diminish it. Whileſt the holy ſaint remained thus in priſon, she wrot certaine letters to a holy martyr called Chriſogonus, who was likewiſe in priſon, and returned her anſweres, whereat she receiued great conſolation.

Shortly after, Anaſtaſia was freed of her impriſonment, but she fel into other troubles, for she was taken by a gouernour, who kept her two months in priſon, where shee was relieued by a good and vertuous woman called Theodora, who was martired alſo afterwardes. The two months being expired, the gouernous put her in a Bark, together with 170. Chriſtians men & women, that they might be caſt into the ſea. The officers performed the decree of the gouernour, yet the water pardoned, & did not drowne them, but caſt them on the shore in ſafty, in the Iles called Palmaria. To that place came the gouernour of Illiria, or Sclauonia, with his ſouldiers, who had in charge alſo, to put the Chriſtiās to death

death. He put them againe in prison, and tormented them after diuers manners. S. Anastasia was bound to foure postes, some what high from the ground: and when they had racked her by the hands and feet, in most cruel sort, they kindled a fire vnder her, which, by litle and litle, depriued her of her mortal life, whereby she obtained life euerlasting.

Among these holy Martyrs, there was one called Entitianus, a man very rich, plaine, and void of malice. From this man they tooke al his goods, of which he seemed to make no regard; and if any thing had been spoken to him thereof, he would answere thus take from me what you wil, yea, al that euer I haue to lose, but you shal take my heard before you take Christ from me. The body of S. Anastasia halfe consumed, was buried by a matrone called Appolonia, after she had dressed it with costly ointments. And when she had many times embraced and kissed it, she wrapped it in most pure white linnen, and buried it in a garden she had, where shortly after she caused a Church to be builded, after the name of the saint. This glorious martyr, is one of the saints named in the Canon of the Masse, which is no smal priuiledge. Her martyrdom was about the yeare of our Lord 300. (Diocleſian, and Maximian being Emperours) on the 25. of December. And because on that day the natiuity of Christ is celebrated, the Commemoration of this saint is only made in the second Masse of the three, which are that day said on.

Some write; thar Pope Telesphorus ordeined, that three Masses should be said on that day. And some Authours say; that the first Masse signifieth the Ge[illegible] who were in manner blind in their idolatry, & therfore it is said at midnight. The second is said at the break of day, when the light is seen, although but a litle; and this signifieth the Hebrewes, who had some light from God which was but litle; for they had al things in figures, and shadowes. The third Masse which is said at the cleare day; signifieth the Christians, who haue the cleare light of God, because they haue most cleare knowledge of him. Other authours say; that in these three Masses, are represented three states. By that which is said at midnight, is vnderstood the darksome state, ful of obscurity and confusion, of those that be in hel. By the other, that is said at the break of day, when the light beginneth to be seen. are vnderstood those that liue in the world; who be in the middle, between the light and darknes; and doe not know, what shal be their end. By the third, which is said at cleare day, is vnderstood the state of the happy, which be in eternal clearenes, and possesse the ioyful, and blessed vision of God. This is the signification of the three Masses, which are commonly said on Christmas day, as the doctours generally say.

The occasion that mooued Pope Thelesphorus to make this ordinance, was: The first Masse is called *ad Galli cantum* which is at midnight, or a litle after, because at that houre Iesus Christ was borne. The second is called at the day break, because at that houre he was visited, & adored by the sheapheards. The third is said at the ordinary houre, as on other dayes, and is called the high Masse. (The spanish saith:) of these tree Masses writeth Innocent 3. in the third sermon of the birth of Christ. Galfridus, lib. de reb. Eccles. cap. 21. Alcuinus de diuin. offi. cap. 1. Ricardus Cremonens. and others.

The

## *The life of S. Stephen the first Martyr. Decemb. 26.*

*ROboam the King of Israel, succeeding his father Salomon in the Kingdom, made some lawes and ordinances, to be obserued of his subiects, who esteemed them to be too rigourous: which caused them to assemble together, with intent, to rebel against the King Roboam, saying, and professing openly, that they would not obey him, nor acknowled him for King. Those which did thus rebel, were ten tribes of the twelue, into which, al the Hebrewes were diuided. The King being certified of this commotion, called one Aduram, his faithful seruant, and one of great account in his court, commanding him, to goe and speak peaceably to these rebellious people, therby to quiet, and appease them. Aduram caused the ten tribes to be warned to appeare: and choosing out the most principal of them, he shewed them some reasons, whereby he might reduce them to the seruice of the King: but they hearing him named, with great indignation tooke vp stones Aduram to death.*

*Roboam, in as much as he is King of Israel, is a figure of Iesus Christ, vnto whom the father eternal gaue the lordship and power ouer al flesh, and especially ouer that people, vnto whom he was sent for guide and captaine, and for King also, as the Prophet Zachary calleth him. This King made his ordinances, when ascending gloriously into heauen, he commanded his holy Apostles, and disciples, to publish the Euangelical law, and make knowne vnto al men, that the old law was abrogated. Many of the Iewes thought this to be very strange, and rigourous, and therefore they tooke counsel together and determined, that they would not acknowledge Iesus Christ, nor yet receaue his Ghospel, and doctrine. He vnderstanding their consultation, and entent, sent a principal man of his court vnto them, which was S. Stephen, figured by Aduram. Whilest he talked to the principal of them, to persuade them to acknowledge Christ for the Messias, and that they would obey him, and receaue his doctrine, they on the contrary part, being obstinate, and rebelliously bent, tooke vp stones against S Stephen, and with extreame fury, led him forth of the citty, and there stoned him to death; the martir remaining victorius, being crowned in his owne bloud. The life of this glorious martir, written by S. Lucke the Euangelist, in the Acts of the Apostles, and other good approoued authours, is in this manner.*

THe Apostles preaching, and doing many miracles in Ierusalem, the people of the citty, and the countries there abouts came, and brought their sick in great aboundance, and they were al healed. This was the cause, that the number of the disciples encreased daily, for al those that were Baptised, were called by that name. It befel, that amongst them arose a little controuersie, mooued by the Greeks against the Hebrewes. They were al Hebrewes, but some of them were borne in Greece, & others in Palestine, and these were called Hebrewes, & the other Grecians. These Grecias seemed agreeued, that their widowes were not admitted into the publike ministery, and affaires; because in those times they that were conuerted, brought al their goods vnto the Apostles, and they prouided for them, their diet apparel and al other things necessarie. And to the end, that al things might be done in order, they appointed to euerse one a particuler office: and to the widowes, that were honest

and

and deuout woman,) they gaue in charge to dreſſe the meat, and to attend the table. The Grecians requeſted, that the widowes of their nation might be admitted vnto that ſeruice: for euery one deſired to be employed in ſome office, and to doe the beſt ſeruice they could.

The Apoſtles aſſembled together to ſtaye this matter, leaſt it might grow to diſcord. And, hauing called al the diſciples, ſaid vnto them: It is not fit, that we ſhould be buſied in matters of ſuch ſmal importance; therefore let vs find out, and make choiſe of ſome good quiet men, of honeſt fame, who may haue authority to prouide perſons, which shal haue care of the prouiſion of dyet, without aggrieuance of any nation, one or other: and out of both nations may be choſen widowes diligent, and apt to dreſſe meat for the multitude. And when in this matter there may happen any occaſion of diſagreement, they may reſort to thoſe that be elected, who may quiet al diſſentions, if any ariſe, and that we may attend to preaching, and prayer.

This reſolution pleaſed them al, and out of the diſciples were choſen ſeuen; and as the head, and chiefe of others, Stephen a faithful man, and ful of the holy Ghoſt was choſen. S. Auguſtin out of this gathered: that S. Stephen was a man of great continency, and gouernement; ſince vnto him was giuen an office, in which he ſhould haue ſo great dealings amongſt woman. The Holy Ghoſt ſaith alſo of him; that he was replenished with grace and fortitude, and that he did many ſignes and miracles. He shewed himſelfe to be very valiant, and couragious, preaching Ieſus Chriſt to the Hebrewes, perſwading them to forſake the law of Moyſes, (which now was of no force) and that they would receaue the Ghoſpel and be Baptiſed. The matter was brought to that paſſe, that S. Stephen was more famous, then any other of the diſciples, becauſe he diſputed face to face with the maiſters of the Sinagogues, in which were congregated the Grecians of ſundry Prouinces, as of Cyrene, of Alexandria, of Cecilia, and of Aſia the leſſe, who altogether could not make reſiſtance vnto the words of Stephen. For he propounded his reaſons with ſuch a ſpirit and wiſedome, and reſolued their arguments ſo cleerly, that they remained ashamed, & vtterly confounded. Where they ſhould haue taken profit by the ſame, they (contrariewiſe) tooke ſuch indignation againſt him, that they hyred certaine falſe witneſſes, to accuſe him vnto the high-prieſt.

Hereupon S. Stephen was taken, and the witneſſes accuſed him, that they heard him ſpeake blaſphemy againſt God, the Law, and the Temple. And they added alſo, that he ſaid: that Ieſus of Nazareth ſhould deſtroy that ſacred place and change the traditions, and ordinances giuen by Moyſes. This was an apparant ſlaunder, for this laſt they had not heard S. Stephen ſay, but the Prieſts ſaid to themſelues that it muſt be ſo, ſince Ieſus Chriſt had ſaid ſo, yet they vnderſtood him wrong, when he ſaid vnto them: *Deſtroy yee this Temple, and in three dayes I wil build it vp againe.* In theſe words our Sauiour ſpoke of the Temple of his body, as the Euangeliſt ſaith: that they ſhould put him to death, and on the third day he would riſe againe. Whereupon the falſe witneſſes, (incited thereunto by the Scribes and Phariſies, the enemies of S. Stephen) depoſed, that he affirmed the ruine of the Temple, and the change of the Traditions, and ordinances giuen by Moyſes.

This accuſation being laid, al they that ſate in Counſel, looked ſtedfaſtly vpon S. Stephen, and they ſaw his face, as the face of an Angel, gliſtering out of meaſure. The high prieſt demanded if this were true which they affirmed to him? The glorious ſaint (hauing craued audience) reduced to their memories al the accidents that had happened to that people, and the graces, and fauours, that they had receiued from God; beginning at Abraham, euen vntil that preſent time. He made relation how Iacob going vnto Ægipt, with al his ſonnes, in the time of Ioſeph (flying from the great death, which was in the land of Canaan) remained there, & inhabited in that countrie. And how Ioſeph being then dead, the Ægiptians dealt euilly with them; wherefore God ſent Moyſes to bring them out of that country, and to deliuer them from the hands of Pharao, that kept them as ſlaues, and made them to paſſe the red ſea on the dry land, hauing drowned al their enemies thereing.

He told them alſo, how God gaue them the law, by the hand of Moyſes, who prophetied and ſaid: that God would raiſe a Prophet of the people of the Iewes, and that they should & muſt, heare and obey him, euen as they had done Moyſes. He alſo charged them, with their vnthankfulnes toward God, they hauing receaued of him ſo many great benefits and graces: how they left to worship him and fel to adore Idols, made with their owne hands; how they had perſecuted the Prophets, and killed many of them, and finally he ſaid vnto them: You indeed doe shew your ſelues to be their children, for they were obſtinate, and ſtifnecked, againſt the commandements of God law; and you be alſo like to them, reſiſting the Holy Ghoſt.

They perſecuted the prophets, that ſpoke of the comming of that iuſt and Holy Prophet, of whom Moyſes ſpoke likewiſe; but you haue empriſoned that ſame iuſt, and holy Prophet, who was the true Meſſias, and the Chriſt promiſed in the law, and you neuer ceaſed perſecuting him, vntil you had put him vnto the death of the Croſſe. The Scribes and Phariſies which ſat in Counſel were ſo mooued, that they gnashed their teeth againſt him, shewing thereby their indignation; and offring withal to lay violent hands vpon him.

S. Stephen lifting vp his eyes to heauen, ſaw the glory of God, and Ieſus Chriſt ſtanding at his right hand; as it were, to shew him his power, & fauour to help him in this sharp conflict, which he vndertoke for his ſake. The glorious ſaint could not conceale nor hide it, but certified them of the great glory, ſaying: Behold, I ſee the heauens open, and the ſonne of man, at the right hand of God. When theſe diuelish, and hard-harted people, (who awaited to find any occaſion againſt the holy man, that they might weake and diſcharge vpon him al their malice and rage conceiued againſt him) had heard him ſpeake theſe words, they eſteeming it to be blaſphemy, lifted vp their voices and ſaid: Let the blaſphemer dy, let vs put him to death; and herein they fained to shew their zeale vnto the law, and shut their eares, as if they had heard ſome abſurd ſpeech againſt God, or againſt his honour.

But this was not al. For as though S. Stephen had been indeed a blaſphemer (whom the law commanded to be led out of the citty, and there to be ſtoned) they laid violent hands on that holy Deacon, and with a furious vp roare and noiſe, they led him out of the citty, where the witneſſes that had giuen in euidence

euidence against him, gaue their garments to be kept by a yong man called Saul (who seemed to be very ioyful that S. Stephen was to be put to death) & then they began to stone with stones. The holy saint seing that his death approached, lifted vp his eyes vnto heauen, and said: *My Lord Iesus receiue my spirit.* This prayer he made for himselfe, standing on his feet: but when he would pray for his enemies (to the end they might see he prayed for them from his hart) he kneelep on the ground, and with a loud voice said: *O Lord pardon them this sinne, for they know not what they doe.* Little did this pious act mollifie the obstinate, and hard harts of his aduersaries: yea they rather threw downe stones vpon him, like a shower of haile. Some missed him, some hitte him, some hurt him, others returned back, & some stuck fast in his sacred head. In this torment, the blessed Martir ended his life. His holy body was buried by some vertuous people, sheding ouer him many sorowful teares.

Of this holy Martir are read great matters in particuler treatises, which S. Augustin, S. Gregory Nissen, S. Fulgentius, S. Peter Chrisologus, Eusebius Emissenus, Nicetas, and many other authours write of him. Al this and much more S. Stephen meriteth, as wel for his many vertues, as for the great zeale, wherewith he preached Iesus Christ, and his honour: & also, for the great charity he shewed, in praying vnto God for them, that tooke away his life. Hereof it came, that his prayer was heard, and so acceptable to God: for as S. Augustin, and S. Iohn Chrisostome, the Catholike Church doth at this day, by him enioy S. Paul, who was one of the furtherers of his death. It is truly said, that S. Stephen was a deacon, ordained togethet with sixe others by the Apostles, when they gaue them the charge of the ordinary seruices, that daily occurred among the disciples. Moreouer, S. Augustin writeth many miracles which God did by the merits of S. Stephen: but for that the greater part happened at such time, as his blessed body was found, I refer you vnto the feast of his Inuention, which holy Church keepeth on the third of August, in which place you may read some more of them.

At this time, we wil speake only this: That seing this saint made prayer for them that stoned him: we, which desire to honour him, in celebrating his feast, may hope, that he wil be a good meanes, to obtaine mercy for vs of the heauenly Maiesty: and that, by his especial fauour, we may haue the guift of perseuerance in his seruice vnto our death, that afterward we may be worthy to see him in his glory. Amen. Eusebius saith: the death of S. Stephen was in the yeare of Christ 34. in the raigne of Tiberius Cęsar. Durandus in his Rational saith: that the death of S. Stephen was on the third of August, when his Inuention is celebrated, which as he saith in the same booke, was on the 26. of December, being the day, whereon his principal feast is kept. The Church changeth it (as the same Gulielmus saith) to haue the Matyrdome more festiual, adioining that, rather then the Inuention, vnto the birth of Iesus Christ.

## The life of S. Iohn Euangeliſt. Decemb. 27.

THE holy and valiant man Mardocheus (the faithful Cronicler of the King Aſſuerus and Eſther) recounteth: that he being aduiſed and attent, and hauing continual regard to the health and welfare of his King and Lord, heard one day, that ſome ſeruants of the King, had made a conſpiracy for to kil him and reſolued to put it ſpeedily in effect. Mardocheus noted the wordes, and taking knowledge of the men, made a memorial, wherein he wrote al their conſpiracy, and wrought ſo, that it came to the Kings handes, who cauſed the offendours to be empriſoned, & after they had confeſſed their offence, to be puniſhed according to their deſerts. There was no reward giuen to Mardocheus, for diſcouering his treaſon: but there was made only a note in the Annales of the King of Perſia. Some dayes after it happened, that the King commanded that booke to be read vnto him, that he might reward the ſeruices done vnto him, whereof in that booke the memory was conſerued, and when he came to that place, where mention was made of Mardocheus, the King perceiuing, that he had been the cauſe of a great and manifeſt deliuery from a danger of his life, ſtudied what reward to beſtow on him: At laſt he determined that Mardocheus ſhould be arrayed gorgeouſly, and led through the City vpon a goodly Horſe, and that before him ſhould goe trumpets ſounding, & declare, that it was the Kings wil and pleaſure, that Mardocheus ſhould be honoured, and euery man was charged to doe him honour.

This hiſtory agreeth and fitteth wel S. Iohn Euangeliſt figured in Mardocheus. For as he was Cronicler to the King of Perſia, ſo S. Iohn was a faithful Cronicler of Ieſus Chriſt: The one was holy, the other moſt holy. Mardocheus diſcouered the conſpiracy made againſt the King, whereby he auoided a grieuous hurt, S. Iohn hauing notice alſo of another conſpiracy, that the Ebyonite heretikes plotted againſt Ieſus Chriſt (denying, that he was God,) wrote his Ghoſpel againſt them, whereby their iniquity was diſcloſed, the damage preuented, and they confounded. This writting was written in the memorial of God, and then came the day, wherein the memorials are read, and ſeing what S. Iohn had done for Ieſus Chriſts ſake, not only for this ſeruice, but for diuers others worthy of reward, it pleaſed his Lord to honour him, euen as it happened to Mardocheus. To this end, was giuen vnto him a gorgeus and rich veſture, the like whereof is hardly to be found: for the titles that doe agree vnto this holy ſaint, doe not ordinarily concurre in any other, at one time.

He was ſet vpon a horſe, which was the eſpecial fauour beſtowed on him by God: The horſe was, that which Dauid meaneth in a Pſalme ſaying: O Lord, thou ſhalt ſaue both men and beaſts: In ſome ſence, you may vnderſtand by beaſts, the bodies, as by the names of men, we may vnderſtand the ſoules: as if he had ſaid: that at the day of iudgement, the holy ſaints ſhal goe to heauen both in body and ſoule. Vpon this Horſe, viz. his owne body, it pleaſed God, that S. Iohn Euangeliſt not ſtaying for the day of iudgement, ſhould riſe againe, as ſoone as he died, and goe vp into heauen, as many great authours hold, who yeald many ſtrong arguments to proue, that S. Iohn Euangeliſt is in heauen both in body and ſoule, whereunto he entred like another Mardocheus triumphantly with trumpetters before him, who proclaime, al his heroical acts, and declaring that God wil ſo honour him, and that he would haue him honoured of al. The life of this holy Apoſtle and Euangeliſt enſuing, is collected partly out of the Ghoſpel, and partly out of diuers good and graue Authours.

Saint

Saint Iohn the Euangeliſt was the ſonne of Zebedee & brother of S. Iames the great, who was beheaded by Herode. S. Iohn, (after Onuphrius) was borne in the third yeare of Chriſt. He was of a noble houſe as Nicephorus and S. Ierome ſay. And they be of that opinion, for that S. Iohn was familier in the houſe of the high Prieſt, as appeareth in the night that Chriſt was taken for S. Peter was ſuffered to come in by meanes of S. Iohn, as one whom they reſpected. Though he was a gentleman, yet for to auoid idlenes, (the nurſe of many vices,) he vſed the trade of fiſhing, iointlie with his father and brothers: & the rather, becauſe their houſe was neer the ſea, of Galily. This sheweth, they were not ſo poore as ſome moke them, in that they had a barke of their owne, wherewith they fiſhed. They being thē one time buſy at their fiſhing, Chriſt called them, and bad them follow him, and be his diſciples. They knowing him to be their kinſman (& reputing it hapy that he would accept them into his ſchool) forſook their father, the barks and the nets and went to Ieſus Chriſt.

S. Iohn was now about 28. yeares old, and a Virgin (as he was al his life) of a good nature, beautiful in contenance, very amiable, and wiſe. Wherupon the ſonne of God took an eſpecial affection vnto him, and made him his fauourite, among al the Apoſtles. This ſame Euāgeliſt eſteemed this prerogatiue ſo highly, that when he recounteth any thing in the Ghoſpel, where he is to name himſelfe, in ſteed thereof he vſeth this phraſe. *The diſciple, whō Ieſus loued.* Ieſus Chriſt shewed often to him particuler kindnes; of the which one was, that when he was to be transfigured vpon mount Thabor in the preſence of three Apoſtles, one of them was S. Iohn; He was one of them that was preſent, when our Sauiour raiſed the daughter of the Prince of the Sinagogue in the preſence of two other Apoſtles, he being the third.

S. Iohn gaue notice to his mother of the great affection Chriſt bore to him: who guided by motherly affection, or perſwaded with the opinion, that al, or the moſt part of them had, that conuerſed with Ieſus Chriſt, to wit, that he ſhould raigne temporally, id ſeemed to her an eaſy matter to obtaine of him, that the two brethrē her ſonnes, ſhould haue the higheſt place of dignity in his Kingdom: ſo thee beſought him, to beſtow on them that fauour. But he entending to make her know, how they had deceiued thēſelues in this demand, for that his Kingdome ſhould not be in this world, but in heauen, where if they would haue a peculier place, they muſt (he ſaid) if they would obtaine it, both drinke the ſame cup, and ſuffer troubles for Gods ſake, and that therein they muſt alſo looke for his help.

The night of his laſt ſupper, our Sauiour shewed eſpecial fauours vnto Saint Iohn: for when he ſaid that one of them that ſate at the table, ſhould ſel & betray him, though S. Peter was fauoured much of Chriſt, yet it appeareth, that Chriſt would not diſcloſe this ſecret to him, but to S. Iohn: yea S. Peter requeſted S. Iohn, to aske that queſtion. S. Iohn might doe it fily, as ſitting by our Lord; who anſwered that he was she traitour vnto whom he gaue a morſel of bread dipped in the platter; and then he gaue it to Iudas. In the ſame ſupper S. Iohn leaned vpon the breaſt of our Lord, and there ſlept, in the which ſleep, he ſaw many high and ſecret miſteries, which he afterward wrot in his Ghoſpel. When our Sauiour went to pray in the gardē, S. Iohn was one of the three diſ-

ciples, that he tooke with him, and willed them to watch in prayer. At the time the Iewes apprehended him S. Iohn fled as the other Apoſtles did, but incontinent he returned, & iointly with S. Peter folowed him to the houſe of the high Prieſt, where he ſaw how S. Peter denied him, and our Sauiour, to looke vpon him, and how S. Peter repentant for his fault, went forth and wept bitterly for his ſinne. After this S. Iohn departed from thence, and brought newes vnto the mother of God of that which had be fallen. Shee was at that time in Bethania, or elſe, as others wil, in the ſame houſe, were Chriſt ſupped with his diſciples, though shee was not preſēt therat, but was with drawne in ſome other lodging or roome. S. Iohn accompagnied the holy Virgin with griefe (as we may wel imagine) as wel to ſee her in that heauines, as to tinke what torments his deare maiſter had and did ſuffer and endure.

This ſame diſciple ſtood with the bleſſed Virgin, at the foot of the Croſſe, when our Lord did him that fauour aboue al fauours, neuer ſufficiētly praiſed and magnified: ſince, in ſuch a time and ſuch circumſtāces, our Redeemer looked with his eyes vpon two ſuch perſons, as were his mother and his diſciple, & ſtudied in what māner he ſhould shew the bond he owed vnto his mother, and how she ſhould ſatisfy the loue he bore toward his diſciple, he reſolued to giue the diſciple for ſonne vnto his mother, and the B. Virgin for mother vnto his diſciple, whereupon he ſaid vnto her: woman behold thy ſonne: It was not forget fulnes of Ieſus Chriſt, that he called the B. Virgin, woman, and not mother, for the name of mother, is a word of great tendernes, and it would haue cauſed the B. Virgin to haue shed aboundāce of teares, who had before powred taires like raine from her eyes, therefore he called her woman, & not mother. Then he ſaid to the diſciple, Behold thy mother, as if he had ſaid, Iohn take her to thy mother, for I leaue her vnto thee: She is a Virgin, & thou alſo art a Virgin, it is very meet, that she hold thee for her ſonne, & as a ſonne loue thee, & that thou hould her for thy mother, and as a mother loue and honour her.

S. Iohn ſtood at the foot of the Croſſe, al the time our Lord remained thereon, learning of him, as of a man reading from a chaire, things wonderful and admitable, and chiefly when he heard him pray for them that crucified him: for then he learned a wonderful leſſon of loue, that ought to be borne not only to ones friends, but alſo to his enemies. Chriſt had ſaid it before vnto them by word of mouth, but on the Croſſe, he confirmed it by deeds; to the end, they might better learne their leſſon. At the time our Sauiour called for drinke, and that vinger was giuen him, S. Iohn felt incredible grief, to ſee his Lord and maiſter, (by him ſo much loued) to endure ſuch torments: laſtly Ieſus being dead, when his ſide was pirced with the ſpeare, S. Iohn with the sharp eyes of an Eagle, ſaw water and bloud to iſſue from the wound, and noted the ſame in his Goſpel. When our Lord was taken from the Croſſe, S. Iohn tooke him in his armes, and gaue him to the penſiue and diſcomforted mother, and with her, and with ther other that were preſent, & that came to take him from the Croſſe, carried him to his ſepulcher. And hauing heard the third day after by the Maries, that our Lord was riſen againe, S. Peter & he returned thither, yea he ran before Peter; and came firſt, but ſtayed at the doore and did not enter in, vntil S. Peter came.

Then late in the euening he ſaw our Lord riſed againe, iointly with the other

Apoſtles

Apostles excepting S. Thomas and Iudas. He saw him also another time, being with S. Peter and the other Apostles fishing in the riuer Tiberias, when they being in the bark, and our Lord on the shore, S. Iohn was the first that knew him. And for that the disciples said to our Lord, that they had fished al nigth, and had taken nothing, our Lord appointed them to cast the net on the right side of the barck, at which time, they tooke so many fishes, that it was a great wonder the nets were not broken, which S. Peter seeing, swamine to him, and the other came to him being vpon the land by barck.

There our Lord gaue vnto S. Peter the Papacy, which he had promised vnto him, & did not giue it vnto S. Iohn, for certain reasons, which the doctors alleage: One of the which is this, that if the Pope gaue vnto a seruant of his an office, which was worth yearly 1000. ducats, but paid out of it a pension ol 800. ducats, and if to another he gaue an office worth yearly 500. ducats without pension out of the same, it would appeare, that the secõd mã should be thought to be in the greatest fauour. So also was it a great fauour to giue the Papacy & the charge of the Church vnto S. Peter, but this benefit paid a great pension out of it, for the many cares and troubles adioyning vnto it. It was also a benefit to appoint and assigne vnto S. Iohn the mother of God, for his mother, which thing was without trouble or charge, and therefore greater was the honour done herein vnto S. Iohn.

It is also very cleare, that he who is to be head of others, must haue both hony and gal, for he must (at one time) be affable and milde to the lowly and humble, and must shew himselfe sterne and rigourous to the prowd & hauty: S. Peter had these conditions, he was not altogether milde, for when occasiõ serued, he knew how to fight with his sword, & to wond men: but S. Iohn he was peaceable and mild at al times. Moreouer, S. Iohn was the kinsman of Christ after the flesh, and if he had giuen him the Papacy, it would haue been thought (and he should haue giuen occasion so to think) that such a dignity might haue been bestowed vpon their friends and kindred: he gaue it then to S. Peter with whõ he had no kindred. S. Thomas saith also that our Lord gaue the Papacy to S. Peter for that he loued him more then any other, as it is collected out of the same Ghospel, and therefore it was good reason he should be preferred vnto that high dignity.

Christ hauing giuen that function vnto S. Peter, and said to him obscurely, that he should die on the Crosse, as he did; S. Peter, who loued S. Iohn dearly, asked our Lord, what should become of him, as if he had said: *Shal Iohn also dy on the Crosse?* the Sonne of God answered him: what if it please me, that Iohn stay til I come to iudge both the quick and the dead, to thee (o Peter) what importeth it to know it? The same S. Iohn also recounteth, that the brethrẽ talked amongst themselues, that the disciple should not dy, but they marked not, that Christ, said not, that he should not dy: but if it pleased him, that he should liue vntil his second comming, what had S. Peter to doe to know the same?

This speech Saint Iohn made himselfe is not so sufficient, but that some make a doubt: for there be many that say, that he liueth yet, and is to come and preach against Antechrist in the company of Enoch and Elias, whom God keepeth aliue for that entent: & that S. Iohn is to be martired with them. Some

againe be of a contrary opinion, and ſay, that the ſame S. Iohn who treateth of the comming of Enoch and Elias in the Apocalipſe, ſaith they ſhal be two, ſo that if he ſhould haue him ioyned vnto them, he would not haue concealed it. And to the end it may appeare which of theſe two opinions is of greateſt authority, I wil in this place name them that be of thoſe opinions, this I ſay, if it be lawful to put this matter in opinion, for that conſidering the words of Saint Iohn of himſelfe againſt the other Apoſtles, that douted of his death, it ſeemeth not ſecure to ſay, that the Apoſtle did not dy.

They that affirme, that he died not, be Abbo Ioachim, and George of Trapeunt a grammarian, who made a treatiſe of this matter, and Francis Mairon red this treatiſe, & ſaid alſo that S. Iohn is yet aliue. He was a Franciſcan frier, and was the firſt that determinately ſaith; that the mother of God was conceiued without original ſinne: for though that Scotus, who was a frier minour alſo, moued the queſtion, yet he did not reſolue the matter clearly, though he ſeemeth to be of that opinion as Mairon is, who affirmeth and determineth it to be ſo. Theſe three Authours I haue ſeen, and I know not, if any other be of that opinion: for that Theophilactus and Euthimius, who be graue and ancient authours, (if you mark their words wel) ſay only, that in their time it was the opinion of ſome, that Saint Iohn was not dead, and the ſame ſaith Simeon Metaphraſtes alſo.

But other holy doctours be of a contrary opinion, Saint Ierome ſaith plainely in many places, that S. Iohn pied, and the ſame is auouched by S. Iohn Chriſoſtome: Tertullian, who wrot the Matirdom of S. Iohn, when he was put into the boyling oyle, ſaith, that then he was deliuered from death, but he afterward dyed and the ſame ſaith venerable Bede, Euſebius of Ceſarea in his Eccleſiaſtical hiſtory, Polycrates. B. of Epheſus, ſaith that S. Iohn dyed Nicephorus Caliſtus not only ſaith, that he dyed, but alſo that he roſe againe incontinent, and that he went into heauen in body and ſoule: and S. Thomas Aquinas is of that opinion: alſo S. Ierome and venerable Bede ſeeme to infer, that S. Iohn is in heauen both in body and ſoule: for they ſay, that he dyed without griefe, and that his body was not turned into duſt. So that the Authours who ſay S. Iohn did not dy, be not of any great account, and againſt them is the opinion of many and ancient doctours. Iudge then, whom we shal belieue. But in my opinion there is no dout, but that S. Iohn did dy.

After that Ieſus Chriſt aſcended into heauen, and after the comming of the Holy Ghoſt, at the which S. Iohn was preſent with the other Apoſtles, and diſciples, S. Luke recounteth in the Acts of the Apoſtles, that S Peter and S. Iohn going into the temple to pray at the ninth houre, healed a lame man, to the great wonder of al the people. Whereupon the two holy Apoſtles were led into the conſiſtory of the Iewes, where they conſtanly profeſſed the faith of Ieſus Chriſt. They were alſo put in priſon and beaten, wherof they much reioiced, and thought they had receaued a ſingular benefit, in that they had ſuffered perſecution for the name of Ieſus Chriſt. In this conſiſtory was preſent Gamaliel a diſciple of Chriſt, who laboured to ſet the Apoſtles free without punishment, but he could not effect it.

S. Iohn remained in Ieruſalem certaine yeares, and that was (as ſome thinke) as long

as long as the B. Virgin liued after the Ascensiō of our Sauiour into heauen. He had a great regard & care of her, he stayed ordinarily in her company. He said Masse vnto her: and she did often times receaue the B. Sacrament at his hand. as S. Bonauenture saith. The communication, that these two blessed creatures had together, was questionles euen Seraphical, being both of them so inflamed with the loue of God, as they were. After the death of the B. Virgin, S. Iohn went to preach in Asia, which country fel vnto his lotte, in the diuision of prouinces. This glorious Apostle preached with great zeale, and founded seuen Churches in seuen principal Citties: viz. Ephesus, Smirna, Pergamo, Thyatira, Philadelphia, Sardis, and Laodicea. In al these places, he ordained Priests to administer the Sacraments to the Christians, which were many in euery one of these Citties.

It befel that Domitian a most cruel tyrant, was made Emperour of Rome, who persecuted the Christians in al the lands subiect to the Empire. In this persecution S. Iohn was taken in Ephesus, and brought to Rome, and was there put into a vessel of boyling oyle, (as Tertullian and S. Ierome say) out of the which he came without any hurt, and then he was banished into an Isle called Pathmos, which is one of the Islands called Cyclades, & is not farre from Rhodes. There the Apostle stayd a whole yeare, and on a Sunday he had a vision & reuelation, in the which was discouered the successes of the Catholike Church, that should happen vntil the day of the general iudgement: and al that he wrot in a book, which he called the Apocalipse or Reuelation. Whilest that S. Iohn remained in that Island, he conuerted vnto the faith of Christ almost al the inhabitants thereof, & such was their loue toward him, that (as Simeon Metaphrastes saith) when he was to depart from them backe vnto Ephesus, they were like to die with sorrow. He was released from his exile, after the death of Domitian and succession of Nerua, who did by the aduise of the Senate, reuoke and abrogat al the law his predecessour had made.

The Islanders vnderstanding that S. Iohn would depart from them, went al vnto him lamenting and wailing: some called him father, others Lord, and al said with one voice he was their ioy, and cōfort. They besought him with great affection, saying: Oh Iohn, thou holy & admirable man, werefore cameſt thou into this Island, if thou art to depart hence so soone? Why was the knowledge of thee bestowed on vs, if we were to loose thy cōpany so soone? Whither wilt thou goe to be beloued, as thou art of vs? Where shalt thou be obeyed, as thou art heer? Where shal thy words be so esteemed, since we listen to thē, as if they came from God, & doe beleeue that God speaketh in thee? Then o father haue pitty on vs thy children: behold that without thee, we are left in danger & peril to loose our selues: Oh Emperour Domitian thou hast done to none such euil, as thou hast done good vnto vs: thou hast sent hither the elect disciple of God, whom we haue knowen, and receiued Baptisme by his meanes. Thou hast done right wel: but for that, to doe good was far from thee, of this good ariseth this present euil, that now we must loose him, whom before thou madest vs to know. They al came to the holy Euangelist, and kneeled at his feet, took his garments in their hands, kissed his hands with great humblenesse and reuerent behauiour, for that they thought to make him stay there, more by prayers and

entreaties, then by force or violēce. The holy Euangeliſt ſaw the griefe of theſe Iſlanders for his departure, but hee promiſing not to forget them, and to ſend them ſome that ſhould take charge of them, they remained ſome what pleated and ſatisfied: And ſo he embarked and returned to Epheſus, where he was receiued with great and incredible ioy.

As the holy ſaint was to enter the Citty, they carried out to bury al a noble Matrone called Druſiana who had loued S. Iohn very dearely. He vnderſtanding the ſame by many perſons that followed the corps lamēting and morning, for the loſſe of ſo vertuous a woman, that was charitable and had done many good works of piety toward al kind of perſons, and he remembring the ſame, prayed for her, and God at his requeſt raiſed againe the dead woman to life, and the holy Apoſtle went to lodge at her houſe. Then he began to gouerne that prouince againe: and hee vnderſtood that two yong men in a Citty had diſtributed much riches vnto the poore, deſiring to ſerue God in pouerty (which life S. Iohn had commended and praiſed much in ſermons) but after perceiuing themſelues in great want of neceſſary things, they repented of what they had done. S. Iohn talked with them, and badde them bring him, two great branches of trees from a Hil he named, and ſome ſtones, and the yong men did ſo. Then the Apoſtle by the power of God turned the ſtones into moſt prētious Iewels, and the branches into Gold, and ſaid to the two yong men; Behold now, ſee you may be as rich, as you were before, but cōſider wel, that the riches of the world doe puffe men vp, & doe not ſatisfy them. Thinke alſo that there is but one paradiſe, and he that wil haue it in this life, and enioy and poſeſſe worldly riches: delights and pleaſures, cannot haue it alſo in the other world.

The Apoſtle did alſo in their ſight raiſe to life, a yong man, ſonne to a poore widow, who with many teares beſought him, to haue compaſſion on her, as he had on Druſiana. The two yong men hauing ſeen this ſtrange miracle, determined to continue ſtil in poore life, and beſought the Apoſtle, to pray vnto God for them, and gaue him backe his Iewels and Gold, and he threw it vpon the ground, and they returned to their former nature, and he prayed vnto God for them, and they led a holy life euer after. S. Iohn had a great controuerſy and variance with a Prieſt of the Goddeſſe Diana, called Ariſtodemus, who ſaid, that the miracles, the Apoſtle did, were not by the power of God, but of the deuil, and if he would haue him to beleeue it was by the worke of God, let him drinke a cup of poiſon (that he would temper for him) without any nocument or hurt to his life, or health. The malicious villaine thought by this meanes, to take away the Apoſtle life, and to repaire the loſſe his falſe gods ſuſteined thereby. S. Iohn accepted of the match, and tooke the impoyſoned cup in his hand, and made thereon the ſigne of the Croſſe, & drunke it off, without receyuing any hurt.

Some Authours ſay, for this cauſe, S. Iohn is painted with a cup in his hand, out of which commeth a ſerpent, and he ſeemeth to bleſſe it, which ſignifieth, that he deſtroyed the force of the venime. Others ſay, this is not the cauſe but that he is painted ſo, vpon the words Chriſt ſaid vnto him, when his mother requeſted, that hee and his brother might haue the next place vnto him, the one on the right hand, and the other on the left; and the words of Chriſt were

theſe:

these: *Can you drinke the cup which I must drinke*: & they answered, *we can*: & our Sauiour replyed *I say vnto you in verity, that you shal drinke my cup*. This cup (as some say) is signified by the cup, which is painted in the hand of S. Iohn, and it may be, it is painted there for both the causes.

S. Clement of Alexandria, S. Iohn Chrisostome and other Authours, recount also a story which befel between S. Iohn and a disciple of his, being a beautiful yong man. And it was this: S. Iohn kept the yong man very strait, and would haue brought him to a strict and mortified life: And hauing on a time occasion to visite one of his Churches, he commended him vnto the care and gouernement of a Bishop, desiring him to haue a great care of him: In the absence of S. Iohn, the yong man began by a little and little to fal vnto lewdnes: and at the last, to be a Captaine of robbers and murderers by the high way: S. Iohn being returned, and vnderstanding what was become of the yong man, was aggrieued for the same, and went vnto the desert, where the yong man kept and hanted: in fine, he met him. He at the sight of the Apostle, began to fly and S. Iohn followed him, saying: My sonne, why doest thou fly? behold I am weary, and euen tired in comming to seek thee in this desert, and vnhabited place: doest not to perceiue, that it is euil done of thee a yong man, to fly from me an old man? If thou doest it for feare of the account, thou hast to render vnto God for thy sinnes, I offer my selfe to answer for thee, at the day of iudgement. The hart of the yong man relented at the words of S. Iohn, and at the teares he saw to fal on his white beard, so he fel at his feet, be wayling his sinnes. S. Iohn tooke him home, and the yong man amended his life, and serued God with great feruour after that time.

Sometime this seruant of God shewed indignation against them, whom he knew would not amend their faults. S. Policarpe (his disciple) writeth of him, that being one time in a bayne, Cerinthus the heretike came in, and then he made hast to get out, saying with indignation, Let vs hence quickly, lest the filthy and corrup water of Cerinthus infect vs: meaning by the water, the false doctrine of the heretike. His disciples importuned him to write that which he preached, that they might haue it in continual remembrance: The Apostle condescended to their request, and commanded a general fast, & continual prayers to be kept by al the people: Then went he vpon a mountaine, and tooke only with him his disciple Procurus: Metaphrastes saith, they heard thunders and thunderclaps with whirlewinds, which put Procurus in great feare and dred: but these tempests being alayed, S. Iohn began to say: *In principio erat verbum*, and so Procurus wrot and continued the Ghospel after his enditing, wherein he laboureth to destroy the errour of the heretiks called Ebionites who held that Christ was not God, and the principal entent of S. Iohn was, to shew & proue that Christ is true God. And because he flew so high, the figure of an Eagle (which is a foule that soareth aloft) is attributed vnto him.

The holy Euangelist was now farre in yeares, and when he talked with his disciples, he had alwayes in his mouth these words? *My sonnes, loue one another*: and they said, Maister, let vs heare some other words, for we haue heard this very often, And he answered them: I say this thing vnto you, for that this is sufficient, & he that doth this, doth al. Hauing then had reuelatiō of his death,

being 99. yeares old, he aſſembled al his diſciples, and let them vpon a high mountaine, where a Church ſtood: In that place he cauſed his ſepulcher to be opened, and ſtripped himſelfe of part of his cloths and put off his shoes, and ſo aliue he went into his ſepulcher, (his diſciples making great lamentation) and then there came from heauen a brightnes vpon that place, enuironing the body and the holy place; And they that were preſent remained in a trance, as it ſeemed, for great dread, and being come to themſelues, they ſaw S. Iohn no more but the graue couered with earth, which ſeemed to boile vp a pretious liquor that cured many infirmities.

This was the paſſage of S. Iohn, and as S. Ierome and venerable Bede affirme, his death was without any griefe, & his body neuer felt corruption. Of which words, S. Thomas, Nicephorus Calliſtus, and many other Authours take occaſion to ſay, that S. Iohn was riſed againe, and aſcended into heauen, both in body and ſoule, where he hath an eminent place, ſince the titles he had in the world were ſo honourable. He had the title of Virgin, Apoſtle, of Euangeliſt & of Martir, at leſt in wil and deſire: yea S. Auguſtin, S. Iohn Chriſoſtome, and Ruffinus cal him Martir, for when he was put into the veſſel of oile, he should haue died, if God had not miraculouſly deliuered him: and his wil was alwayes prompt and ready to die for the loue of Ieſus Chriſt.

Beſide the ſaid titles, he had another rare and ſingular name of the *Diſciple beloued of Chriſt, of his brother, and ſonnes of the ſame mother*, by the wil and appointment of the ſame God. This glorious Apoſtle did ſpend 70. yeares in preaching & conuerting of ſoules, al which time he continued buſy in the ſeruice of God, alwayes louing him, and alwayes perſwading others to ſerue him. But al this, which we haue ſaid, is but little to equalize the great glory that he enioyeth in heauen: although that which he hath, and what place he poſſeſſeth there God and he beſt knoweth. Let it ſuffice vs to recommend vs to him by taking him to our Aduocate, and imitating his life, as much as lieth in vs: And ſo ayded by him, we may be rewarded by God, and ſee S. Iohn in heauen, yea God himſelfe, enioying him in his glory for euer. Amen. The Catholike Church celebrateth the feaſt of S. Iohn Euangeliſt on the 27. day of December: And his death was in the yeare of our Lord 100. or there about, in the time of Traian the Emperour.

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## *The feaſt of the holy Innocents.* Decemb. 28.

*THERE is mention made in the booke of Kings of a moſt cruel woman, called Athalia, who was the mother of King Ochozias. This woman (her ſonne being dead) vpon ambition and deſire to raigne, got into her hands the children, which were of the bloud royal, and put them al to death. One only eſcaped her hands, who was called Ioas. This child was ſaued by the care, and diligence of the nurſe that brought him vp, and of Ioiada the high prieſt, who hid him, ſo that Athalia could not get him into her poſſeſſion and power, and in proceſſe of time Ioas was King of Iſrael. This cruel Athalia, was a figure of Herod, who holding the Kingdom of Iſrael by violence (for that he was a forrainer, and of a ſtrange country) to aſſure himſelfe of that Kingdom, he killed*

many

*many innocent children, as Athalia had done before; out of whose hands escaped Ioas, by the industrie of his nurse, and of Iotada, which kept him secret.*

*So Iesus Christ figured in Ioas, fled from Herod, by the care and industrie of his most B. mother, and of S. Ioseph, who deliuered and kept him free out of Herods furie, when they carried him into Ægipt. Ioas was afterward King of Israel: Iesus Christ was, and is King of heauen and earth, and the vniuersal redeemer of al mankind. The historie of these holy Innocent infants, was written by S. Matthew the Euangelist in this manner.*

AFter the birth of the sonne of God into the world, and after his circuncision on the eight day. After he had been visited, & adored by the three Kings, on the thirteen day, and after he had been presented on the 40. day in the Temple of Ierusalem. S. Ioseph and the B. virgin, with their little child, being returned vnto Nazareth; the Euangelist S. Matthew saith: that an Angel of our Lord appeared to S. Ioseph in his sleep, and said vnto him. *Arise and take the child with his mother, and fly into Ægipt, and stay there vntil I bring thee word, for Herod wil seek to kil the child.* God hath great care of his friends, vnto whom he sheweth the remedy, before the hurt.

God (being omnipotent) was able to haue made Ioseph and the virgin, with the little child, to haue remained safe in Nazareth by miracle; but he doth not alwayes miracles, where prouision may be made by mans help. This you may perceiue in Abraham, who feared to be murthred in Ægipt, for his wiues sake, who was very beautiful (for the Ægyptians if they had knowne she had been his wife, would haue killed him, and taken her awaye) bad her say, that she was not his wife, but his sister. He might wel say she was his sister, for the neer kinred that was between them. The holy man Ioseph did not stay long to execute the commandement of God; but gaue notice of his reuelation vnto the blessed Virgin, & without stay, they trauelled with their infant, into Ægipt, and there they stayed in secret manner, vnto the time of Herodes death.

The old Adam broke the commandement of God, and fled from him, but the new Adam to fulfil the commandement of God, went to hyde himselfe, and lay hid as a stranger, for certaine yeares in Ægipt. This was done for the consolation of the saints, that they should not wonder if they were forced sometimes to fly, and if at any time they ly hidden or secret, it is no great matter, since they be in a strange land. But if they wil be in al places happy, and secure, let thē haue the child Iesus in their companie, though it be in the land of Ægipt, as Ioseph and Mary had, who were wel entertained, and much made of by that barbarous nation, for the child Iesus sake, who they had with them.

A deliquent, or offender, flyth often vnto the Church for succour, and some times he wil take a litle childe if he can, and get with him vpon some steeple, or to wer. The people wil shoot not harquebuze or arrow at him, least they might kil the child, but they wil rather giue him victuals to eate, least the innocent child, should die for hunger. So also, if a iust man seing himselfe perfecuted, take Iesus Christ (which is the child) with him ie this life he shal bē secure and safe; but if he stay to take him in the other life, then he shal be potent and strong, and then it wil little help, to seek to take him vp, as it is to smale purpose, for them which be in hel, to pray vnto God. Christ in this life may

be taken vp as a little child, and he that shal haue him in his company, may be secure and assured, to haue meanes and remedies, to be deliuered out of al dangers and perils, that can come vnto any man, though al the men on earth and diuels in hel, make warre against him.

Iosephus saith in his book of Antiquities, that Herod had been busied with controuersies, that he had against his owne sonnes, for the succession of his Kingdom; and had been enforced to goe to Rome, to defend his allegations before the Emperour Cæsar Augustus. And when he had ended that variance, he began another, with the children of the citizens and inhabitants of the territory of Bethleem. Herod called then to his remembrance the three Kings, which came to seek the new borne King of the Iewes. If they had said he had been in a stable, and layd vpon a little hay, it might be, he would not haue regarded it; but the wisemen told him, that they sought the King of the Iewes, who was lately borne. Herod kept that Kingdom by tyranny and force, not comming to it by kinred or bloud, for he was a stranger borne; yet he had receiued the Religion of the Iewes, and obserued their law.

He knew that people looked for the Messias & King, which should set them at liberty, and deliuer them from al opression, which he vnderstood temporally. When he heard the three wise men say, that this King was borne, he grew into a great suspition, and sought by al meanes to know by the law, where this King should be borne; and he being told by them, that he should be borne in Bethleem, he sent the Kings thither, apointing them to returne vnto Ierusalem and to certifie him, where the new King was to be found, because he also, would go to adore him. The cursed wretch said this in deceit, because he would haue murthered him: but the malice of man cānot preuaile against the wisedō of God, for he was so blinded, that he had not the reason to send a messenger of his owne with them, to certifie him of their doings. It happened after, that the Kings warned by God, returned vnto their owne countries by another way.

Herod seing that the Kings had mocked him, and douting vtterly to loose his Kingdom, he called al his captaines and men of warre, and (as Basil Bishop of Seleucia saith, who is alleadged by Simeon Metaphrastes) he spake to them in this manner I haue oftentimes had experience, (my louing seruants & friends) of your courage, and valiant harts, in the affaires which haue happened in my Kingdom, thought they haue been many, and of great difficultie, in which you haue not refused to aduenture your liues in my seruice. At this time is fallen out a most important busines, vnto which, if I giue not remedie, I shal (remedies) loose this my Kingdom, and you your King, who hath alwayes shewed you many fauours, and graced you, and studieth stil, to doe you many more. Now it shal appeare if you be as desirous to serue me: and if you account your selues valiant souldiers, now is the time to shew you valour, for euen in mine owne house is a great mischief ready to oppresse me.

Know then, that my royal estate is secretly threatened, yea, the vtter subuersion, and ouerthrow thereof. There is no open warre proclaimed, or made against me, neither am I assailed by any publike enemie; but a child, who is not yet two yeares old, threatneth to depriue me of my crowne, and of the scepter of the Kingdom of Israel. He is borne in the cittie of Bethleem, and there he

remaineth

remaineth at this preſent time; and of this child haue the prophets ſaid, that he shal be King of Iſrael, and that he shal ſet my crowne on his head, and shal take the ſcepter of the Kingdom out of my hand. I feare the prophets, becauſe I haue not ſeen their words fulfild as yet. Doe not you remember the three Kings that came from the Eaſt, who plainly reported that this King was borne, and that they came to worship him, and to yeld him obedience?

If theſe Kings ſo farre diſtant, ſtood in awe of him, much more cauſe haue I to feare, that am ſo neer vnto him. I appointed theſe Kings, that they should giue me notice when they found him, becauſe I would haue gone to ſee him, and then I would haue been freed from this danger. But they (I know not for what cauſe) haue mocked me, and be returned into their countries, and Kingdoms by another way, and haue giuen me no notice. I feare, I doubt, I faint, and conſume with ſorrow, when I ſtudy on the ſucceſſe of this buſines. I haue no remedy, and I know not vnto whom to reſort, but vnto you.

My wil therefore is this: I would haue you goe vnto Bethleem, and into al the territory thereof, and the country there about, and with your naked weapons, rushe into the houſes, pardon the old men, touch not the yong men, ſpare the woman, only kil al the children, al of them, from two yeares old, vnto a day old. My wil is, that you kil them al, ſpare none of them, for if one of them remaine aliue, that ſame one shal depriue me of my Kingdom. Take no regard, nor pitty not the teares of the mothers, yea in their armes, I would haue you ſearch out mine enemies. And if any woman wil defend her child, kil her alſo with him. Feare not to be accuſed for this fact, for it is by my cõmand that you doe it. Goe into the citty like Lyons, ſearch it through diligently, leaſt any remaine hidden, and perchance it may be that chil, that the Kings came to adore.

The captaines vnderſtanding the Kings mind, and intention gathered al the army, recyting vnto them the ſame reaſons, that the King had alleadged before. They al accorded and agreed, to performe the miſchieuous act, and ſo to Bethleem they went, and he ſeemed the beſt and worthyeſt fellow, that trauelled thither with moſt ſpeed. So comming to Bethleem, they began the maſſacre, the cruel butchers ſlaughtering the quiet lambs. Al the houſes were repleat with the out cries of the afflicted mothers, thes wayes ſtreamed with riuers of blood, and the ſtreets were filled with bodies of the holy Innocents. Herod deſired to ſlay Ieſus Chriſt in the perſon of euery one of them; and ſo euery of them died for Chriſt, who being in Ægipt, had yet compaſſion on them, ſeeing they died for his ſake.

Truly Herod did vnto them herein more good them harme, and more profit, then damage, ſince they be al ſaued. If theſe children hat not been put to death at that age, and by ſuch occaſion, it might haue come to paſſe, that many of them might haue been damned. But Ieſus Chriſt our bleſſed Sauiour, and of al mankind, would not, that any of them that were borne in that prouince, and at the time that he was borne, should be condemned. The ſlaughter, and butcherie continewed, the wayes were al ſtained with blood, and the number of dead bodies increaſed, but the rage, and cruel furie of theſe barbarous ruffians, was no with diminiſhed. The moſt ſecret roomes could not defend the holy

infants

infants from the slaughter, neither was the Temple, where God was honoured, a sufficient refuge, or safetie for their liues. In that their Temple, they assembled to make their prayers, but they offred no sacrifice therein, for that was to be done only in the Temple of Ierusalem.

They began now to make sacrifices in the Temple of Bethleem, not of brute beasts, but of Innocent children euery thing was stained with blood: graues, & ditches were filled with children, and their dead bodies were lying in euery place. And if perhaps any mother did hide her sonne from the souldiers, the child manifested himselfe, seeming with his crying to cal those butchers to kil him, because he would not be depriued of so happy, and blessed death. Some mothers that were more bold, thrust forward on the executioners, desirous rather to receaue the blow themselues, then it should light on their children; but this was to no purpose, for themselues were wounded, & their children slaine. Some other mothers held them so hard in their armes, that they could not get them from them; then would they cut and deuide them in the middle, so that one part of the child remained in the hands of the mother, & the other in hand of the souldier. Some women ran to and froe, with their children in their armes, to get out of the place where the slaughter was, and stumbling on the dead bodies, killed their owne children themselues.

Some other turning vnto these bloody fellowes, said vnto them: How is it that you become so senceles, and voyd of pitty? Haue none of you a mother? haue you not wiues and children? Doe none of you know how great the loue of parents is, toward their children? How sauage & beastly is this your cruelty? If in this citty hath been committed any offence, these whom you kil, haue not done it. Slaine vs that deserue death, the rather, for that we haue liued in company with such men as you bee, and brought them children. The souldiers hearing these words, were mooued vnto compassion & shed teares, but remembring the commandement of King Herod, they became more fierce, and enraged then before, killing a fresh the children in their mothers armes.

S. Augustin who also wrote hereof, saith in a sermon: when our Lord was borne, there was heard many plaints, not in heauen, but in earth. The Angels in heauen reioyced, and the mothers which were in earth lamented. God was borne a little child, and his wil was, that vnto him should be offred a sacrifice of children. He that was to be sacrificed like a lamb, on the Altar of the Crosse, would haue the Innocent children sacrificed vnto him. It was a lamentable spectacle, to see souldiers, with naked swords in their hands, to kil so many little infants and not to know the cause, seeing none of them could commit such an offence, as might merit so vntimely a death. It was euident therefore, that enuy was the only cause.

Their poore mothers tore their haire, stroke their breasts, and made pittiful out cries, their eyes running like fountaines of water. The more they laboured to hyde their little infats, the sooner they were discouered: they not hauing the sense to hold their peace, for they had not learned to feare such but cherly ruffians. The mother and the souldier strugled together the one to deliuer her sonne, the other to take him away. The mother said: why wil you pul from me, him that was borne of me? Ah my pretty tender infant, I haue not brought thee

so

ſo carefully, vp that thou ſhouldeſt be thus rudely handled. If any fault or offence hath been committed, I haue done it; let this babe liue, and kil me. Others ſaid: If you look for one alone, why murder you ſo many? Oh come now Sauiour of the world, let theſe ſoldiers ſee thee, without any peril or danger vnto thee, ſince the power to liue and die, is at thy pleaſure; ſo ſhalt thou deliuer vs from this great ſorrow, and our children from death.

S. Gregorie Niſſen ſaith: It was pittiful, to ſee the mothers of the Innocents, how they imbraced their litle infants, and bathed them in teares, awaiting to haue them ſhortly bathed in their owne blood. The cruel edict of Herod hauing been brought to Bethleem, and the cruel ſoldiers being come, they aſſailed the litle infants ſo furiouſly, that they wounded the mothers alſo, and mingled the blood of the mother, and the infant together. Some mothers ſaw the ſword to come, and pierce the body of her infant, as ſhe gaue it ſuck, ſo that at one time, the mother gaue milk vnto the child, and the child reſtored as much blood vnto the mother.

There was one ſorrowful mother, that had two ſonnes at one birth. She ſaw the ſword drawen againſt them both, and she knew not which to defend firſt, from the blow; she looked on the one, and held it faſt to her breſt, and left the other further frō her. Then ſeing the blow come, she pulled it cloſe to her, and thruſt out the other. The poore diſtreſſed mother, had not much time to deliberate, which of their liues she should longeſt ſaue, for no ſooner was the one wounded to death, but the ſword was thruſt quite through the other: and this was the caſe of many woful mothers, that had two children in their armes. It happened alſo in this maſſacre, that two butcherly villaines came vnto a mother, that had two ſonnes; they ſeuered themſelues to kil them, and withal ſeuered the hart of the afflicted mother, The one infant wailed, and the other cried alſo. The woful mother knew not which to anſwere firſt, with the like muſick. Laſtly, she could but lament, and ſodeinly she ſaw them dead at her feet.

S. Baſil Biſhop of Seleucia (cited before) ſaith: that in al the cittie of Bethleem, nothing could be heard, for the confuſed noiſe, which endured as long as the ſlaughter of the Innocents continued; becauſe the Infants that were killed cried pittifully, the elder brothers & ſiſters lamented, and ſo did the fathers; but the out cries of the mothers exceeded al the reſt. The old men ſaid: that there was neuer committed ſuch a cruelty in any place, no not in a long ſuſteined warre, for though al were put to the ſword, yet infants were ſpared. Complaints were generally made, yea, of the ſunne it-ſelfe, that ſtayed ſo long, to keep back the darknes of the night, whereby the furie of theſe enraged people might ceaſe. When theſe Ruffians found no more infants in the cittie to murther, they departed into the villages there about, to doe as they had done in Bethleem. Then the lamentable out cries of the woeful mothers was renewed, when they went to ſeek out the bodies of their dead infants. Some, that found them cut in pieces, laid their ſeuered members together, vſing pittiful, and compaſſionat complaints.

Some kneeling downe to their ſlaughtered prettie babe, ſaid vnto him: Awake now my ſonne, thou haſt ſlept inough, ſhake off this heauy drowſines,

which the cruelty of Herod had cauſed. Come, come, ariſe my ſweet babe, take thy mothers breaſt, which thou haſt ſo often ſucked: Ah wilt thou not ſpeake? doeſt thou ſlumber ſtil? Alas, alas, too long laſteth this heauy ſleep, that thus oppreſſeth thee, would to God it were poſſible for thee to enter againe into my womb, that thy prettie members thus mangled, might be reioyned, and returne vnto life. Theſe and ſuch like words, ſaid the mothers of the Innocents. When Herod vnderſtood that his commandement was performed, he made ſhew of great ioye, and adorned himſelfe with a crowne of victory, as if he had triumphed ouer ſome dangerous enemie. Neither did the cruel tyrant care, though his owne child (that was nurſed in a place neere Bethleem) was murthered among the reſidue.

Macrobius teporteth, that this came vnto the eare of Octauius Auguſtus, and that he ſaid: that it were better to be a hogge in the houſe of Herod, then his ſonne. By which ſpeach he ment, that Herod being a Iew, the hogge had been ſecure, for he would not haue killed it, nor haue eaten thereof, but his ſonne was not ſo ſafe, for he was killed amongſt the other children. Herod could not haue deuiſed a better meanes then this to diuulge, and ſpread abroad, the birth of Chriſt. For hereby it came to the knowledge of al, that a child was borne, who was a King, and had been adored of the Kings, & of whom he was afeard, that his Kingdom ſhould be taken from him. But he ſtayed not ſo long, for before Chriſt was of age, Herod was depriued of his Kingdom, by looſing of his life, killing himſelfe with thoſe hands, with which he had perſecuted our Sauiour Chriſt.

It is often ſeen, that God doth punish, and chaſtity men, by the ſame thing, and meanes, wherewith they take occaſion, and whereby they offend him. Saul deſired to kil Dauid with his owne hands, and with the ſame he killed himſelfe. Iudas ſinned by ſelling Ieſus Chriſt, and the wretch hanged himſelfe with his owne hundes. Some thinck that the number of the ſlaine children was the ſame, which S. Iohn nameth in the Apocalipſe, when he ſaith: that 144000. follow the lamb; but this is not certaine. It ſeemeth rather a thing impoſſible, that in the towne, and territorie of Bethleem, should be ſo many children, of two yeares old and downe-wards.

The Euangeliſt S. Mathew ſaith: that then was fulfilled the words of the Prophet Ieremie: *A loud voice was heard, weeping and lamentation, Rachel weeping for her children, and would not be comforted, becauſe they were not.* In this place, Bethleem is called Rachel, becauſe the faire Rachel, who was wife to the Patriarch Iacob, was buried neere to the citty of Bethleem. The holy Innocents were the firſt martyrs that dyed for Chriſt, and he being come into the world, offered them to his eternal father, as the firſt fruits of the garden of his Church. He did them alſo an eſpecial fauour, for that they were al ſaued.

Their parents alſo had no cauſe to be aggrieued: for if they were depriued of their liues (which he had before giuen vnto them) for his ſake, we may alſo belieue, that he beſtowed others on them, in their place; as it happened to Iob, who being depriued of ſeuen ſonnes, and two daughters, God gaue vnto him as many more, when he returned vnto his former proſperitie. Laſtly, we may know by the euent hereof, that as when the people of Iſrael departed from Ægipt,

Ægipt, one may wel say that God departed out of that country, in the company of his people, and the Ægiptians remained in lamentation (for one, and the last of the plagues that he sent vpon them was, when he slew al their first borne: so also, when Iesus Christ departed from Bethleem, the Bethleemits remained also in lamentation. For a sure thing it is, that in the place, from whence God departeth, there remaineth nothing, but sorow and wayling.

Let vs pray vnto his diuine Maiesty, that he alwaies remaine in our cõpanie, that we may alwayes be glad and ioyful in him, and that our ioy may be true and perfect, enioying it in this world by grace, and after in heauen by glorie. Amen. The Catholike Church celebrateth the feast of the holie Innocents, on the 28. of Decẽber, & their Martyrdome was in the time of Octauiã Augustus, in the beginning of the second yeare of Christ, according to Ioannes Lucidus.

## *The life of S. Thomas, Archebishop of Canterbury and Martyr.* Decemb. 29.

*THE life of this holy Prelat and famous martyr collected out of foure Historiographers of his time, Gulielmus Cantuariensis, Ioannes Carnotensis or Sarisburiensis, Alanus Abbot of Teukesburie, Herbert of Hoscam clerke, Petrus Blesensis, Archedeacon of Bathe, and many epistles of Popes, Kings, and Bishops, is in this manner.*

SAint Thomas, wsually called of Canterbury, Bish. and martir, was borne in London, the head citty, and royal seat of great Britanie. His father was one Gilbert surnamed Becket, a man inferiour to none of his cittizens for Kindred and riches, and superioure to most, for singular good carriage, and holy conuersation. This Gilbert being in the flower of his youth, voluntarily receaued the Crosse, an ensigne of such as enrolled their names to serue against Infidels, and trauailed into the holy land: where, as he returned from visiting those sacred places of Hierusalem, he, together with others, was taken by his enemies, that lay in ambush, and made prisoner to an Admiral, a Prince of great account amõgst the Infidels. There he remained in captiuitie, the space of one yeare and a halfe; wherin, the only daughter of the aforesaid Admiral was so wonne with the carriage, and excellent good partes and qualities of Gilbert, with his discreet and weighty reasoning of matters that concerned Christian religion, and also with his noble and stoute resolution to dy for Gods honour, that (he afterwards by flight hauing obteined his liberty) she, wounded with his loue, & led with desire of being a Christian, forsooke al her wealth, abãdoned her fathers house, & her country, & followed him secretly into Englãd. There being first wel instructed in Christian religion and baptized in the Church of S. Paule by the Bishop of London with great solemnitie, in the presence of sixe Prelats, she was married to Gilbert: al, but especially the Bishop of Cicester wondring at this heauenly vocation, & admirable prouidence of God, & prophecyng that her womb should beare a cild, whose sanctity and holy labours would make Gods Church renowned and glorious. Not long after was Thomas borne, and brought vp by his vertuous mother in al good manners &

exercises. But he learned of her especially the feare and loue of almightie God, with a great deuotion to the B. Virgin his mother Marie, next after Christ reposing in her his greatest confidence, & making her, Patron and Protectrice of al thye wayes and steppes of his life. He was first brought vp in a religious house of Merton; after instructed in liberal sciences, then sent to studie in the vniuersitie of Paris: from whence returning home, he discharged with honoure and great good satisfaction, some publicke offices of the cittie of London. And hauing now for the space of three yeares, attended vnto temporal affayres, & followed courte-businesses, shewing himselfe therein quicke, discreet, and wel aduised, and thereby attained great credit, and learned much prudence and experience: hauing also been carryed with affection to youthful sportes of haw King & hunting, yet euer without stayning or blemishing his good name with any vice or imperfection, led by the instinct of the holy Ghost, more then by any friends persuasion, he retired and weaned himselfe from secular affaires, & be tooke himselfe to Theobald Archbish. of Canterburie, where his industrie, diligence, & wel aduised managinge of matters, whom him a chiefe place and great reputation amongst the Archbishops most familiar and trustie freinds. After his admittance into the companie of Theobalds counselours and chiefest followers, he studied at Bolognia and at Altisiodorum: was greatly imployed in Church affaires of greatest importance, often times sent, for decision of weightie controuersies to Rome, from whence he euermore returned with good dispatche in his busines: lastly he was made Archedeacon of Canterburie, a place in those dayes of highest degree in the English cleargie, next vnto the Lord Abbots and the Bishops.

Much about that time Henry duke of Aquitaine and Normandie, succeeded King Stephen in the crowne of England. Theobald fearing least the King good nature might be abused by some of his crafty counselours, and by such as vnder the cloake and pretence of publicke authority thirtest after the Churches reuenues, and the cōmons spoile, drawen to some ouer sharpe course & rough proceeding: desirous also, that the bond of loue and amity might increase between the Prince and his Prelats, and the Kings gracious fauour shine vpon his cleargie, a thing most necessarie, for the good and welfare of al the Kingdome, and wel assured of his Archeadeacons sufficiencie to doe al faithful seruice to the King, and good offices to al manner of people, brought him to the courte, and wrought him into the fauour of his Maiestie, from whom he receaued the office of high Chācheloure of England. It might seeme in outward shew and apparance, that Thomas had now forgotten quite, that euer he was an Archedeacon. His retinue was great, his fellowers men of good account, his house keeping such as might compare with, if not surpasse, the greatest Earles of al the Kingdom, his stuffe very costlie & ful of brauerie, so farre forth as his bridles were of beaten siluer, his principal care to retaine his Princes fauour, and winne al mens good wil, which care did also compel him sometimes to shew himselfe pliant to his Maiesty in his fare, his discourse, in hauking, in hunting and sporting, as wel as in his serious affaires: A table, that dailie and honorably intertained Barons and Earles: a house, that welcomed al needy and afflicted persons: a hand, that bountifully bestowed large guifts in house hold stuffe,

ſtuffe, apparail, prouiſion, plate and coine. Finally fortune did ſeeme to haue made him her dearling; and al things ſo ſhewed according to his wish and his deſire, that one would haue iudged him, to haue laide cleane a ſide the very thought of a cleargie man. But this was only the out ſide of Thomas: for inwardly he was humble & abiect in his owne eyes: much addicted to prayer and deuotion: a great tamer & curber of his owne body; in ſo much, that many times he would chaſtize himſelfe with a cruel diſcipline, lashing himſelfe vpon the bare backe: his zeale was great for the good of the Church, and reliefe and ſuccoure of the commons; vnder going for this cauſe many encounters and afflictions; many calumniations, ſlaunders, and ſnares, armed to entrap him, by ſuch as in court know not how to riſe but by others ruines. Nay ſometimes, as farre as modeſty and duety would permit it, he gently, & with greate reſpect and reuerence, with ſtood euen his Prince: who liked therein his conſtancy, & tooke it in good part, and not as proceeding of any diſloyalty, for why? he did finde him moſt faithful in al his proceedings: aduiſed and diſcreete in counſaile: prouident & vn appelled in doubtful buſineſſe: and in aduerſity valiant & magnanimous: in purity of mind and chaſtity of body, euermore vnſported and vndefiled: many great trials hauing byn made to proue his honeſty, And, for moſt of that which we haue rehearſed, let this one thing ſerue a ſufficient witneſſe, There was in Stafforde a beautiful yong woman, whom the Prince greately fauoured. She, as often as the Chanceloure came that way, did ſend him many tokens and fauours. Her guardian, miſdoubting that al this kindneſſe proceeded from ſome lewd intention, and, ſeeing the yong, fresh, beautiful yeares of Thomas and the neereneſſe of their lodginges, did encreaſe his ſuſpicion, he needes would be a certeined thereof. In the dead of the night, by a ſecret way, and with a cloſe lanterne, in he goeth to his chamber, & finding his bed with out any print of his body, or once being touched, was ſtrõgly confirmed in his ſuſcipion: but lifting vp his lanterne, & looking ſome what further, he found, that after long kneeling vpon his bare knees in prayer, he was fallen faſt a ſleep vpon the ground, in a very incommodious manner: whereupon altering his opinion, he verily deemed him a ſainte, whom before he ſuſpected to be diſhoneſt and a ſinner.

Not only in this of Chancelour, but alſo in many other offices Thomas did the King good ſeruice: for, being made tutor to the yong Prince Heury, his care was greate to bring him vp with the ſonnes of many Lords of the court, in learning and ciuility, and in al manner of courtly and Princely knowledge and behauiour. Moreouer he ſerued the Kings Maieſtie in his warres of France with a choyce band of ſeuen hundred ſouldioures of his owne family, beſides many others, with whom alone after the Kings departure, he obtained a worthy victory, yea another time, he himſelfe in perſon vnhorſed a francheman called Enguerranus de Creya, a moſt hardy ſouldiour, and moſt renowned in al feats of armes and chiualrie. And with his good example ge ſo encouraged al his followers, that in al the Kings army the Chancellours ſouldiours were eſteemed the very flower and the valianteſt. Theſe & many other vertues, made him honoured euen amongſt his foes, the Peeres and Princes of France, and greately beloued amongſt his friends. Eſpecially the Kings Maieſty of England

ſometimes after hunting, ſometime after riding, would, vpon a ſoddaine and without anie bidding, come to the Chācelours houſe when they were at dinne, and ſome whiles dine with him, other whiles ſitte by him to ſee the order, and heare the diſcourſe which was at his table, whereof manie things were ſpoken with admiration.

It fel out that Theobald Arch. B. of Canterbury died; and newes thereof came beyond ſea to the King: who weighing vel the great ſufficiencie of his Chancelour, vhom euen then he had in his companie, after ſome deliberation turning about commanded him to prepare himſelfe to goe on a iourney: and hauing now receaued his inſtructions, concerning many other affaires, and comming to take leaue of his Maieſty, and to goe forward on his iourney; Nay ſoft, quoth the King, you kuow not fully yet what you muſt goe aboue: My pleaſure is to haue you Arch. B. of Canterbury. The Chancelour firſt ſtarting, and afterwards ſmiling vpon the King, and shewing him his riding ſuite ful vnfit and vncomely for ſuch a calling: ſaid: Oh! and loe heere how religious and how ſaint like a man your Maieſty wil place in ſo holy a ſeat, and in the conuent of ſo manie bleſſed Monkes! If euer I haue done your Maieſty anie ſeruice, let me craue and obtaine this as a reward, that this charge be not impoſed vpon me. For I certainly know, that if I vnder goe it you wil quicklie with drawe your fauour from me, and turne it into deadly hatred, enuious people wil neuer be wanting, who vpon ſome exactions of your Maieſty in Eccleſiaſtical affaires, and ſome reſiſtance, which I muſt of dutie and neceſſitie make, as Primate of England, wil wholy alienate your royal harte and affection from me, and extinguishing al the former grace, enkindle ſuch flames of enimitie, as neuer wil be anie more alayed.

Theſe words of the Chancelour, ſo little taſting of Ambition, ſo plainely diſcloſing a conſtant reſolution, did more enkindle the Kings deſire. Wherefore ioyning others in his companie to effect his purpoſe, he called to the chiefeſt of them Richard Lucie, commanding him to effect as diligently the promotion of the Chancelour to the ſea of Canterburie, as he would the ſucceſſion to the crowne of his ſonne Prince Henry, in caſe that the King himſelfe were deceaſed. To the ſame effect he likewiſe ſpake to Henricus Piſanus Cardinal, & legate of the Pope; who at laſt brought Thomas to accept that dignitie. He was choſen at Weſt miniſter in Loudon, by the whole conſent of al the Bishops of the Realme, only London excepted, and by the voice of Canterburie Monkes; & after was preſented vnto Prince Henry, who by the authoritie of his Father, committed vnto him for this effect, freed the Chancelour from al former debts accounts, and obligations of court or excheker, and in his ful libertie reſtored him vnto his cleargie, who receaued him with great ioy and ſpiritual canticles. After his election at London, he went to Cāterburie; where in Whiteſon week he was made Prieſt vpon the ſatterday (for hitherto he was but Deacon) and conſecrated Bishop vpon Trinitie ſundaie, Prince Henry heire apparant of the crowne, fourteen Bishops, and manie other great Peeres of the realme being preſent at the ſolemnitie. Streight waies after, Alexander the 3. Pope of Rome did ſend him the Palle: which he receaued with vnaccuſtomed deuotion, going bare foot, and lying proſtrate on the ground.

Hauing

Hauing now receaued that sacred vnction, he was chãged into another man. He gaue not himselfe to a vaine, loose, stately, wide and free manner of liuing, as many accustome after dignities obtained, but rather obserued greater abstinence, watchet more; prayed more; preached of then vnto his flocke, iudged, he neuer could rule wel others, if first he did not wel rule & maister himselfe. His outward apparail was of a Bishop; vnder, a friers weede, next to his skinne, a course rough heire cloth, like an Hermit. Hauing done his office streignt after the cocke crowing, he serued thirteen poore men at the table, waiting on them in person, washing also their feet, not only with water, but with his owne teares, crauing most earnestly their prayers, and giuing eache of them foure pence in monie, in the morning, very early, twelue more were serued by the Archebishops almoner, and about nine of the clocke a hundred poore men called Prebends, on whom two Monks of the conuent attended. The Bishop, hauing discharged his part, and reposed a litle to refresh his senses, bestowed al the time he could steale from his rest, without great disparagement of his health, in praying, weeping, and holie meditation. When he was to celebrate the most dreadful oblation, then he did seem to poure out his hart with teares, sighes and sobbes, that came as often as his words. He was some what speedie in discharging this office, fearing distractions, yet al wayes attent, and recollected, without vaine adding of more then the Church appointed, performing the communion with such deuotion and teares, as if he did visibly behold the wounds of our Sauiour Iesus Christ.

Not only his owne, but also the hands of al his house hold were so free from receauing bribes, that an Abbot comming to his courte with important busines and desiring to winne his officers good wil with gold, and not finding anie that would receaue it, he himselfe notwithstãding receauing great satisfaction in his suite cryed out at his departure: I haue found a court more golden, then euer I could haue belieued or imagined for not onlie it walketh not after gold, but scorneth despiseth and flyeth from gold. Semblable to these were al his other holie vertues: so vpright a Iudge, that not might nor meanes could withdrawe him from right so good a father to the poore, that none departed from him without reliefe: soe bountiful in giuing almes, that he twice doubled the vsual allowance giuen to the poore, by al his Predecessours: so zealous a prelate that no vice, especially no schisme or errour could take roote with in his Iurisdiction: so addicted to learning that his conuersation at table & vpon the way, was alway of learning: so prouident in giuing orders, that he neuer imposed his hands vpon any, without mature and diligent examen, whither he had sufficiency enough in meanes, in learning, and vertue; least any of these three being wanting, priesthood should turne into scãdal, derision & beggerie: so great a fauourer & Patron of learned men, that his most especially be friended followers, were the most especial learned men of those dayes: of English men Ioannes Salesburiensis, afterward B. of Carnotum, Robert Foliot, afterward B. of Hereford: William Glauile, afterwards B. of Rochester, Gerard Maide, afterwards B. of Couentry: Of strangers, Hughe Dantinant a Norman, Archeadeacon of Oyeford, afterwards B. of Country, Herbert of Wosham, afterwards Cardinal of Rome, and Archebishop of Beneuentum,

Humbert

Humbert of Lumbardy, afterwards Achebishop of Milan his natiue country, & laſtly Pope of Rome by name of Vrbanus tertius, theſe were his followers of greateſt name, beſides many others of a lower ranke in dignitie, though inferiour to none in learning and vertue.

Finally his watching in meditation, his teares in praying, his purity of life, his modeſty in ſpeeche, his vprightcouſnes in his works, his trueth in his word, his compaſſion of the poore, and care of the commons good and wel fare did ſpread his fame ſo wide, that it made the Kings Maieſty hartly to reioyce for the good election he made of ſo holy a Prelat. Moreouer he was renowned in forraine countries, where comming to the Councel of Towers in France, he was ſo ioifully receaued by Pope Alexander the third, and al the Cardinals and Prelats, that al of them, ſauing the Pope and two Cardinals who ſtayed to accompany his Holines, went out of the towne meet and wel come the Archebishop.

Hitherto he might ſeem to haue had a proſperous courſe and nauigation, but God would haue him alſo tryed in aduerſity, and therfore ſuffered a ſtorme of perſecution to be raiſed againſt him. Firſt certaine men of great account, out of whoſe hands he had wreſted Church-liuings, which they had wronfully vſurped, began to calumniate him with his Maieſtie, alleaging that his royal fauour embolned the Arche B. to ſuch attempts and wrongs, which he had, and did offer vnto many: yet they could not impaire the good opinion, which the King entertained of the Arche B. Then followed his renouncing the office of Chanceloure, which ſome what exaſperated the King: next ſome reſiſtance in a matter belonging to the Excheker. But laſtly that which enkinled his Maieſties indignation, was in this manner. The friends of a certaine, man that was ſlaine, accuſed a Prieſt for committing the murder: he, being apprehended, and brought before his Bishop, ſo denied the facte, that his aduerſaries could not ſufficiently conuince him, by reaſon their information was weake, neither he Canonically cleare himſelfe. He therefore remaining thus infamous, & branded with ſuſpicio, his cauſe was referred to the Archebishop, who depriued him of al Eccleſiaſtical benefice, and ſhut him vp in a Monaſterie, commanding that he ſhould be perpetually recluded, and made to doe hard penance al daies of his life. About the ſame time one Philip de Lidrois a Canon, had contumelioufly abuſed one of the Kings Iuſtices of peace: the complaint being brought to the Archebishop, he commanded the Canon ſhould be publykely whipped, and for certaine yeares depriued of al Eccleſiaſtical benefice and office. Theſe punishments, eſteemed rigourous enough, could not quiet the rage of ſome of the laitie: for laying ſome few mēs faults vpon al the cleargie, & pleading that Prieſts and clerks preſuming on their priuiledges, and that they were not put to death, committed manie outrages, offences and villanies, they made a great vproare and commotion in al the countrie.

The Kings Maieſtie, as zealous of the peace & quiet of the common wealth, as the Achebishop of the Churchs liberties; and being informed by ſome of the cleargies enemies how their manifold offences dailie encreaſed, preſuming vpon their priuiledges; he made an aſſembly of al the Bishops of the Realme, and clargie of London, demanding, that al ſuch Prieſts as committed anie offence;

offence, should enioy no priuiledge of the Church; but, deliuered ouer to secular Iustice, should be punished with corporal paine; the only meanes as he said, to stop the course of their wickednesse, who building to much vpon their order, stained and shamefully debased the renoumne and glory of their order. For the the higher one is seated in dignity, the fouler is his crime and more exorbitant; the more scandalous his example, and of greater consequence, to draw meaner people into sinne: and therefore such delinquentes out to feel the smart of more heauy punishments. To this demand the holy Prelat mildly and constantly made reply: That sacred Canons, and General Councels, and holy Popes, and glorious Kings and Emperours had so ordained, that cleargy men should be iudged and chastized by none other, but only by their owne Superiours and Prelats. And that when crimes were such as deserued death, the Church did not winke at her ministers faults, nor foster enormious offences with priuiledges; but first degrading them from their order, abandone and forsake them as none of hers, and then turne them ouer to the secular power and Magistrats, to giue their wickednesse its due reuenge and recompence. That seeing this had been the ancient practize of the primitiue Church in her glorious dayes, and now wee had no new Christ, nor new Church, he besought the royal clemency of his Maiesty, not to bring in this new manner of proceeding, so contrary to the statutes of al antiquity: neither so to be lead with a zeale of Iustice, as to roze the very foundations of Iustice, which could not stand firme, without conseruing the bounds and limits prescribed vnto each power and authority. But the King esteeming this so round and resolute an answer, to be a disloyalty in his Bishops, and open withstanding his soueraigne authority, did presse them further to make him a promise of keeping his ancient prerogatiues and royal customes.

The Archbishop with the assent of his brethren answered, they would; so farre forth as they were not contrary to the priuiledges and prerogatiues of the Church, soe firmely established. Now amongst those royal prerogatiues, these sixe were included amongst many others. 1. That vpon no cause whatsoeuer, any appeale should be made to the Sea Apostolike, without hauing obtained licence of his Maiesty. 2. That it should neuer be lawful for any Bishop or Archebishop to depart out of the Kingdom, or come at the command of the Pope, without licence of the King. 3. That it should not be lawful for any Bishop to excommunicate any person, that holdeth *in Capite* of the King, nor graunt any interdict against his lands, nor the lands of any his officers. 4. That it should not be lawful for any Bishop to punish periurers nor false witnesses. 5. That Cleargie men should be bound to answer, & haue their trial & punishment in secular Tribunals. 6. That the King and his secular Iustices and other offices, should bee Iudges in matters of Tithes, and other likes causes Ecclesiastical. These were contained amongst many other articles, drawne by his Maiesties officers, as ancient prerogatiues of the Crowne: and notwithstanding they were so contrarie and preiudicial to the practise of the Primitiue Church, and priuiledges of great Kings and Monarches, yet his Maiesty (moued thereunto by his officers, and esteming it a great disparagement of his Princely authority to be subiect to the Church, and want of Iustice, not to chastize the

offences of cleargy men) moſt earneſtly inſiſted to haue al the Bishops promiſe without any reſtriction or limitation, to keep the aforeſaid prerogatiues, contained as he ſaid in their temporal allegeance.

And not hauing obtained his deſire, hee was greatly incenſed againſt the Bishops, and riſing in a great wroth and indignation, went forth of the place, where the aſſembly was, and next day very earely (without giuing audience to any of the cleargy) out of London. Al the courte was in a tumult and vproare, and of the Bishops, ſome began to shrinke, and ſeeke by al meanes (though with shipwracke of their conſcience) how to recouer the fauour of their Prince, and remaine aſſured of their temporal goods, though with euident hazard of looſing thoſe which are euerlaſting. Amongſt the Prelats, ſome, that should haue aduanced the vnity of the Church, gaue the King counſaile to ſet the Prelats at variance amongſt themſelues. Others laboured to make the Archbishop more plyant to his Maieſty wil; with promiſes, with menaces, with rehearſing benefits receaued, daungers iminent to the whole cleargy, the fruits of peace, the bad ſequeles of diſunion betwixt the Prince and cleargy: That rigour was not fit for al times; that ſometimes yeelding, though with ſome inconuenience, did afterwards draw on many greater commodities; that troubles and vexation, now threatning the Church, were matters of more weight, then ſome liberties of the Church: that his Maieſty proteſted his deſire neuer was to preiudice the Church, but ouly to be honoured before the Peeres of his realme; and that a bare promiſe and conſent would giue him ſatisfaction. Wherefore oppreſſed with the weight of many Noblemen and Prelats perſuaſions, and with the teares of many, that bitterly wept the vtter ruine and diſtruction of the cleargy, he yeelded to the wil and pleaſure of his Maieſty, and in a general Parlament holden at Claringdon, promiſed in the word of Trueth, & without any reſtriction or limitation, to keep the afore named prerogatiues, and ſo did likewiſe al the other Bishops.

The King was not yet contended heerewith: but, hauing drawne a writting of thoſe prerogatiues, would, for the greater euidence & ſtrenght thereof, haue it ſigned with al the Prelats ſeales The Archbishop, crauing ſome litle reſpitte to conſider of ſo weighty a matter, tooke one coppy of the writting with himſelfe, and gaue one to the Archbishop of Yorke, leauing the third in his Maieſties hand: and ſo, being licenced by the King, departed from the Courte, and went towards Winton.

And now being retired, and alone by himſelfe, and reflecting vpon al his former actions, and duely poiſing the ſequele of al this buſineſſe, how preiudicious it would be to al the Church of God, what a breache and confuſion of Eccleſiaſtical libertie; how great a ſlauery to men, that were the particular lot of Ieſus Chriſt, and how bat a preſident to al the world, and ſcandal to al other Princes and Prelats; ſorrow, griefe, teares, ſighes, and ſobbes proceeding from a repentant heart, did make him conſume and melt away. Neither was he content to doe rigorous penance in faſting and ſackloth, but he alſo ſuſpended himſelfe from the Altar, and from the communion of the body and bloud of our Sauiour Chriſt; vntil he was reſtored thereunto by the abſolution, and ſpiritual conſolation of the Bishop of Rome.

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The King vnderstood of the Archbishops change and alteration: and al his proceedings were aggrauated and misconstered by his calumniatours & aduersaries. His austerity of life, was superstition: his zeale of Iustice, nothing but cruelty: the care of his Churchs reuenues, was attributed vnto couetousnesse, his contempt of worldly fauours, was desire of vaine glorie: following the wil of God, a proud conceite of himselfe: insisting in his Ancestours steps in defending right and much more care thereof, then some of his later slacke temporizing Predecessours, rashnesse and ouer much wilfulnesse: finally some made no scruple to say, that, if the Archbishops power went on in that manner, the Kings Maiesties royal dignity would quite decay: and Princes should heer after reigne, such and so long, and with only that power and authority, as the Archbishop with his cleargy would please to permit.

Hereupon the Archbishop was cited to appeare before his Maiesty at Northampton. First he was iudged both by Noblemen and Prelates to haue al his moueables confiscated, for not appearing personally vpon a citation of the King: and yet his answer to their obiection was very sufficient. Now of the very first entrance and beginning, heer were two strange things (as the Archbishop pleaded) and neuer heard of before in the world, An Archbishop of Canterbury, Primate of England, spiritual father both of Prince an people, iudged by the Peeres that were his children: and suffragans pronouncing sentence of condamnation against their Metropolitain, ouer whom they had no iurisdiction. He was further called in question about 500. pound receaued of the King, during the time of his Chancelour ship. He acknowledged the receit, but pleaded that it was a guift, and yet was the money adiudged to the King, and he straigth wayes enforced to giue security for the payment thereof: or in plaine tearmes commanded to his face to remaine there as prisoner. When some perceauing the Archbishop quite forsaken of his brethren, and in danger of shipwrack, offered themselues of their owne accord to enter band, for the payment of the mony, and so this danger was eschewed. Many other controuersies of old forgotten Excheker matters were maliciously enforcest against him by his aduersaries, only of purpose as men talked then, to owerhelme the Bishop. But Henry Bishop of Winchester, a man renowned for nobility of birth and a sanctlike life, found a way to free him from al further troubles in this kind, by auouching: That when, being Archdeacon and Chancelour, he was chosen for to be Archbishop, he was by the Kings authority freed and acquitted, of al debts and obligations of Courte and Excheker, and so deliuered ouer to the Church of England. Which testimony, being so euidently true, none could withstand it. Now remained the last and the fiercest assault, concerning those royal Prerogatiues.

The Archbishop hoping thereby to moue his Maiesty the sooner to compassion & clemencie towards the Church, resolued the last day to goe to Court in his sacred roabes, and bare footed with his crosse in his hand, & kneeling on his knees, to entrate his Maiesty for peace Herein also his aduersaries depraued his good intention, and informed the King, that he was come al armed to court. His Maiesty hearing the bruit of armes, and not informed, nor reflecting of what sort and condition they were, with drew himselfe into an inner roome

and there, calling vnto him the Noble men and Bishop, made a grieuous complaint and narration, how the Archbishop was come, not as into the Courte & Pallace of a King, but the house of a Traitour, in so odious & despiteful a manner, as neuer was heard of before in the Courte of any Christian King.

There wanted not others that seconded and amplified his Maiesty speeche: alleadging that his pride had now drawne him so farre, as to make him fal into open Treason & Periury of himselfe, and, with his manner of proceeding, to cast vpon the King and al his Kingdom an aspersion, and infamous note of Treason. Al the chamber rebounded with Periury & Treason, & the officers of she Courte came forth, and with enraged lookes pointed at the Bishop, that was left al alone with his crosse in his hands, the banner vnder which he was to fight, the portraiture of him, that he was to follow only some few of his Captaines about him, and euen those were not permitted by the officers to speake vnto him. Proclamations were made, that none should declare himselfe of the Archbishops side, vnder paine of being accounted an enemy to the state. The Bishops they appealed against their Primate, as one that was periured, not obseruing the allegiance he had sworne to his Maiesty. The Earles and Barons were now come forth to giue iudgement against him. To al whom, but especially to the Earle of Leister, that had spoken in the behalfe of the rest, the Archbishop made this answer: Iudgement against me, my Lord & my Sonne? neither law nor reason doth permit, that children should iudge & condemne their Father. My ordinary Iudge is the Bishop of Rome: to him I appeale from your Iudgement. And likewise I summon these my brethren, to appeare and decide al matters and controuersies in his Tribunal. Hauing said these words, and fearing with his stay to giue them occasion of heynous sacriledge, he forthwith departed from the Courte, many of his aduersaries, and some others of the Courtriers following after, and reuiling and calling him a haughty, proud, and periured Traitour.

Al his traine and followers were fledde, and only some cleargy men attended on him, with a great number of sicke folkes & poore men, that hartly reioyced and praised God, who had deliuered his seruant from the hand of his enemies. How glorious a procession, quoth the Bishop, doth accompany our returne frō the face of tribulation? Sit hence they haue shared in our affliction, let them al come in, that wee may al feast together in our Lord. After prayer some mention was made of the bitternesse & dreadfulnesse of that day: Vnspeakeably more bitter, quoth the Bishop; & more dreadful wil the latter day be. And I charge you al, that each man demeane himselfe modestly and quietly, and that none be so bold as to vtter any rough or distastful words. In such trances as these, a patient and milde suffering is most grateful to God, and most auaileable to worke good in al men, whether inferiours or superiours. In the dead of the night two Noble-men of great renowne in the Kingdome, and his faithful friends, came vnto him, and with rueful lookes, and teares in their eyes, and knoching their breast, protested by the dreadful iudgement of God almighty, how they certainly knew, that some debauched and wicked people had conspired together, and with mutual oathes bound themselues to kil him. Wherfore, greatly fearing, least the cause of the Church, which was not fully made

made knowen to the world, should be not only endamaged, but vtterly ouerthrowen with his death, he resolued to depart out of the Kingdome. He disguised himselfe, and trauailed by night, went strange & vncouth wayes, lay secret and hidden euen in his owne Lord shipe, hearing seruice from out of a little hoale, and finally apparailed in a white Monkes weed, and going bare footed, and calling himselfe brother Christian, got safely in a little boate out of the realme: and with great labour, penurie, affliction, difficulties, and danger, sometimes trauailing twelue leagues in a winters day bare footed, arriued at last at Sens in Frãce, where Alexãder 3. Pope, driuen out of Italy by a schisme, resided. The King had sent, before his cõming thither, an honorable Embassage by the Archbishop of Yorke, and 4. other Bishops, the Earle of Arundel & other Noblemen, to certifie the Pope and complaine against the Archbishop, and obtaine that he might be sent backe into England, with a Legat which they cal *Latere*, to haue his cause decided there. And although they obtained not their suite, by reason of the Archbishops absence, who according to law, should first be heard in his appeale, before any course were taken against him, yet so had they alienated the affections of the Cardinals from him, that verily esteeming him a rash, presumptuous, stiffe-necked man, & one that for matters of no importance, had made an vp roare in the Kingdom, and broken that vnite and bond of peace, which before was between the King and the cleargie, none of them would shew him any contenance. The day next ensuing, wherein the Archbishop in the presence of the Pope & Cardinals was to deliuer the state of al the controuersie; hauing first related the glorie wherin he liued before, the exceeding great fauours which his Maiestie had shewed him, the respect which al the Kingdom did beare vnto him, how al things flowed euen according to his wil, vntil the time of his Maiesties indignation: hauing further more declared, how easily he might yet be reconciled, and winne the Prince his fauour againe, and be admitted into as great grace as euer before, and that without any bodies mediation, in case he would sware from his constant resolution, and subscribe to that, which the King demanded: Hauing also shewed, how, although he abounded not in witte, yet he was not so destitute of common sence, as to leese matters of such weight for only trifles; Lastly hauing told them, how that for the same cause for which he had lost al other temporal goods, he would most willingly sacrifice the verie last drop of his bloud; But whether, quoth he, rashly and vnaduisedly led by curiosity and ambition, or discretly & vertuously, moued thereunto by a wel grounded resolution, let these serue for witnesse and euidence. And with that he drew forth the original coppie of those Articles, which his Maiestie would haue established, as ancient and royal prerogatiues. Which Articles being read, not only the Pope, but also those Cardinals, who before were offended with the Archbishop, did now with teares thanke almightie God, for giuing him grace and constancie, to withstand such pernicious constitutions, so oftentimes reproued, and condemned by Generall Councels and sacred Canons. And al of them with one assent concluded, that, to help the Archbishop, was, in his person, to succoure the vniuersal Church of God.

There Thomas would haue resigned his dignitie; and drawing to that pur-

poſe his ring from his finger, and offering it vp, moſt humbly beſought his holineſſe, to prouide a more fit & worthie Paſtour to rule his flocke. It ſeemed not conuenient to the Pope, to condeſcend vnto his requeſt: nay rather he confirmed him in his dignitie, to the end other Prelats should not in like caſes ſlacken in their duetie, & feare in future times to with ſtand Princes wils, in matters that were damageable to the Catholike Church, ſeing one that had ſo valiantly fought in her defence, depriued of the dignitie of Archbishop. And promiſing him to doe his beſt endeuoure to reconcilie him vnto his King, he commended him to an Abbot of a Monaſtery called Pontiniacum, of the order called Ciſtercienſis, which flourished with renoune of ſantitie. There S. Thomas liued with an admirable peace and quietneſſe of minde amidſt al his troubles, giuing himſelfe wholy to reading, to prayer and meditation: chaſtizing his bodie with extraordinary rigour and penance. His diet was certaiue vnſauoury roores, and herbes and other groſſe meates, which he himſelfe eate though priuately, beſtowing al other daintier dishes vpon the ſicke and the needy. Next to his shinne he euer more did weare a long rough haire-shirt, that couered al his bodie from the necke to the knees. His diſciplines were vſual and very cruel: and ſometimes for a greater mortification, he would ſtand naked in a cold ycie riuer, vntil ſuch time as he was almoſt frozen. And accordingly to this, his life did ſeem a continual death. Al which auſterities, though he did couragiouſly vnder goe them, with a cheerful countenance, yet at length did caſt him into ſuch a ſicknes, that he was euen at the point of death.

But none of theſe things did afflict him at al, in compariſon of the griefe, which he receaued by the banishment of his friends. For the King, firſt confiſcating al the goods of the Archbishops, proceeded in like manner againſt al his kinred, and ſuch as by familiarity, or any other title had dependance of him: and afterwards, neither ſparing age, nor ſexe, nor quality, nor condition, banished them from out of al his dominions, compelling ſuch, as might for age, to ſweare they would goe vnto the Archbishop, whereſoeuer he was and complaine of him, as of the ſole cauſe of their miſerie, loſſes, ruine and deſtruction. The calamitie of ſo many innocent people, banished for his ſake, yet without his fault, did greatly grieue the good Archbishop! he offered vp theſe troubles and cõmended their cauſe to God and his friends, who ſo bountifully prouided for the banished; that, in a short time, none did feel any want, and many found that plenty in forraine countries, which they had loſt for Gods ſake in their owne.

The King, moued thereunto by his officers, did not deſiſt to further moleſt the Archbishop. For writing to the General chapter of the Ciſtercienſes he threatned al their order with grieuous punishments, if they kept his enemy any longer in their monaſtery. S. Thomas vnderſtanding this, leſt thoſe good religious men should ſuffer any damage for his ſake, departed from thence of his owne accord, and with licence of Lewes King of France, who appointed him a Princely allowance out of his owne Exchequer, went to make his aboade in the cittie of Sens, where hee was moſt ioyfully and honourably wel comed by Hughe Archbishop of that cittie, and al his cleargie.

The Kings Maieſtie of England endeuoured alſo to caſt him out of France, and

and to that purpose did send an Embassage, and write his letters complayning against Thomas, sometimes Archbishop of Canterbury, who like a traitour had fled out of his country, desiring King Lewes not to relieue him, nor permit him to abide any longer in his country. Thomas sometimes Archbishop of Canterbury, quoth the King! And who, I pray you, hath deposed him? Certes I account my selfe as absolute a King, with as ful authority, as the King of England; yet neither may I, nor can I depose the meanest Priest of al my Kingdom. Tel your King that he wil not suffer those, which he calleth ancient prerogatiues, to be abrogated, nor any wayes impaired, although, as men say, they be not so conformable to the law of God, much lesse reason then haue, I to querthrow this ancient custome, hereditary to the crowne of France; which euen from time out of memory, hath vsed to cherish, relieue, and defend al, that are distressed, and exiled, especially for iustice. Wherefore, following herein my ancestours most royal steps, and trusting to the protection of God, I wil not diminish one iotte of this accustomed fauour to my Lord of Canterbury, at the intreaty or suggestion of any person. Many strange meanes were vsed also to withdraw the Popes affection from S. Thomas, & winne his good wil to fauour the King against the Archbishop, and with cunning dissimulation close vp the matter. so that the King should admitte the Archbishop into his fauour, and restore him peaceably to his Sea, but with this addition, *Sauing the dignity of his Kingdom*, and Thomas should promise to obserue the royal prerogatiues without adding this clause, *Sauing the liberty of the Church*. And surely some of the Cardinals had condescended to the Kings request, but that Saint Thomas alwayes cryed out, The Church of God ought not to be ruled and directed with hypocrital dissembling, and worldly crafte and pollicy, but with Iustice and Trueth, which feeth her followers from al dangers. At length the King of France with entreaty, and the Pope with the terrour of the Churchs censures, made a ful attonement and reconciliation between his Maiesty of England and the Archbishop: the King not only recalling him and al his friends from his banishment, but also writing into England, that peacebly, wel, and honourably he and his might be restored to al, which they enioyed three moneths before his departure out of England. He led him also aside, & talked with him so long, and so familliarie, as if no disagreement had euer bin between them: he gaue him leaue to proceed against such of his suffragans, as had offended during his absence: and at his departure willed him to forget al former hatred, and restore vnto each other their ancient loue & affection: & so the Archbishop humbling himselfe at his Maiesties feet, tooke his leaue and departed towards England, after seauen yeares of banishment. And, although he vnderstood by the Earle of Bullen and manie others comming out of England, that no other preparation was made there to receaue him but of prisons and bonds, and treacherous proceedings, and thirsting after his bloud and his life; yet would he not stay his iourney, but answered. Although I should be torne in pieces, I wil not break of my intended iourney: no feare, no force, no torment shal stay me any longer: let it suffice that the flocke of Christ hath for seauen yeares space, bewailed the absence of her shep heard. At his returne into his Church he was receaued with great ioy and deuotion by

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the cleargie and al wel affected people; though ſome others, guilty of their owne wickedneſſe repined thereat and endeuoured to haue hindred his landing with armed men. Whereſoeuer the Arch. B. went, there was exceeding great ioy & triumph, each Parish, with their croſſes and Parish Prieſts, wel comming him with a ſolemne proceſſion, & ioyntly ſinging & weeping for ioy, & prayſing God, that had ſent them home their Father againe. Within ſome few dayes after, at his comming to London, there was the like publike ioy & triumphing. For al the cleargie and poore-ſchollers of the citty, to the number of three thouſand men, went forth to meet him without the citty. So did likewiſe the flower of the citty, with an innumerable number of people: and altogether, ſinging *Te Deum laudamus*, accompanied him vnto his lodging.

But this reioycing and gladneſſe laſted not long: for ſome Bishop and other men of great account, that were excõmunicated by the Pope, reſorted vnto the Archbishop, and earneſtly required to receaue their abſolution at his hands. He anſwered, that, notwithſtanding their excommunication and ſuſpenſion was from the Pope, yet he would preſume ſo farre, as to abſolue them, in caſe they would make him a Canonical caution or aſſurance, of ſtanding to the Iudgement of the Church in thoſe things, for which they were excommunicated. They eſteeming it to much pride in the Archbishop, to thy them any ſuch conditions, went ouer to the King in Normandie, and complained vnto him, that Thomas was rather more haughtie, proud, and imperious after his banishment, then before: that he went vp and downe with great troupes of men, both horſe and foote, that attended on him, as vpon the Kings owne royal perſon: that, to be a King indeed, he wanted but the name, and ſetting the Crowne vpon his head, & ſaying that he would be King. That ſuch, as were moſt loyal to his Maieſty, were moſt oppreſſed with frequent exactions and excommunications by the Archbishop: and many other aggreeuances and calumnations to the ſame purpoſe, which ſo much enraged & enflamed the Kings indignation, that, with anxiety of mind, he burſt forth into theſe impatient words. *And is it poſſible, that I cannot peaceably enioy neither Kingdom, dignity, nor life, and al this for one only Prieſt? Curſed be al ſuch eate my bread, ſince none wil reuenge me of this fellow.* Vpon theſe words ſome principal gentlemen of the Kings chamber, conſpired together, and with oathes and proteſtations combined themſelues, to kil the Archbishop: imagining it would be moſt grateful ſeruice to the King. For flatterie, & deſire to humourize Princes, and execute, not only what they cõmand, but, what they incline or bend vnto, is a paſſion that is ouer powerful in Courtes, and blindeth many men, to worke their owue euerlaſting perdition. They embarked themſelues they landed in England at a caſtel called Flatwide, aſſociated themſelues with others of great ranke, but little grace; and with manie armed men came marching to Canterbury, and went to the Archbishop, and with diſcurteous and vnſeemely ſpeeches, reuiled him for many treaſons committed againſt the Kings Maieſtie. The good Prelate anſwered to al their obiections, and with humilitie and modeſtie, and yet with valour and conſtancie, defended himſelfe againſt al accuſations wherewith they did charge him; alleadging that for ſome of thoſe, which they eſteemed enormious crimes, he had expreſſe leaue and licence from the King.

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At this they began to crie aloud and say, this was to touche the honour of the King, and appeache his Maiesty of Treason; and fearing the number of the Archbishops seruants, they went forth, both to arme themselues, and to cal in other company prepared to assist them, and in the meane time the Bish. went in to euening prayer. At the noise of armes and armed men al the Church was in a tumult: some flying away; some hiding themselues, some shutting fast the doores of the Church. Only the Archbishop did so behaue himselfe, as one deuoide of al dread and feare: and comming to the doores did set them wide open: saying that Churches ought not to be defended as castles besieged with enemies: and that he should ouercome, farre better with suffering, then with fighting. In came they rushing to the Church, crying out aloud: Where is that Beket the Archbishop? Where is that Traitour to the King and al his kingdom? He without any trouble or alteration answered: Heer I am, no Traitour to the King, but a Priest & seruant of Iesus Christ; ready to leese my life for my Lord, and shed my bloud in defence of his Church. I command yee in the name of God, and vnder paine of excommunication, that none of yee doe hurt any of these which are present, if there be any fault, it is wholly mine, that haue taken vpon me to defend the cause of the Church, for whom I embrace death most willingly, hoping, that by the effusion of my bloud, she shal enioy libertie and peace. And then ioyning his hands and lifting them and his eyes and hart to heauen, and setling himselfe to prayer, he said these last words. To God and our Lady, to al the saintes Patrons of this Church, and to the B. Martyr S. Dionise, I commend my selfe, and the cause of the Church. Afterwards kneeling vpon his knees, and continuing his prayers, his enemies crying out, kil him, kil him, his head was clouen with many wounds, al lighting in one place, his braines were scattered about the ground, and his body did fal close besides the Altar, before which he had offered himselfe as a sacrifize.

The Monkes and cleargie men fearing to leese that precious treasure of their Prelats body, assembling together did strip him of his cloathes, and found al his body, from the neck to the knees, couered with a rough haire shirt, and his breeches also made of his hairecloth. With this token of his sanctity, and the remembrance of his vertues, they did shed many teares, saying one vnto another; how farre was he from affecting the Crowne, & seeking after earthly honour, that did so despise and chastize his owne flesh, as if it had bin his mortal enemie? They apparailed him in his Pontifical roabes, and buried him before the altar of S. Iohn Baptist and of S. Augustine, first Bishop of that citty: God that is wonderful in his saintes working many miracles to witnesses his sanctity and glory. This renowned champion of Iesus Christ, Thomas Archbishop of Canterbury, Primate of England, Legate of the sea Apostolique, & glorious martir, suffered in the yeare of our Lord 1171. in the 53. yeare of his age, scarce a moneth after his exile, after he had bin Prelat 12. yeares, 5. whereof he liued peacebly in his chaire, & 7. in banishment. Of him Petrus Blesensis a Frenchman by birth, a great fauourite of Henry the 2. King of England, and a graue writer of those daies, hath these words. (Thomas) was the publisher of Gods word, trumpet of the Ghospel, friend of the spouse, pillar of the cleargie, sight of the blind, tongue of the dumbe, foot of the lame, salt of the earth, ornament of his countrie,

minister of the highest, Vicar of Christ, the annointed of our Lord. Al his conuersation was a schoole of vertue, the rule of good manners, a patterne of saluation. He was vp right in iudging, industrious executing, discreet in commanding, modest in speaking, circumspect in his counsaile, most sparing in his diet, most liberal in giuing, peaceable in wrath, in flesh an Angel; meeke in iniuries, feareful in prosperity, wel assured in aduersity, almost lauish in almes giuing, and euen altogether mercie; the glory of religious men, and the loue and greatest delight of the people: with many other praises to the same purpose. Neither is it only hee, but al the most famous men of those dayes, who extol S. Thomas, as the only patterne and mirroure of good Prelats.

King Henry himselfe did plainely declare, how much he did lament his death. For he not only swoare, that he neuer so much lamented the death of father nor mother, nor would haue bin so sorrowful for the death of his owne child: but he also of his owne accord came vnto Canterbury; and, going barefooted from S. Dunstans Church, presented himselfe before the shrine of S. Thomas; and, bathing the ground with his teares, stripped himselfe out of his Princely roabes, and vpon his naked backe receaued 5. stripes of euery Bishop, and 3. of euery monke, that was present; and afterwards fasted al that day and night with great deuotion. A rare example of pietie; humilitie and deuotion in a Christian Prince, such, as scarce hath his match and paragon in al Ecclesiastical Histories. And surely God did manifestly declare, how acceptable this penance of the King was in his sight; for the selfe-same day, he, by his Captaines, obtained a glorious victorie, wherein the King of Scottes was taken prisoner. And many other prosperous successes ensued this act of humiliation; the holy Saint euidently aiding him from heauen, that humbled himselfe so much vpon earth: and helping him, that subdued and conquered thus himselfe, to conquer, subdue, and gloriously to triumph ouer al his enemies.

Moreouer his murderers, notwithstanding they were men of knowen nobility and great possessions, and in high estimation for their valoure and cheualry, yet forsooke they al riches, and voluntarily crossed al the hopes of their preferments, going in pilgrimage to Hierusalem, where they did publike penance. Al of them died within three yeares after the facte committed, very penitent for their offence, calling vpon the saint, desiring his patronage and intercession, whose death they acknowledged to haue bin wickedly contriued and executed by themselues, yet pretious in the sight of God, & glorious in the eye of al the world. That time, which they liued, was alwaies with a perpetual trembling of body and soule, like men astonied and distracted, hauing euermore wind and weather against them, acknowledging al to be the iust iudgement of Almighty God for their heinous offence. But especially he, that gaue the saint his first wound, died with a consumption, and rotte of al his limmes, he himselfe casting away the flesh, which rotted off from the very boanes, and calling vpon the most glorious martyr for pardon and forgiuenesse. God of his mercie, and by the intercession of this holy Prelat, graunt vs pardon and grace to follow his steps.

The

## *The life of S. Silueſter Pope and Confeſſor.* Decemb. 31.



*AINT Paule writing vnto Timothy his diſciple, ſaid that: a Biſhop ought to liue ſincerely. and it is fit, that in him, be not any thing to be iuſtly reproued. And for to showe what ought to be in him, he ſetteth downe ſome properties, that a good Biſhop ought to haue, among other things, he ſaith: that he ought to giue good example to them, that be without the Church, which be the Pagans, leſt he fal into reproach, and into the ſnare of the deuil. Saint Iohn Chriſoſtome ſaith: that one of the things, where with the Apoſtles ſpred their doctrine th ough d the world, and the Ghoſpel was receiued of al men, was: becauſe they liued without repre-henſion, and gaue good example to euery one, and ſubmitted themſelues to great paines, and deſired no reward at al. They fled from honours, riches, pleaſures, and embraced troubles, tribulations and afflictions. They did not complaine, nor ſought reuenge, but pardoned and did good to them, that did euil: wherefore the pagans ſaid, it was not poſsible for the man, that liued ſo, to be in any errour, for that God, (as they ſaid) would not haue ſuffered it: and ſo thereby they iudged the doctrine they preached to be true and veritable, and ſo holpen by God, they receiued it. On the other ſide, thoſe, who by their office and function they haue, are bound to giue good example, and liue euilly, doe very much hurt by their wicked life. And theſe (as S. Paule ſaith) fal into reproach, and the ſnares of the deuil, for with their euil and wicked life, they giue others occaſion to doe euil, and chiefly vnto the painimes, who (as S. Iohn Chriſoſtome ſaith) ſeing the Chriſtians to ſteale, murder, commit fornication, and other ſinnes, ſay: that their God cannot chaſtiſe them, or els, that he is like vnto them, and ſo by their fault, the holy name of God is blaſphemed.*

*Aſſuredly glorious ſaint Silueſter the Pope, was farre and free from giuing of ſcandal by his life, for it was ſuch, and gaue ſuch a glorious light in the 23. yeares, that he was Pope, that innumerable people were conuerted vnto the faith of Ieſus Chriſt, and among others the Emperour Conſtantine the great. We read that the life of this holy Pope was in the manner enſuing, as Damaſus, and other ſubſtantial authours writte of him.*

S Aint Silueſter was borne in Rome, and was the ſonne of Ruffinus. Spa: Cirinus the Prieſt was his maſter, and he being 30. yeares old, Pope Melchiades created him Deacon of Rome, which was in dignity, as a cardinal is nowe. Before he was choſen to be Pope, he was taken by a gouernour in the city for receiuing and harboring ſome Chriſtians, that came from places farre diſtant, as one of their religiõ, moreouer the gouernour willed Silueſter to deliuer into his hands the goods of certaine Chriſtians, that had been martired, & had been (as it was ſaid) left in his cuſtody: As they were leading S. Silueſter toward the priſon, his friends lamented, and made moane, and he told them, that his emprisonment should not be long, & ſo it proued: for on the next night the iudge who had committed him, died, and on the next day he was ſet at liberty. Melchiades the Pope dying afterwards, S. Silueſter was ſet in the chaire of S. Peter.

The remnaunts of the perſecutions of Diocleſian and Maximinian endured

ſtil in Egipt, and though by the comming of Conſtantine (afterward called the great) vnto the Empire, the fury of the ſame was wel aſſwaged, yed Silueſter after he was choſen to be Pope, douting to be taken, departed from Rome, in ſecret manner, and was hidden in a caue of the hil Soracte in the Phaliſci, not far from Rome, which hil vpon this occaſion, is called *Monte de San Silueſtro*. There the holy Bishop ſtaid a certaine time, vntil that it pleaſed God, that Conſtantine was healed of an incurable leproſy called Elephantia.

To remedy and cure himſelfe he had been counſeilled by the Prieſts of the Gentils, to be washed in a baine or 3000. Infants bloud. The good Emperour refuſed to commit that deleſtable cruelty, but choſe rather to die of that infirmity, then to be cured by ſo inhumane a remedy. The children were brought to that purpoſe, but he cauſed them to be reſtored vnto their mothers, ſending them backe with ioy to their houſes, and alſo beſtowed many guifts vpon them.

That ſame night there appeared vnto him S. Peter and Paule the Apoſtles, who commending him for his pitiful deed, in ſauing the life of the innocent children, bad him ſend vnto Monte Soracte, for the Bishop of the Chriſtians, who should shew him another baine, and that should cure him of his leproſy. The Emperour ſent forthwith for S. Silueſter, who went to Rome, as one douting he should be led vnto matrirdome. But when he came thither, the Emperour told him his dreame, whereat S. Silueſter tooke hart, and preached to him Ieſus Chriſt, perſwading the Emperour to be Baptiſed, which he did, and was incontinent cured of his leproſy.

Helena mother vnto Conſtantine, being at that time in Britanie, was certified here of, and wrote to her ſonne, commending him for forſaking the Idols; but she wished he had turned vnto the religion of the Iewes, and not vnto the faith of the Chriſtians, who adore one, who, as a mortal man, was crucified, and ſo died. Conſtantine ſent her word to come vnto Rome, and to bring with her the moſt wiſe and learned Iewes she could find. Helena did ſo; and the Iewes diſputed with Saint Silueſter (two great philoſophers, called Cato and Zeno, being as iudges) Saint Silueſter anſwered ſo ſubſtantially vnto the arguments made by the Iewes againſt the articles of our faith, that they were not only conuinced, but alſo conuerted and Baptiſed, and ſo was Helena the mother of Conſtantine alſo. Where vpon the Emperour made a law and decree, that Ieſus Chriſt should be adored as God, and that malefactours should be crucified (as the vſe was then.) That none should blaſpheme the name of Ieſus Chriſt vpon paine of death, that the Temples of the Pagans should be demolished, & that Churches should be builded, into the which if offendours came, they should be ſecure from danger, and enioy the priuiledge of ſanctuary. The ſame Emperour cauſed many Churches to be builded, as wel within, as without Rome, and turned his owne palace into a Church, which is called at this day ſaint Iohn Lateran, or Baſilica Conſtantiniana, and adorned it with many Iewels of ineſtimable price.

It is holden for a thing certaine, that Conſtantine gaue vnto Pope Silueſter, and to his ſucceſſours, the citty of Rome, & the Lordship or ſeigniory of Italy, and it is likely to be ſo, for that he trãſlated the Emperial ſeat to Conſtãtinople.

Some

some Authours deny this to be so, & our former report of his Baptisme, and of his leprosy also: but therin they shew rather their malice, thē a desire to say the truth, since that many autentical authours doe auouch our former report of his Baptisme, of his leprosy, and of the donation he made to the Church also.

Constantine builded also beside that Church, other two, the one of Saint Sauiour, the other of Saint Iohn Baptist, wich he builded in his pallace. He also builded the Church of Saint Paule, in the way to Ostia, Saint Crosse in the pallace Senphorianum, which is now called holy Crosse in Ierusalem, one to Saint Laurence, in the way to Tibur, and another to S. Agnes in the way to Lauicum, between the two bay trees, at the request of one of his daugthers. He builded another in the honour of S. Peter and Marcellin martirs. In the citty of Ostia, he caused to built the Church of Saint Peter and of Saint Paule, and of Saint Iohn Baptist, and in Capua, one to the same Apostles, and one in Naples. These and many other Churchs the deuout Emperour caused to be builded at the instance of Saint Siluester, and adorned them, with vessels of gold and siluer, and with rich Iewels.

The persecution against the Church of God was ceased, but there began another warre by the heretiks, raised by one Arrius a Priest of Alxandria. This man was ambitious, and because he would be famous in the world, he published an impious blasphemy, against these words of Christ, *I and my father are one.* This heresy was dispersed into sundry countries, whereupō Saint Siluester apointed a Counsel to be holden; (and the Emperour was at the charge thereof) which was kept at Nice a citty of Bithinia, where were present 318. Bishops: among whom Osius B. of Cordoua in Spaine was famous & renowmed. There was also present in person the Emperour Cōstantine, who seing many of those prelates and religious men, that were in the councel, some to lacke an eye, another a hād or such like (which had happened to them, for the loue of Christ in the passed persecutions) the pittiful Emperour embraced them one by one, and kissed the place, where the eye wanted, and where the hand had been cut off, shedding the wilest, teares for deuotion,) & said, they were happy, in that they had suffered such torments for the loue of Iesus Christ. The Counsel was ended, Arrius was declared and denounced an heretike, & his doctrine for heretical. And because he was obstinate in his false and erronious opinion, he, with sixe of his followers were sent into exile, by the decree of Constantine. And for that, whilest the Counsel endured, this great and potent Emperour did a notable thing whorthy of eternal memory, it shal not be amisse to write it in particular, that other seculer Princes may learne to make account of Ecclesiastical persons, and not to intromit to iudge their liues, nor to breake their priuiledges and immunities.

Great was the resort of people from sundry nations vnto the Counsel, aswel for to dispute of the propositions of the Arrian heretikes, as also to craue Iustice, and to be remedied of many aggreeuances. Euery day were brought vnto the Emperour supplications, scedules, or billes of complaints, against some of the Prelats, as wel of those that were present, as of some other that were absent: yea the Prelats made complaints, one of another. The Catholike Emperour tooke al these supplications, and kept them, and neuer read any

of them. After vpon day, in a ful aſſembly of the fathers, he shewed them al their ſceduls and ſupplications, and ſaid vnto them: Our Lord God hath made you Prieſts, and hath giuen you authority and power to iudge al men, and me alſo among others; So then, I muſt be iudged by you, and you cannot be iudged by me, therefore await and ſtay you for the iudgement of God. Your variances and controuerſies, let them be of whatſoeuer matter they be, shal be reſerued vnto the iudgement of God: I deſire you earneſtly to leaue thoſe priuate quarels, and let vs al attend vnto the deceiding of matters of faith, for the which, we are heere aſſembled. When he had ſaid thus: he threw al the writthings into the fier, to abolish and extinguish them for euer: a worthy deed of a renoumed Emperour.

Nicephorus Calliſtus, and Gregory a Prieſt of Cæſarea, ſay: that in this Counſel of Nice, there died two Bishops, the one called Griſantus, and the other Muſonius, before they could ſubſcribe vnto the decrees of the Councel, and that the other Bishops went one night, vnto the place, where the two Bishops were buried, and one, in the name of al the counſel ſpooke vnto them, requeſting them, that hauing before their death approoued in the counſel, that Chriſt is God, which Arrius denied, that they would alſo ſubſcribe thereto, as the other Bishops had done: hauing ſaid thus, they laid the paper vpon their graues, and in the morning their names were found to be ſubſcribed in that paper: and many of them, that were preſent; and knew their hand-writing, ſaid, that it was the hand of the deceaſed Bishops.

The Counſel being finished and ended, al, that had been determined therein, was ſent vnto Pope Silueſter, to be approued, and they alſo certified him, how the Empetour Conſtantine, had banished the wicked man Arrius, & ſixe of his adherents. The Pope for the greater confirmation of the truth, and for that he could not be in Nice, being farre diſtant from Rome, & the voyage lõg) aſſembled another counſel at Rome of 227. (Spa: faith 284.) Bishop: who being al of one opinion, and with one voice, confirmed that, which had been determined at Nice, by the 318. Bishops: and againe condemned Arrius, Photinus, and Sabellius, and other Arch-heretiks.

The councel of Nice was holden and celebrated in the yeare of our ſaluation. 325. and therein was declared & decreed, that the Church of Rome is the head of al other Churchs: And that vnto hir, the next is the Church of Alexandria, which had been gouerned by S. Marke the Euangeliſt. The third in dignity, is the Church of Antioch, where S. Peter made his firſt reſidence. And the fourth is the Church of Ieruſalem, where S. Iames was the firſt Bishop.

We read of many holeſome ſtatutes & ordinauncer made by S. Silueſter: viz: That the Prieſt hauing finished Baptiſme, hee should anoint his forehead with Chriſme, though this was vſed before, in ſome particuler Churchs, as, for example, in Aparica; for S. Ciprian, who wos Bishop of Carthage before this, writting to Ianuarius, ſait: It is fit and conuenient, that thou anoint with oile, the fore-head of him, thou doeſt Baptize: Sot that Pope Silueſter commanded it should be obſerued through al the Church vniuerſally, which before was done, but in ſome particuler places.

He commanded alſo, that the Corporals should be of white linnen cloth,

not

not of silke, nor any other stuffe, nor of any other collour. That Bishops only should consecrate the Crisme, & vse the same in the holy Sacrament of Confirmation. He commanded that the Deacons should vse the Dalmatica or Tunicle, and the Maniples on the left arme. He forbad Priests to goe to sute in law before seculer iudges, for any cause whatsoeuer. In the time of this Pope was celebrated a counsel in Spaine, in a citty neer vnto Granada, called Illiberis, & the fore the counsel was called illiberitanum, though that others say, that this counsel was celebrated in another Illiberis, to wit: in Colibree. Another prouincial counsel was celebrated in his time at Arlez in France, and some others, in other parts: Whereby it is apparant that the faith, and the Gospel was enlarged and spred very farre in many countries, & had taken deepe root in Spaine. In the same time, the people of Scotia, the most notherly part of the Island of Britanie, receiued the faith of Iesus Christ.

It is said, that Pope Siluester changed the name of the dayes of the weeke, from the munday vntil the Saturday: for that the Pagans called them by the names of the Planets: viz. Munday of the Moone, Tuesday of Mars, Wedesday of Mercury, Thursday of Iupiter, Friday of Venus, and Satterday of Saturne, and appointed they should be called Ferias the first, the second, the third, fourth, fifth, sixth, and Satterday: but this ordinance is not vsed at this present, but in the diuine offices: that which is commonly called Sunday, Pope Leo I. called it, *our Lords day*, though some called it so, euen from the time of the Apostles.

S. Siluester had very great care of the poore and needy, and kept many memorials, wherby he had alwaies the better meanes to know their needes, and to prouide for their necessities. He had an especial care, that inclosed Nonnes should haue al thinges necessaries prouided for them, to the end they should not goe wandring out of their monasteries, vnder pretext to seeke their meate and drinke, or any other necessarie thing.

S. Siluester liued in the papacie 21. yeares 10. monthes, and 11. daies, and then died, and was buried in the Church-yard of S. Priscilla, in the way called Salaria. He gaue holy orders six times in the month of December, and made 65. Priests, and 26. Deacons. The Catholike Church celebrateth his feast, on the day that he died, to wit, on the last day of December, in the yeare of our Lord 333. in the raigne of Constantin the great.

THE

## APPROBATIO.

*Hæ vitæ Sanctorum Hiſpanica lingua conſcriptæ ab* ALFONSO VILLEGAS, *& fideliter in linguam Anglicanam tranſlatæ & recognitæ, nihil continent Catholicæ Fidei aut moribus aduerſum. Quin potius valeant plurimum ad eandem fidem confirmandam, deuotionem excitandam, & patientiam in ſufferendis perſecutionibus. Datum Duaci* 11. *Septembris* 1615.

GEORGIVS COLVENERIVS
S. Theol. Doctor & Profeſſor.
& Librorum in Academia
Duacena Viſitator & Cenſor.

# AN APPENDIX OF THE SAINTS lately canonized and beatified by Paul the fifth, and Gregory the fifteenth.

## The miraculous life and Vertues of S. Isidore Husbandman, and Patrone of Madrid in Spaine, lately by Pope Gregory the XV. Abbridged and translated out of the Spanish.



AINT Isidore was borne in the ancient Kingdom of Castile, in the famous Citty of Madrid in Spaine, where the Kings Court is ordinarily kept, about the yeare of our Lord 1130. of very Catholike and deuout Parents, though of meane condition, whom they piously brought vp, and instructed in al kind of vertue according to their poore ability, especially in prayer, saying of his Beades, hearing Masse, frequenting of Sermons, Exhortations, and the like: and for corporal exercises, he was brought vp and thaught to til and manure the ground in manner of a Labourer or Husband man. After that he was growne to mans estate, & his Parents both dead, he married a wife, of an honest though poore family, like vnto himsel, and beginneth to dispose & set in order that litle meanes which he had, stil following his manual art of Husbandry, labouring for day-wages and hire, for other Husbandman of the Countrey that were rich, and had lands of their owne to manure. But yet withal he had got a pious custome and vse, which grew vp with him euen from his childhood, to heare Masse daily before he began to labour, which he neuer omitted, though there were neuer so great hast of worke to be done.

And for this cause certaine of his neighbours, through the instigation of the diuel (who now begā to make hoat warre vpon S. Isidore for his sanctitie & holynesse of life which they could not endure) stirred vp against him his Master, of whom he had taken a piece of ground to plow, and was to labour by the day, complaining grieuously of him, that he came euery day very late to worke, and that besides he omitted the same oftentimes in the day & went to his prayers. His Master the farmer was much incensed against him, by hearing this their accusation, and one day falling into a fit of choller at their reports, presently went vnto him in the field, to see if it were true or no which

they had told him by way of complaint. And comming in al haſt vnto the field, where S. Iſidore was to be at his worke, he ſaw three plowes going, two wherof were drawne and gouerned by Angels in the likenes of yong men, cloathed in moſt pure and white garments. At the firſt ſight whereof ſtanding amazed, he drew neerer vnto them, when vpon the ſuddaine they vanished away. Hereupon he came to S. Iſidore, whom he found at the other plow, and ſeeing ſo much worke done beyond his expectation, he fel downe at his ſeruants feet, and cried him pardon for ſo eaſily belieuing the falſe reports his neighbours had made of him, aſſuring himſelfe of the truth of the words which ſaint Iſidore had often told him, to wit, *That how much time ſoeuer he ſpent in prayer, the ſame was recompenſed largely in his worke by the hands of his ſweet Sauiour, and rather to the profit, then any way to the leaſt hindrance or loſſe of his Maſter.* And ſo he departed with confuſion in himſelfe, and ful of loue and reuerence towards his ſeruant.

As ſoone as his ſaid Maſter was departed the Angels returned againe vnto the plowes, and as they laboured, they taught S. Iſidore, and inſtructed him in many myſteries of his faith, accompanying him al that day vntil night, going home with him alſo, euen to his houſe, whither when he came, he found a poore pilgrime at his doore, asking an almes of meate for the refreshing of his body, who calling his wife, & bidding her giue the Pilgrime ſomwhat to eate, she replied ſadly, and ſaid, there was nothing in the houſe. He bad her looke into the pot for ſome pottage and flesh: but she knowing that al was ſpent, ſaid there was aſſuredly none left, and withal she tooke vp the pot into her hands to shew that it was empty. But behold a wonder, for she felt the pot heauy, and looking thereinto, found it ful of very excellent pottage & flesh, wherewith she fed the Pilgrime liberally, & with admiration acknowledged the miracle; her huſband in the meane time withdrawing himſelfe into an inner roome, and falling to his prayers as his cuſtome was.

The ſame night he being a ſleep, the ſaid Pilgrime appeared vnto him againe, in the ſame habit that he had done before in the euening, & ſeemed to awake him, and put vpon him a Pilgrimes weed, & ſayling ouer the ſeas, conducted him to the holy land: whither when he was come, he shewed him al the places of chiefe note, where our Sauiour had taught, preached, was taken, examined, whipped, condemned, & laſtly ſuffered death for our ſakes. Which places S. Iſidore ſeemed to reuerence, and greatly to adore, with guſt and affection of hart, and afterward was preſently conuayed backe to his owne houſe, where the Pilgrime tooke his leaue and departed.

Vpon a time in a great froſt and ſnow, one Iohn de Vargas a Farmer, ſent S. Iſidore to the mil with a ſacke of wheat, to haue it ground to make bread for his family. S. Iſidore tooke the ſacke of corne early in the morning, and paſſing by a Church he went in to heare Maſſe, as his vſual cuſtome was, which when he had done, he haſted on towards the mil and met on the way others of the ſame village that went alſo thither with wheat in like manner. As they went talking & diſcourſing, they ſaw a great weather-beate tree growing in the way on the bowes whereof ſate white piggeons ſo thicke, as they ſeemed euen to couer the whole tree, being flocked together and almoſt ſtar-

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ued for want of food that hard season, the ground being euery-where couered with snow and yce. S. Isidore, when he drew neer vnto the tree, cried out with a loud voice and said: O earth, the mother of al liuing creatures, why doest thou at this time deny food vnto these they innocent creatures? And then he set downe his sacke of wheat: and putting away the snow with his feet, vncouered a great broad place of the ground, and taking corne out of the sacke he strawed it there for the Piggeons, who al presently came from the tree, and before they would eate thereof did come to S. Isidore feet, and with their beckes touched and pricked them and his legges, in signe of reuerence to his sanctity, and hauing so done, did feed themselues on the corne. One of his company that al this while stood by & looked on, began to murmure against him for so destroying and casting away his Masters wheat, but the rest were silent and stood amazed at the thing. Then taking vp his sack, which was wel emptied by his liberality to Gods creatures he came to the mil, & put what was left to grinding, where the flower therof did so multiply between the mil-stones, that he had his sacke as ful of excellent meale (and more in measure also) as if he had not diminished any one graine of the corne. So as the miracle was manifest to al that knew what had passed.

Another time, when at night his worke was ended going homeward from the field, he went into a Church to pray, so as it being late before he came home supper was ended, and the other workemen had eaten vp al the meat, saue only a litle morsel of flesh & pottage, which they had reserued for him. He tooke the same very contented, and carrying it to the dore, he there began to distribute it among a great number of poore people and pilgrims that passed by: and behold, the said meat did so multiply in his hands in the distribution therof, that he serued a great multitude therewith before he ended, and euery one went away content and satisfied.

It so fel out at another time vpon a very hoat day in sommer, that his Master or land. Lord, comming into the field where he was at worke, and being much parched with heat demanded if there were no water neer, whereby to quench his thirst. S. Isidore said, there was a litle spring not farre off, and shewed him the place. The man went speedily to quench his thirst, but finding neither spring nor any signe of water at al, returned in great anger, and thought S. Isidore had mocked him. Whereupon the Saint said, Come with me againe to the place and I wil shew it you. They went, and when they came thither, there was no signe of any water: But S. Isidore pricking the earth with a little goad he had in his hand, there presently sprung vp a very cleer and excellent fountaine of water, which being taken by sicke persons, infinit number are daily cured of al kind of diseases. And this miraculous fountaine is yet euen seen in the fields, not farre from the Citty of Madrid, and is visited with great concourse of people daily, both from farre and neer.

The diuel, enuying the sanctity & simplicity of this holy man, began to deuise many plots & engines wherewhith to entrap him in his snares. And therfore he incited some of his neighbours to accuse his wife vnto him of lightnes, & to be lesse chast then she ought. Which when S. Isidore had oftentimes

heard iterated in his eares, he was much afflicted and troubled in mind, for that the rumour therof began now to be spread abroad amongst his friends to his great disgrace, as they pretended and he believed. His wife, whose name was Mary (being also a very vertuous Godly woman) vnderstanding therof, and seeing her louing husband perplexed and troubled therewith, said vnto him: Deare husband, I vnderstand, & see also by your countenance, that you are much troubled with suspicion of my chastity: but be assured therof, there is no such thing, and that it is a meer calumniation of doth our honours: In testimony and confirmation wherof, I am euen now ready to passe ouer this riuer (which was hard by) vpon the water, trusting wholy in the confidence of Gods mercy to cleer my selfe of this lewd imputation. And therupon she presently took her mantle, and going to the great riuer of Xamara, spread the same vpon the water, and sate downe vpon it, and passed ouer without any hurt or danger. This being done in presence of her husband, and in sight of many people, she was fully cleared of al suspicion, and the thing accounted for a manifest miracle.

S. Isidore, being much comforted in soule by the foresaid miracle, did very much honour his wife alwayes after for her vertue, til her dying day, which (ful of holines) followed some few yeares after, and he left alone, who continually bestowed his time, and followed the manner of life he was accustomed vnto before, but yet neuer omitted his hearing of Masse euery day, before he would take any worke in hand, nor his other deuotions at diuers times in the day, as his vsual manner was. He often also repayred to an Hermitage neere to Madrid, and spent many whole dayes and nights in pious discoursing with the Hermite, who was a Monk and a very holy man, and famous also for the guift of Prophecy, of whom S. Isidore learned many thing touching piety & deuotion, and was therby wonderfully illuminated also in many mysteries of our holy faith, especially touching our B. Lady, to whom he was alwayes most deuout; saying his beads many times a day in her honour.

The holy Monke also instructed him and taught him many other diuine things, wherby S. Isidore was greatly enflamed with desire of that kind of life, but yet was alwayes stil resigned to the wil of God. By the Hermits counsel also he entred into the Confraternity of the Rosary of our Blessed Lady, with great deuotion and exact obseruance of al Rules and Constitutions of the said Confraternity, and to the great edification of al his fellowes. And there was a custome in that Confraternity, that on certaine dayes a distribution of bread & wine was made amongst the Sodales therof, and a certaine part assigne to each one, which he had for his owne vse. Alwayes at these distributions S. Isidore gaue away his part to the poore. And on a time it happened, that his part assigned by the Confraternity arriued to a good quantity, sufficient for the relieue almost of twenty persons: Whereupon he taking the bread and wine home to his house, inuited al the poore people round about: who flocked thither in great numbers: to whom he began to distribute the same with his owne hands, and it multiplied so much, that it sufficed three hundred persons, al being satisfied, and praysing God for the great liberality bestowed vpon them, and acknowledging the miracle.

Other

Other miracles which he wrought in his life time, are innumerable, and would fil a great volume to recount them al. But those which haue happened since his death at his holy body, by his interceſſion to God, are farre more in number, ſome few only wherof according to the breuity this place requireth, shal be recounted afterwards, when we haue ſaid a word or two of his death, which happened as followeth.

In the yeare of our Lord 1170. which was the laſt of his life; when by diuine reuelation he knew that his death drew neere, he intreated to haue the B. Sacrament brought vnto him, which he receaued with great reuerence & deuotion, and after made a long and moſt deuout ſpeach to thoſe of his houſhold and neighbours preſent, exhorting them to liue Chriſtianlike, and in the feare of God and obſeruation of his holy Commandements. And ſo with a moſt ſweet and amiable countenance, rich in merits, & famous for miracles, he quietly and moſt happily gaue vp his ſoule to God.

When the bruit of his happy death was ſpread abroa, the people of Madrid came to ſee & touch his holy body, whom many held for a Saint for the miracles which they had heard him to haue done, but eſpecially thoſe of the villages neere about, and of the poorer ſort of people, that were better acquainted with the manner of his life, and had ſeen and been preſent at many miracles which he had wrought. Notwithſtanding, becauſe he was exteriourly poore, his body was buried in the Church-yard in an ordinary graue, among other people, where it remained for the ſpace of 40. yeares, of whom al this while little or nothing more was ſpoken of, except it were amongſt the meane ſort of people of the adioyning villages, who had been beſt acquainted with him vhen he liued.

But our Lord, who would haue this his Saint honoured as wel in earth as in heauen, at the end of fourty yeares reuealed his intention to a pious and venerable Matron of Madrid, who had al this time been very deuout vnto S. Iſidore, for the miraculous things she had heard recounted of him by the fornamed Iohn de Vargas: Wher fore to ſatisfy her deuotion, she dealt ſeriouſly with the Paſtour of the village, to haue his body tranſlated into the Church, & layd in ſome decent place therof, promiſing to defray al the charges thereabout. The Paſtour being a vertuous man, & hauing heard much talke of the miracles which he did when he liued, made further iniquity therof, & found that he was indeed a very holy & innocent man, & that the fountaine which was cloſe by the village, and very profitable and commodious for al the people for the excellent water therof, was miraculouſly raiſed out of the ground by his mrits; he dealt with the Biſhop, expounded vnto him the Matrons pious requeſt, and hauing obtained his licence, appointed a certaine day for the remoual of the ſaid body into the Church.

In the meane time there was a little Vault prepared, humble and decent, at the coſt of the forſaid deuout Matrode, where his body was appointed to be laid. And whē the day appointed came, the people there about reſorted to the ſolemnity, according as the Paſtour had informed and inuited them Al being ready, the Paſtour with the reſt of the Clergy of the Church, came in mānes of proceſſion to the Church-yard, & opening the Graue where his body lay, they found

found it whole and vncorrupt, and as fresh & faire as if he had been dead but the day before (it being fourty yeares complete after his decease) and from the same there proceeded so sweet and fragrant a smel, that it rauished al that were present. The graue was no sooner opened, but al the bels of the steeple began to ring in excellent tune and order, of themselues, and so continued during the Ceremony, and vntil he was transiated into the Church, and laid in his new Sepulcher, to the astonishment of al that heard them: at which time also were healed many persons of many sorts of diseases.

After his body was thus decently laid in the Church, very many began to doe greater reuerence therto, & it pleased God to witnesse of what great merit and esteeme he would haue this his seruant to be, by the many and wonderful miracles daily wrought at the same by his intercession, of some wherof we shal speake a word. And first to begin with a continual miracle, which remaineth euen vnto this day, the water of the fountaine which he miraculously raised out of the ground, hath cured infinit people of al sicknesses and infirmities, and is had in very great esteeme by al the inhabitants both of the Citty and Country round about, where you shal scarcely find a house, who hath not some of the said water continually preserued in vials of glasse or bottles, ready for al infirmities or suddaine sickenesse that may happen, especially agues or blew spots. And when oftentimes there happeneth the sicknes of the plague, the people find none so present or assured remedy, as the water of the said fountaine.

Another miracle, that hath very often been seen and testified by thousands of al sorts of people is, that the lampe which hangeth before his sepulcher, hath been oftentimes lighted from heauen, without putting any fire thereto by the industry of man. Nay which is more, when there hath wanted oyle in the lampe, and the same filled with water, the weeke hath burned as cleer and as bright as with oyle. Which some curious persons haue desired to proue and try themselues, both by puting in water, and lightning the weeke, because they would not beleiue the same without their owne experience.

The women of Spaine haue a very pecular deuotion to S. Isidore when they are great with child, and in labour of child-byrth, because very many haue been safely deliuered by his intercession, & by commending themselues vnto him in the extremity of their labour, and at such times as there hath been litle hope of life.

Those also who be troubled with the gout, haue great deuotion vnto him, for that many haue been holpen being in great extremity, and cured of that infirmity by his merits and prayers.

Vpon a time there was a man who desired to get a relike of the holy Saint, whether for himselfe, or for another, is not certainly knowne. This man watching his opportunity, and hiding himselfe in the Church til al were gone thence, the dores being locked, came to the tomb, and making shift to open a corner, so as he might reach vnto the holy body, cut off a finger from saint Isidore, with intention to carry the same away: and hauing put it vp into his pocket, and beginning to close vp the tomb againe, that the theft might not be perceaued, he was suddainly there arrested, and made so immoueable, that

that he could not stirre a foot. Whereupon fearing exceedingly to be discouered & punished for the fact, he took the finger & put it to the ioint from which he had cut it, and it instantly fastned therto againe, and thereupon he was presently set at liberty, and so closing vp the sepulcher departed, giuing God and S. Isidore thanks, that no worse euil had happened vnto him, being also very sory for the rash attempt which he had put in practize.

There haue happened many times great drouths in those parts for want of rayne, which hath caused such barrenneſſe of the ground, that the people haue been ready to starue for want of corne, but by carrying S. Isidore sacred body in procession, the said drouth hath presently ceased, and raine hath so watered the earth, that it hath become presently fruitful. And al the husbandmen in Spaine haue taken this holy Saint for their peculiar Patron, and doe vse, euen vntil these daies, whensoeuer they sow corne, to pray vnto S. Isidore, and cal vpon him to bleſſe the same, offering a candle or some such like guift vnto his sepulcher, by whose intercession they hope to haue a happy harueſt, and their piety in this kind is very seldome frustrated.

Certaine Gentlemen of Spaine trauailing on a time by Coach, and passing a very strait and narrow way vpon the side of a rocky hil, the horses being furious, and their footing slippery, they fel downe, drawing the Coach with the people in it after them into a mighty precipice, who seeing the imminent danger cried for help to S. Isidore, and presently the horses and Coach staied, hanging vpon the side of the rocke as it were in the aire, vntil the people al got out, and saued themselues, to the number of 18. persons, and afterward drew vp the horses and Coach, without any further hurt. For this so euident a miracle they al gaue God and S. Isidore thanks, and sent donaries to his tomb in testimony of the same. The Angelical musick and celestial harmony which hath been often heard at his sepulcher is wonderful, in so much that infinit people haue witnessed the same, hauing been hearers therof to their great astonishment.

His apparitions to many haue been very illustrious, as may be read at large in the History of his life, and in particular he appeared once to Alfonsus King of Castile, who making warre vpon the Moores, obtained a miraculous victory by his intercession & merits. As also he appeared in a vision at another time to one that lay sick and was bereft of al hope of life by the Phisitrians, bidding him take comfort and haue confidence in God, for that he should recouer, and so presently he became wel, and receaued againe his perfect health.

And to conclude, the benefits which many haue receaued by the infinit miraculous cures done at his sepulcher, are so many and great, that a whole volume might be written therof. For there are recounted aboue twenty blind persons to haue receaued their perfect sight, many deafe and dumb to haue recouered their hearing and speach, many crooked, lame, and deformed, to haue receaued perfect strength and comlynes of body, many sick of the palsy, to haue receaued perfect cure, and infinit others to haue been deliuered from al kind of infirmity wherwith they haue been oppressed.

Finally, the late famous miracle wrought vpon the person of the late King of Spaine Philip the Third, is testified by thousands of eye-witnesses, that were

preſent at the ſame. The ſubſtance whereof in brief was this. In the yeare of our Lord 1619. the ſaid King of famous memory going a Progreſſe into Portugal to viſit that Kingdom, together with the Prince and his other children, after he had been receaued with moſt noble and magnificent triumphs, as wel in Lisbone as other places, in his returne to Madrid fel very dangerouſly ſick, of a hoat peſtilent feuer or taberdillo, wherby he was in eminent danger of death, and almoſt deſpaired of by his Phiſitians. The Court and Nobility were ſtrucken into feare at this ſuddaine chance, and this dangerous infirmity of their King was recommended to the praiers and deuotion of al the people, eſpecially of Religious Orders: but he continuing ſo 2. or 3. daies without ſigne of amendment, deſired to haue the holy Relikes of Iſidore brought vnto him and with al his force and ſtrength of body and mind, humbly commending himſelf vnto him and his merits, that therby if it ſhould pleaſe God he might recouer his health, he preſently felt himſelf much better, the feruer relenting and within in a few daies after became perfectly wel.

As ſoone as he had recouered, he began to think how he might honour the Saint, by rendring him thankes for ſo ſingular a benefit, and preſently determined to procure with al endeauour his Canonization, therby to haue him the more knowne and honoured throughout the world: but the death of Pope Paulus V. as his owne alſo enſuing ſoone after, the buſines was differred, yet on his death-bed did he ſeriouſly commend the ſame to Philip the Fourth his ſonne, the now preſent King of Spaine, by whoſe interceſſion to the See Apoſtolik, he was with the greateſt honour and ſolemnity that perhaps hath euer been made in that kind, canonized for a Saint by Pope Gregory the XV. the 12. day of March in the yeare of our Lord 1622. in S. Peters Church at Rome, that thereby his memory might be famous to poſterity.

His body being taken vp the ſecond time, and put into a coſtly Shrine 450. yeares after his death, was found wholy vncorrupt, ſending forth a moſt pleaſant and ſweet ſmel, to the aſtonishment of al Spaine, and ſo remaineth euen vntil this day.

His life is written elegantly and at large in Spanish verſe, by Lopes de Vega Carpio, Secretary to the Markes of Sarria, by F. Peter Ribadeneira, D. Alfonſus Villegas in their Extrauagants, and others. His feaſt is celebrated by many vpon the 12. day of March, on which he was canoni zed.

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# THE LIFE OF THE HOLY PATRIARCH SAINT Ignatius of Loyola, Authour and Founder of the Society of Jesus: Taken out (for the most part) of the Authentical Relation made in Consistory before Pope Gregory the 15. by Cardinal de Mont, vpon the 19. day of Ianuary 1622. a little before his Canonization, and translated into English.

IGNATIVS Loyola was borne in that coast of Spaine which belongeth to the Mont Pyræneus, in the towne of Aspeithia, within the Dioceſe of Pâplona, the yeare of our Lord 1491. of Bertram Loyola, & Mary Sanchez both noble Catholikes, and godly parents, who in like godlines brought vp their ſonne: And in the firſt flowre of his youth, as one that was of an excellent towardlines both in mind and body, ſent him vnto the Catholike King Ferdinand his Court: where after he had remained a while amongſt thoſe yong gallants, he be took himſelfe to Anthony Manrikes, Duke of Naiara and Viceroy of Nauarre, liuing then in Pamplona, a faire and principal Citty of that Kingdom, and there began to giue himſelf to the ſtudy and exerciſe of warlike affaires. And when the ſaid Citty was beſieged by army of Frenchmen, Ignatius, who with other ſouldiers had vndertaken to defend the Caſtle (as he was formoſt in the conflict) by meanes of a ſtone which a piece of Artillery ſtruck from off the wal, hauing his left legge ſore wonded, and his right grieuouſly crusht and broken, fel downe halfe dead, and endured afterwards at home a long and painful cure, with ſuch ſingular patience that al the houſe did wonder therat.

But when by Gods help he had begun to be ſomewhat eaſed of his grief, and had eſcaped al danger of death, ſeeing that he was yet longer to keep his bed, he deſired to haue ſome prophane Book or other, ſuch as he was wont to read, to paſſe the time withal, which being not to be found in the houſe, two other Spaniſh Books were brought vnto him, wherof one contained the life of Chriſt our Lord, the other of his Saints. With the reading of theſe Books he was ſo vehemently inflamed, that he determined from thenceforth to change his life, to follow the ſteps of Chriſt and his Saints, and to goe to Hieruſalem, that he might worship thoſe holy places, increaſe Gods holy ſpirit in the faithful, and conuert Infidels to embrace his holy law and Ghoſpel.

Wherfore as ſonne as his wounds were healed, he (very much againſt his brother Martin Garcia his wil) forſaking his country, his parents, and al fraile & tranſitory things, as one that hereafter meant to become a ſoldier of Ieſus Chriſt, tooke his iourney to the Monaſtery of Montſerat, & there hauing made a general confeſſion of his former life, and hanged vp his ſword & dagger in the Church of the ſame Monaſtery, putting on a long ſide coat of courſe cloath, girded about him with a cord, bare headed, with a ſtaffe in his hand, al the night of the Vigil of the feaſt of the Annunciation of the Bleſſed Virgin, watching before our Bleſſed Ladies Altar, ſometines ſtanding, & ſometimes vpon his knees, asking pardon for ſinnes paſt, he dedicated himſelfe wholy to Gods holy ſeruice. From thence he went to a towne neere by called Manreſa, & tooke vp his lodging in the Hoſpital of S. Lucy, where, in a certaine caue at the riuers ſide that runneth by thoſe plaines, he began to bring forth worthy fruits of pennance, leading a poore & auſtere life, amõgſt poore & abiect people, whom he daily ſerued euen in the baſeſt emploiments of their neceſſities.

Hauing exerciſed himſelfe in this place a good while in this ſchoole of pennance and other vertues, this noble Pilgrime came to Rome in the yeare of our Lord 1523. from whence as ſoone as he had obtained the Apoſtolical benediction (which he receiued from Pope Adrian the Sixt, and that euen vpon Eaſter day) he went firſt to Venice, and afterwards to Hieruſalem. But when he hand there viſited thoſe holy places, being afraid that he could not conueniently ſtay & imploy himſelfe in the ſaluation of ſoules in Paleſtine, he returned into Spaine, where, to the intent that he might the better procure the ſpiritual good of his neighbours, notwithſtanding he was now thirty yeares old, firſt at Barcelona he ſtudied Grammer, then heard Philoſophy and Diuinity in the Vniuerſity of Alcala for the ſpace of a yeare & halfe: and after this againe at Paris he renewed al the ſame ſtudies, liuing al this while of almes, yet neuer leauing off nor interrupting the workes of charity, humility, and pennance, which he was accuſtomed before to doe.

At Paris he came acquainted with ſome others, whom he perſuaded to the ſame courſe of life, and they al togethet made this vow, that when their ſtudies were ended, al wordly things being deſpiſed, they ſhould goe to Hieruſalẽ. & there giue themſelus wholy to the ſaluation of ſoules by preaching, teaching &c. But if either within the ſpace of a yeare there ſhould be no fit opportunity to ſaile, or that they ſhould not be permitted to ſtay at Hieruſalem, that then, as being abſolued frõ the aforeſaid vow, they ſhould goe to Rome, & preſent their ſeruice vnto the Pope for the ſpiritual help of their neighbours.

But when with ouer much ſtudying and watching, Ignatius had fallen into a grieuous diſeaſe of the ſtomake, by the appointment of the Phyſitiens and his cõpanions adriſe, he returned into his Countrey in the yeare of our Lord 1535. and there in an hoſpital of S. Mary Madalen in begging his victuals from doore to doore, & ſeruing of the poore, he very carefully beſtowed the ſpace of three months: when hauing recouered his health he went thence to Venice, whither his companions alſo of ſet purpoſe were to come, and in the ſame Citty receiued the holy Order of Prieſthood, and made a vow of Pouerty & Chaſtity before the Lord Varali Archbiſhop of Roſan, who being then the

Popes

Popes Legat, was afterwards created Cardinal.

Now the yeare which they had agreed vpon for their pilgrimage being expired, and their sayling into the holy Land hindred by the breach of peace between the Turkes & the Venetians; Ignatius with his cõpany came to Rome in the beginning of the yeare of our Lord 1537. where being entertained by Quirinus Garzonius a Citizen of Rome, and lodged in a certaine farme of his, at the foot of mount Pincius, he offered his seruice vnto the Pope with al readines possible, to be emploied in procuring the saluation of his neighbours. Meane while by instructing the ruder sort of people in the principles of Christian Faith, and by other godly and laudable liuing, he founded and got confirmed his Order of the Society of Iesus, for the defence and increase of the Catholick faith, and good of soules. And albeit in the same Society he ordained three solemne Vowes, yet vnto those which are commun to other Religious he added a fourth vow, wherby he promised a peculiar and special Obedience to the Pope, in vndertaking of missions euen vnto the Turkes and Infidels themselues whersoeuer, without taking any thing to beare their charges, and in teaching children the Christian Doctrine. This being done, he wrot the Constitutions of the same Society, which he afterwards being chosen General gouerned with very great praise both for wisedom and wertue: And lastly after many labours and trauailes, hauing receiued of the Pope his Apostolical benediction with a plenary Indulgence of his sinnes, calling vpon the Name of Iesus, he piously reposed in our Lord at Rome, the last day of Iuly in the yeare of our Lord 1556. being of the age of threescore and fiue yeares, and sixteen yeares after the Society was confirmed by the see Apostolike, at what time the same was extended almost throughout the whole world. For he left established twelue Prouinces, to wit, that of Portugal, of Castile, of Aragon, of Andaluzia, of al Italy (which comprehendeth Lombardy and Toscan) of Naples, of Sicily, of Germany, of Flanders, of France, of Brasile, and of the East Indies, and in these Prouinces there were at that time about an hundred Colledges or houses of the Society.

His body was buried first in a low and humble tumb at the right hand of the high Altar, in his owne litle Church of our Blessed Lady at Rome, and afterward in the yeare 1587. it was translated solemnely to the new and sumptuous Church of the Casa Professa, which Cardinal Alexander Farnesius had newly erected, and there placed in a Vault at the right hand of the high Altar, where it is yet reuerenced with concurse of people from al parts of the world, as wel for his admirable life and sanctity, as for the innumerable miracles that haue been and are daily wrought thereat by his intercession, some wherof we shal relate at the end of this narration, after we haue briefly laid downe his vertues, which follow in this manner: and first of his Faith.

Such was the excellency of Faith, which the Holy Ghost by meanes of his perusing the aforesaid Books before his Conuersion began to plant in the hart of Ignatius, that reading the wonderful things which God had wrought with his Saints, and believing that he would deale in like manner with him, if he should follow their steps, he therfore without any more adoe leauing al, followed only our Sauiour Iesus Christ. This same Faith made him so meekely

and patiently endure so many labours, and ouercome so many difficulties, in bringing to passe whatsoeuer he had once vndertaken for the glory of God and saluation of soules. This confirmed him so strongly in his poore and laborious course of life, not only by perpetual perseuerance, not withstanding many great impediments, but also by a formal institution of the same, established with solemne vowes.

Finally hence arose that wonderful care and diligence in procuring the conuersion of Heretikes, Schismatikes, Moores, Iewes and Infidels, in preaching the Ghospel to the Indians, Barbarians, and others Nations by meanes of S. Xauerius and other of his Society: and in alwaies teaching and holding the most sound and Catholick Doctrine as a true scholler of the Angelical Doctour S. Thomas, neuer giuing eare to any new-fangled opinions, especially about the sacred misteries of our Faith, which he so firmely belieued, that he was wont to say: That although there were no Scriptures for his warrant yet was he ready with al his hart to suffer death in defence of the same faith, for so much only as God had imparted and reuealed vnto him whil he was at *Manresa*.

First, out of this so wel grounded root of Faith sprung vp that his most singular Hope, wherof his true contempt of al worldly things, his austere pennance, his rare confidence so little in himselfe & so much in Almighty God, his wonderful courage in strong and hard enterprises for the glory of God, the delight and pleasure he took in the paines, reproches, and persecutions which he suffered for Christ, and to be short, his most sweet and continual meditation of death are more then sufficient testimonies.

Secondly, his Charity towards his neighbour was such, that besides his daily seruing of the poore and sicke in Hospitals, and not only curing their bodies, but with most profound humility euen licking their botches and sores, he also euery day went a begging from doore to doore, bestowing the best part of the Almes he got vpon the poore of the Hospitals and prisons of the Citty where he liued, contenting himself with the refuse and worst part of al.

Extraordinary was the care he had to instruct children and ignorant people in Christian doctrine. And the zeale wherwith he was carried away in procuring the saluation of soules, could not be contained within the bounds of one Kingdom, but extended it-self euen vnto Hierusalem, whither after one pilgrimage, he vowed another, both for himself and the rest of his Society.

For his neighbours sake, he composed the Book of Spiritual Exercises, which of al other is the most diuine that hath been written: For them he exceedingly furthered and increased the Confraternity of the Blessed Sacrament in his owne Countrey: For thē he was not abashed at the age of thirty yeares to goe to school amongst litle boies: To conclude, for them after he had ended his studies at Paris, together with a few more that had entred there into his Society, he went to Rome, where for them he offered al his endeauours and seruice to the Pope, for thē he instituted the Order it-self of the Society, propagating and multiplying the same with Missions, Colledges, Churchs, Schools and Vniuersities of al kind of sciences, with other pious works

(besides

(beſides in particular the German Colledge the Hoſpitals of the Orphans and Cathecumens, the Monaſteries of S. Martha & S. Katherine in Rome) throughout al the world, euery where by the exhortation and adminiſtration of his ſubiects, teaching the people to frequent the Sacrament of Pennance, and holy Communion, Maſſe, Sermons, and other holy Exerciſes. And what wonder in him, who euen in the beginning of his conuerſion, after he had been grieuouſly beaten, and almoſt brought to the point of death at Barcelona, for procuring the ſaluation of his neighbours, did not only not complaine therof, but gaue God thankes for it, for giuing and (to fulfil our Lords commandement (praying for his perſecutours? In ſo much that after he had recouered his heelth, he was not afraid to returne to his former works of Charity, and to hazard his very life for his brethren, not withſtanding al his friends diſſuading him from it to whom he alwaies gaue this anſwer: *Quid mihi optabilius quam mori pro Chriſto & ſalute proximi mei?* What can I wish for, that would be more greatful and wel come to me, then to dye for Chriſt and the ſaluation of my neighbour?

Thirdly, if we conſider how Ignatius did al that hath been touched aboue, meerly for the loue of God; how careful he was euer from his firſt conuerſion to keep his hart pure and cleane from al touch of mortal ſinne, either in word or deed, how ſtrictly and often euery day he examined his conſcience, leaſt he ſhould haue any thing in it that might diſpleaſe God, were it but the leaſt veniel negligence in his daily meditation, how he had withdrawne al his affection from al things that were not God, & fixed his whoſe hart vpon God, how he daily vſed to meditate vpon heauenly things, eſtſoones ſtirring vp himſelf to the loue of God, by a certaine Iaculatory prayer in his Book of Exerciſes, which beginneth: *Suſcipe Domine vniuerſam libertatem meam, &c.* how he leuelled al his thoughts, words, & deeds, to the honour & glory of God, in ſo much as he had alwaies in this mouth (as a token of what was in his hart) this ſentence, *Ad maiorem Dei gloriam*: If we (I ſay) conſider al this, we shal the leſſe wonder how he ſhould out of the feruour of this charity, be forced to ſay. That he had rather if he were to haue his choiſe, remaine aliue with vncertainty of his ſaluation, to the end he might ſerue God in the meane time, then dye and goe ſtraight to heauen: and moreouer he did perſuade himſelf, if God Almighty ſhould euer thruſt him downe to hel, that it would be a greater torment for him to heare thoſe horrible blaſphemies againſt the name of God, then to be tortured with the moſt cruel paines that the damned ſuffer.

Whatſoeuer he took in hand, firſt he commended in to God Almighties prouidence and aſſiſtance, then he maturely conſulted & examined what meanes he was to vſe, and what impediments he was to auoid: which done, with great confidence and reſolution, he atchieued his intent and final end, which was alwaies the glory of God.

The great deſire he had to ſatisfy Gods diuine Iuſtice for his ſinnes paſt made him in Monſerat, Manreſa, and Barcelona, goe cloathed in ſackloath, and girded about the very bare skin with a chaine of iron. It made him oftentimes goe barefoot, and that he might eſchew vaine-glory, to cut out the ſooles of his shoes: It made him ſleep vpon the bare boards and ground, afflicting and punishing

punishing his body with iron whippes and disciplines, fasting, and other such like mortifications.

To these may be added the fervour of his deuotion, the abondance of his teares, his daily praier; his hearing or saying of Masse euery day, his frequenting of the Sacraments, his visiting of holy places singular, deuotion to our B. Lady, to the Angels, Saints, and holy Relikes. Finally, his perfect keeping and fulfilling of the vowes of Pouerty, Chastity, and perpetual Obedience, which he had made in the Society.

Moreouer, touching his vprightnes towards his neighbour, his words were alwaies sincere, plaine, and deuoid of al deceit or flattery: his hart was pure and simple, euer taking al things in good part.

His inuincible courage could not be quailed with the many and grieuous tentations he had in the beginning of his conuersion; nor with the manifold diseases he got in visiting of the sick: No nor al the iniuries, reproaches, nor difficulties he found (which were without number) were able so much as once to turne him back, much lesse hinder him from attaining vnto his desired end.

He took great pleasure in seeing himself wronged and disgraced, stil requiting his enemies with special fauours and benefits.

Al the time he was at Manresa and Barcelona, his fare was bread and water euery day, except Sunday.

Once in a Chappel at Villadord, and another time in the caue before mentioned, what with continual praier, what with abstinence, he was found so leane and weak, that he was scarce able to stand. But at Barcelon by reason of the same extraordinary mortification, he fel into so grieuous a sickness, that he would hardly haue escaped death, if a certaine pious and charitable woman had not taken care of him, which he not without some difficulty admitting, said: *Sinite me pati hæc lenia vt saluetur anima mea*: Let me suffer these trifles, that my soule may be saued.

Out of the wonderful great care he had of Chastity both in himself and his subiects, proceeded that clause of his Constitutions, to wit. That those who were of his Society, should striue to imitate the purity of Angels, both in mind and body.

After he had once made a purpose to change his life, he could not endure to heare his brother talke of his Nobility, riches, warlike prowesse, and the like, but as soone as he was wel, he forsook the world. And once comming neer home into his native soyle to recouer his health, for feare of being honoured by his brother and other inhabitants, if they should haue notice of him, he left the company of one of his acquaintance, and passing through desert mountaines and by-waies, made choice rather of a poore Hospital then of his Fathers Hal. Thus euery-where as much as he could stil hiding his Nobility, he alwaies shunned the speach and conuersation of such a he thought would know him. But if it were euer his chance in any place to meet with any that did know him, or took acquaintance with him, he would be sure neuer to returne to that place any more.

This rare contempt he had, not only of the world, but euen of his owne person,

perſon, is ſufficiently ſeene before in his poore and meane kind of liuing, and in taking ſuch pleaſure when he heard any thing ſpoken or done to his owne diſgrace.

When he was choſen General of the Society of Ieſus (which he himſelfe hauing inſtituted deſired therfore it ſhould be accounted & called, *The leaſt of al Religious*) he altogether refuſed to vndertake the charge, til ſuch time as his Ghoſtly Father cõmanded him to take it vpõ him. And againe ten yeares after, perſeuering ſtil in the ſame Humility, he endeauoured by al meanes poſſible to be put of the Office, alleadging that he himſelf was not fit to beare it.

Hauing taken the Office vpõ him, firſt he beſtowed ſome dayes in ſeruing the Cook in the kitchin, & afterwards began to teach children the Chriſtian Doctrine, according to his Conſtitutions, that he might ſeale with his owne example the Ordinances of Humility, which he was to propoſe vnto others.

He did what he could to conceale his owne vertues and heauenly viſions; intermingling euer in his ſpeach ſome words or other of humility, as *Miſerum me, miſeram animam meam*. Wo is me wretch, wo is my wretched ſoule. Nay & which is more, ſometimes he was wont to ſay that, If he were to aske a boone of Almighty God at the houre of his death, this he would be ſure to requeſt of him, that he would permit him to be buried in a dunghil, becauſe he eſteemed himſelf as dunge. And to this many times he added, that he was much edified with the example and conuerſation of al but himſelfe; and in a certaine Epiſtle he wrote, that he neuer ſo had conference or communication about ſpiritual matters with any man were he neuer ſo bad, that he did not reape ſome profit by him.

Amongſt the reſt of the miracles of this great ſeruant of God, we might wel account this one and not the leaſt, to wit, the wonderful light & knowledge he had in ſpiritual things, as by the teſtimony of Pope Iulius the third, in the beginning of his book of Spiritual exerciſes, is ſufficiently declared.

Miraculous was that brightnes which S. Philip Nerius, and Father Oliuer Mannareus ſaw shine in his face whiles he liued. And no leſſe miraculous was the ſpeedy concourſe & flocking of the people vnto his body, as ſoone as he was dead, and the continual veneration and viſiting not only of his Sepulchre, but alſo of his Chamber, his Caue, and other places wherin he had done pennance.

But beſides theſe, God Almighty by interceſſion of this Saint, both before & after his happy death wrought many miracles, which are to be ſeen more at large in the Relation out of which this ſumme is taken, & in other hiſtories of his life. I wil heere only rehearſe, ſome few of them for our better inſtruction and further declaration of his ſanctity.

And firſt his great charity and zeale in procuring the ſaluation of ſoules, was miraculouſly confirmed in that, when a certaine man whoſe name was Liſſanus, for being caſt in a ſuite of law, and hanged himſelfe, and was by al mens iudgment ſtone dead, he by his prayers obtained of God Almighty ſo much time for him to liue againe, that might ſerue his turne to be ſorry for his ſinnes, and to confeſſe them to a Prieſt, and receaue Abſolution.

Secondly to increaſe our deuotiō to holy Reliques, that may ſuffice which happened to Bartholomew Conteſti, a Chirurgeon & Cittizen of Maiorca, who was ſo tormented with a continual headach, that for vehemency of the paine, he was diuerſe times forced to fal down the very ground. And beſides this he had ſo grieuous a diſeaſe in one of his eyes that being vnable to behold the leaſt glimpſe of light, he was fayne to be shut vp in a darke chāber, eating no meat but what others put into his mouth. As many & ſundry medicines were applied as could be deuiſed, but al in vaine, for his diſeaſe ſtil waxed worſe & worſe. In ſo much that Bartholomew, out of the intollerable paine he felt, was not afraid to proteſt, if a certaine Chirurgeon, whoſe name was Paſtor, were aliue, that he would cauſe him to pulcke out his eye by the very root. But as he lay, now in this pittiful eſtate, hearing by good chaunce of the manifold miracles that were euery where wrought by the interceſſion of S. Ignatius, with great deuotiō & hope of recouery by this meanes, he deſired that they would bring him one of his ſubſcriptions, or writings of his owne hand: which was no ſooner brought vnto him, but he found himſelfe wel without al paine, either of head or eyes, riſing out of his bed, & beholding the light of the ſun with great eaſe and pleaſure. And that he might be the better aſſured that this ſo ſodaine a cure was to be attributed to the diuine power, and to the interceſſion of this ſeruant of God S. Ignatius, for two or three ſeueral times, the Relique was no ſooner taken away out of his chamber, but his former paine returned vnto him; and the ſame Relique was no ſooner brought backe againe into the chāber, but his paine left him. So that Bartholomew was aduiſed to keep the Relique alwayes about him, and thus within three or foure dayes, he came to be ſo perfectly wel, as if he had neuer been ſicke.

In Rome a Lady called Druſilla Turſellina, being very much vexed with a vehement feuer, and with the head-ach, hauing vſed many remedies, & byne let blood in her armes, noſtrils, and head, without profit, her ſicknes, rather increaſing euery day; was preſently healed by a relique of one of the Bleſſed Fathers bones, laid vpon her forehead.

Another woman named Olimpia Norina, had ſuch a vehement paine in her eyes, that she came to looſe her ſight, and for the ſpace of three months had ſuch a continual ague, and paine in her head, that she could not reſt. They brought her a ſubſcription of the Bleſſed Fathers hand, at the time that her paine was at the greateſt, laying it vpon her forehead, and eyes, and she began to ſee, and was ryd of her ague and paine.

In the ſame Citty in the yeare 1597. a noble mans child of ſeauen yeares old, called Hierome Gabriel, being ſick of a peſtilent feuer (called a Tauerdillo) and of a plurify, hauing alſo the wormes, ſo that there was little hope of his life, was healed with ſame ſubſcription of the Bleſſed Father.

In the yeare 1599. the Lady Ioane Vrſina, being but a child, daughter to Cornelia Vrſina Ducheſſe of Ceſi, had ſo great a cough, that she could ſcarcely breath or ſuck. The Dutches her mother cōmended her very earneſtly & deuoutly to bleſſed Father Ignatius; and beſeeched him to obtaine the health of her daughter: whereupon the child hauing byne a night & a haiſe

without reſt, preſently fel a ſleep, & her cough ceaſed, & she begā to ſuck her Nurſes breaſt. For which cauſe the Dutches commaunded a Tablet to be ſet on the Fathers graue, in remembrance of the fauour she had receiued.

In the ſame yeare 1599. Angella Ruggiera was troubled with an extraordinary noiſe in her head for almoſt a yeare, & loſt the hearing of her right eare; wherto applying a relique of the Bleſſed Father, and making a vow to faſt with bread and water the day of his departure, and to communicate the day following, recouered perfect health, and remained free from that infirmity.

In the Citty of Naples, in the moneth of Iune of the yeare 1599. Donna of Aragon, Princeſſe of Beltran, and Dutcheſſe of Terre-noua, had a great paine, & ſwelling in her right breaſt: and finding no remedy, amongſt many which were applied in the ſpace of foure months, omitting them al, as vnprofitable, & laying vpon her breaſt, with much deuotion, the picture of the Bleſſed Father, she became wel the ſame day: and comming to Rome the laſt Holy yeare of 1600. commanded a tablet of ſiluer, with foure great waxe Tapers to be ſet vpon the Bleſſed Fathers tombe, on Eaſter day, in thankſgiuing.

In the Citty of Nola, the yeare 1599. in the month of Nouember, a knight named Frācis Blaſius, being much vexed with a peſtilent ague, & with a grieuous paine in his head & ſtomack, ſo that in the iudgement of the Phiſitians he was in danger of his life, his mother Zenobia, Tolphia exhorted him to lay a relique of the bone of Bleſſed Father Ignatius to his head, and commend himſelfe vnto him, deſiring his fauour. He did ſo, and remayned free from al his paines, and his whole ſicknes.

In the Citty of Lecha (which is in the Prouince of Apulia, in the Kingdome of Naples) a child of three yeares old, ſonne to the Baron of Belli-boni, fel from his Nurſes armes vpon the ground, and did notably hurt his right knee, which grew euery day worſe, becauſe the Nurſe for feare concealed the fal, and it went ſo far, that it was neceſſary to open the childs knee oftener then once, and this helped not: wherfore comming to cut it the third time, the Father fearing his Sonnes death (whom he did ſee conſumed with the wound, and with the ague which followed therupon) went to the Colledge of the Society, and there they gaue him a Relique of the Bleſſed Fathers bone; which he laid vpon the child, before they opened his knee the third time, & when the Surgeons came to doe it, they found him much better, and within a few dayes altogether wel.

I wil conclude with one more, which very much confirmeth the veneration of holy Images and pictures. In the yeare of our Lord 1603. in Valladolid a principal Citty of Spaine, one Ferdinand Pretel of Mendoza vpon the 29. day September, had fallen into a ſingle Tertian ague, which not many dayes after came doubling and doubling ſo long vpon him, til at laſt it was turned into a peſtilent feuer, which ſome cal the blacke ague, the Spaniards, Tauerdillo, and for al the Phiſicke he tooke in great abundance, it brought him at length to ſo deſperate à caſe, that now quite and cleane giuen ouer of the Phiſitiās, he made his confeſſion, receiued the Bleſſed Sacrament, and deſired that in due time he might haue the Sacrament of Extreme Vnction. Al which things done, the third day of December holding in his hands an Image of

S. Ignatius which he had hanging about his necke, he called vpon him with a lowd voice, and withal his heart commanded himselfe vnto him, that he might obtaine his health; when vpon the sodaine he began to be wel, and was deliuered from his disease, hauing his strength restored him againe in such sort, that the thirteenth day of the same moneth, he made nine dayes iourney from Valladolid to Valentia, through cold and craggy mountaines in the very hart of winter.

These and multitudes of other miracles being daily seene and wrought throughout Europe, together with the Intercession of many Christian Kings and Princes to the sea Apostolike for further declaration of his Sanctity to the world, he was by Pope Paul V. beatified in the yeare of Christ 1613. and his feast kept solemne with great deuotion and concourse of people to the Colledges of the Society throughout Christendome. And Pope Gregory the XV. being assumpted to the chaire of S. Peter, being moued with the forsaid miracles and many new ones daily wrought, being also therunto incided at the request of Ferdinand the Emperour, of Philip the fourth King of Spaine, Lewis the XIII. King of France, Sigismond King of Polonia, the Archdukes of Austria, Dukes of Bauaria, Sauoy, Florence, Parma, Mantua, and others, he was Canonized for a Saint in S. Peters Church at Rome vpon the 12. day of March, in the yeare of our Lord God 1622.

# THE LIFE OF S. FRANCIS XAVIER, OF the Society of Iesus, and Apostle of the Indies: taken also out of the Authentical Relation made in Consistory by Cardinal de Monte the 19 of January 1622. before Pope Gregory the XV. vpon the Acts of the Canonization, &c.

FRANCIS Xauier was borne in that part of Nauarre which belongeth vnto Spaine, in the yeare of our Lord 1497. in the Castle of Xauier, of noble Parents, to wit, Iohn Iasse President of the Kings Counsel of the same Prouince, and Mary Azpilcueta, Lords of the towne of Xauier & other places therabout, who hauing piously brought him vp, & diligently instructed him in the principles of Christiã Doctrine, when he was growne to ripenes of yeares, sent him to Paris, that he might furnish himselfe with learning in that famous Vniuersity. And afterwards when his father was about to send for him home, Mary Magdalen Francis his sister, who then with great fame of sanctity was Abbesse of the monastery of the Reformed Nuns at Gandia, being by diuine reuelation informed of her Fathers present purpose, and the future glory of her brother, wrote vnto her said Father, that he should maintaine Francis stil at Paris in his studies by al meanes possible, yea though he should be forced to spend al his reuenewes vpon him to that end: For that God Almighty had chosen him to be an Apostle of the new found world.

Francis therfore at Paris comming to be acquainted with Ignatius Loyola (who was afterwards founder of the Society of Iesus) was with many prayers, and teares by the same Ignatius, obtained of our Lord to be his companion in procuring the glory of God. And being instructed by him in the spiritual Exercises, profited so wel therby, that as one set on fire with the loue of Euangelical perfection, and setting naught by al the honours & riches of the world, he couragiously vndertooke and constantly followed, vnder the banner of the same Ignatius, an austere & contemptible kinde of life, going a begging to get his victuals, giuing himselfe to continual prayer and meditation of heauenly things, and afflicting his body with fasting and other workes of pennance.

Departing from Paris he came into Italy, & while he expected opportunity to go with his companions into the Holy land, that they might labour there in conuerting the Turkes, as they had made a vow to do, he in Venice, Bonania, and other Cities, with rare example of sanctity and feruour of spirit, by

preaching and doing other works of charity, took wonderful great paines in procuring the ſaluation of his neighbours: Eſpecially at Venice, where after he was made Prieſt, with great example of humility and charity he ſerued the ſicke in the Hoſpital, being more ready & willing to aſſiſt and helpe thoſe whoſe very ſight by reaſon of their vncurable diſeaſes & loath ſome wounds, others were notable to abide, & that he might get a more glorious victory of himſelf, he oftentimes drunk of the ſame water wherwith their ſores had byne washed.

When there was no more hope of ſayling that yeare, he and his companions as they had agreed before, came to Rome, that they might offer themſelues to the Pope, to beſent whither he would for the ſpiritual good of their neighbours. And while they were leading there an auſtere life, very poore in worldly commodities, but moſt rich in ſpiritual exerciſes & labours, taken for the glory of God, hauing newly laid the firſt foundations of the Society of Ieſus: Iohn King of Portugal, being very earneſtly ben to the conuerſion of the Eaſt Indies, made humble ſuit vnto Pope Paul the tird, that he would ſend him ſome of Ignatius his companions, who for learning & holines of life were by al mens report iudged fit for that voyage, that they might preach the Ghoſpel in thoſe moſt large and vaſt Prouinces.

For this exploit, Ignatius by the Popes commiſſion appointed Francis: who hauing receiued of the Pope the dignity and authority of Legate of the Sea Apoſtolike, as one now choſen by God for an Apoſtle according to his ſiſters Prophecy, took in hand his iourney without delay. And the ſignes & tokens of his Sanctity & Apoſtolical feruour while he ſtaid in Portugal were ſuch, that by the general voice of al, he was called the Apoſtle, which name not only while he liued, but after he was dead alſo he kept ſtil. In ſo much that for his ſake through out al Europe, Africk, Aſia, & the new found world, as far as the Portugals dominions reach, al that are of the Society of Ieſus, are called Apoſtles.

Out of Portugal he took ſhip for the Eaſt Indies, but could not be perſuaded to take any thing to beare his charges, except only an old parcht cloake: & ſo begged his victuals in the ſhip, ſlept in the open ayre aboue the hatches, hauing a cable rope for his bed. He was alwayes ready to helpe the ſick, not only begging of thoſe vho had meate for ſuch as wanted, but with his owne hands alſo dreſſing & parting it amongh them thinking no ſcorne euen to wash their cloathes, ordo any other ſeruice were it neuer ſo baſe, for them, in whoſe perſons this holy and prudent ſeruant of Chriſt acknowledged, and reuerenced Chriſt himſelfe.

Hauing ſpent al day in praying & taking paines, he vnceſſantly watched al night incomforting thed afflicted, & adminiſtring the Sacraments to ſuch as were in dãger of death. Wherupon ſome were wont to ſay, that the only thinge Frãcis took pleaſure in, next vnto prayer, was ſeruing of the ſick. And this was euer his faſhiõ & manner of liuing, not only in this, but alſo in al other voy geshemade by ſea, wherein he ſpẽt a great part of his life. Neither did this his charity towards poore and ſick perſons ſhine only vpon the ſea, but alſo vpõ land while he abode in Citties, the beames of the ſame charity neuer loſt

one iot of their brightnes. Nay rather being now made al with al, that he might gaine and purchaſe the ſoules of al for God Almighty, to thoſe that either by reaſon of wealth or health, had no need of this kind of ſeruice, he was neuer wanting in other ſeruice, of no leſſe importance for them when occaſion was offered neuer ſparing of labour which he was to beſtow in furthering the ſaluation of his Neighbours.

When he arriued at the Indies after a lõg yeares ſea-faring, he would graunt no time of reſt to his weather-beatẽ body, but preſẽtly begã to fling about the fire which he came to caſt into thoſe Prouinces, going vp & downe the Citty, & calling together with a litle bel into ſome Church or other, the children and people, there teaching them the Chriſtian Doctrine, with ſuch efficacy of ſpirit, that it pierced euẽ to the bottome of their hearts, like vnto the Doctrine of the Apoſtles. He perſuaded them al to ſing the prayers he thaught them vp and downe the ſtreets, and to teach their freinds and acquaintance the ſame at home. Which cuſtome by him brought into the Indies, to the great glory of God, remayneth and is obſerued there euen vntil this day.

Thoſe that were come to yeares of diſcretion, by al gentle meanes poſſible he inuited to confeſſion and pennance, and neuer ceaſed with an vndaunted courage, & many times with euident danger of his life, venturing into ſtrange and vncourth Prouinces, & that oftentimes barefoot, with torne and beggarlie apparel, to cal heathens to the true liberty of the ſonnes of God. In which enterprize Almigthy God did ſpecially aſſiſt the indeauours of his ſeruant, confirming euery where what he preached with miracles, that were moſt notorious, and like to thoſe which the Apoſtles wrought, & inwardly moũing the hearts of thoſe that heard him, in ſuch ſort, that he conuerted & baptized many thouſands, and drew many out of the puddle of ſinne, not without many and trouble-ſome iourneyes both by ſea and land. Many are the Kingdomes, Prouinces and Ilands through which the Legate of Heauen and of the Roman Sea went ſowing the word of God. And at length as he was ſeeking entrance for the Ghoſpel into the great Kingdome of China, this faithful ſeruant, quite bruiſed & broken with the intollerable paines, which beyond al humane forces he had ſo long indured for the glory of God, and altogether worne out and conſumed with the heauenly and burning deſire he had to ſee Chriſt his Sauiour, being now at laſt, out of a deſert Ile named Sancianum, called home vnto his country of Heauen, and to the marriage of the Lambe of God, entred into the ioy which our Lord had prepared for him, the ſecond day of December, in the yeare of our Lord 1552.

The vertues of this holy Apoſtle are very many and moſt Heroical, ſome wherof I ſhal heer recount. The daily profeſſion he made of his faith in receiuing of the Sacraments, himſelfe with wonderful great deuotion, & with no leſſe paines miniſtring the ſame to others, his heroical workes, his great and dangerous pilgrimages to preach the ſame faith to Barbarous & Sauage people, and that alone without any humane helpe at al, expreſſing and ſetting foorth ſo liuely in himſelfe, the purity & ſanctity of the Euãgelical Doctrine, finally the abundance of the fruit which he hath ſent out of thoſe forraine countries, into the granaries of the Catholike Church, to wit, ſo many

millions of Christians, amongst whom so many glorious martyrs haue watered and fertilized the Primitiue Church of those Countries with their blood, and so many Confessours in the very middle of most cruel persecutions haue defended the faith of Christ, are pregnant proofes of the excellency of that Euangelical seed of Faith, which he carried with him.

Fiue things he had in him which cannot possibly cõsist without a most firme and stedfast Hope. First, a contempt of al temporal things, most manifestly seene in his despising of al worldly honours, dignities and riches which the world in al aboundance did assure him of, and imbracing an humble kind of life in religious purity, vnder the yoke of obedience, & that in the very flowre of his youth. Secõdly, his voluntary sufferance of excessiue troubles, labours and miseries, to the which by how much more grieuous they were, so much more willingly did he expose himselfe, as it most plainly appeareth in the whole discourse of his life. Thirdly, an vndaunted courage in attempting hard enterprises, putting his very life so often in danger amongst strange & barbarous people. As for exãple when aloue he encountred a whole army of Badagars, which afterward I wil rehearse amongst other miracles. Fourthly a wonderful great security in dangers, in so much that in the middest of cares he was without care, & without feare in the middest of feares, shipwrackes, enemies, and many other miseries, hanging many times ouer his very head. Lastly an incredible ioy in aduersity, which may be euidently proued by his continual cheerfulnes of mind and readines of wil, wherby glorying with the Apostle in the hope of the sonnes of God, he suffered so many labours, and troubles, so many perils and aduersities, liuing iustly and holily in this world, and expecting the blessed hope and comming of Almighty God.

For the loue of God he most exactly and perfectly kept al his commandements, daily meditating vpon his sacred Law with a pure conscience, & great horrour of neuer so little transgressing, or doing any thing against the same himselfe, and neuer without great care that others should likewise obserue the same; wherin, as also in keeping his vowes of voluntary Pouerty, Chastity and Obedience, he so excelled, that he did not only therebly stop the aduersaries mouthes, but by the mouthes and tongues of al, not only of Christians, but euen of Idolaters themselues, he was commonly called by no other name but Saint.

For the same loue, had he so familiar and often conference euery day with God, wherby he was so set on fire, that many times with his face al inflamed, and his eyes fastened vpon heauen, he was miraculously eleuated, and raised vp from the ground: sundry times as one not able to containe the abundance of his heauenly consolations, he would cry out. *Satis est Domine, satis est.* It is inough O Lord, it is inough. He had Iesus in hart and mouth, both sleeping & waking. And so in sleep would he often cal vpon him, *Mi Iesu, dulcis Iesu*: and euen in the middle of whole multitudes of people, he would burst foorth into Iaculatory prayers, which greatly moued those that heard him, to the loue of God.

Moreouer this same Charity was that, which cast away al feares of so many shipwrackes & dangers, in trauayling alone through strange & desert countries.

ties, and dealing with the harsh, and sauage humours and conditions of those barbarous and rude Infidels. Finally his admirable Charity doth so shine in the contempt he had, not only of al worldly things, but euen of death it-selfe, that he might truly say with S. Paul: *Quis nos separauit a Charitate Christi? tribulatio? an angustia? an fames? an nuditas? an periculum &c. in his omnibus superamus propter eum qui dilexit nos.* Who shal separate vs from the loue of Christ? shal tribulation? shal anguish? shal hunger? shal nakednes? shal danger &c. in al these we get the vpper hand, for his sake that loueth vs.

Of his Charity towards his neighbour, he gaue sufficient testimony in al Hospitals where he came, seruing of the sicke, dressing their meat with his owne hands, watching many times al night with them, assisting them at the houre of their death, washing their dead bodies and burying them, were they neuer so loath some and ful of sores. He was wont to part, not only al that he had, with himselfe, but al that he could beg also from doore to doore of others, amongst the poore, with such feeling of loue, that he was not only called commonly, *the Father of the poore*, but many also would affirme, that Prayer & Poore men, were his only ioy and delight.

He tooke very great compassion vpon prisoners, whome he often visited, and comforted, both with corporal and spiritual food, pleading for them, and making suite for their deliuery, as far as he could proceed with any shew of reason; and thus without eating any thing he would spend whole dayes, and feele no hunger, which he could not haue done without another special meate which was to doe the wil of Christ, in workes of Charity towards his neighbour.

He was daily teaching Children the principles of Christian Doctrine, and explicating the same more at large to such as were of more capacity; he was alwaies calling sinners to repentance, and driuing away the darknes of errour and infidelity, with the light of the holy Ghospel. To conclude, in al things whatsoeuer he did or tooke in hand, he sought nothing else but the saluation of soules, which he so tenderly loued, that he was ready to shed his blood for them, as is most apparent by the hard and dangerous enterprises he vndertooke for their sakes.

No time nor place, were they neuer so dangerous, no difficulties nor employments were they of neuer so great importãce, could defraud him of his prayer. For whatsoeuer any extraordinary worke of Charity tooke away from his ordinary of houres of meditation in the day time, he would be sure to make that nights rest pay for it, in so much that many times, following the example of our Sauiour, after whole dayes spent in great toyle and trouble, from midnight vntil morning, *per noctes ad in orationē Dei*, he watched in meditation of heauenly things, thus ordinarily in some garden if the night were cleare and the firmament al adorned, with glittering stars, by meanes of so beautiful creatures, he would stand wholy rauished with the beauty of his Creatour.

The flashing flames and brightnes which haue been seen in his face while he prayed, did not only euidently shew the efficacy of that fire of deuotion with in his owne brest, but enkindled also a new fire of deuotion and loue of God in the hearts of them that saw it. Now what tongue of mortal man is able to

expreſſe the ſweetnes and iubily of heart which in prayer, his mortal heart being vnable to beare, he was often heard to ſay: *Non plus Domine, ſatis eſt.* No more, o Lord, it is inough. And once in Maſſe he was ſo rapt in extaſy, that he could not feele him that ſerued him now and then to pul him by his veſtment, nor for the ſpace of an houre returne vnto his ſenſes.

Notwithſtanding al this, he eſteemed himſelfe the greateſt ſinner in the world, and inferiour vnto al; there was nothing ſo baſe, that he thought not good inough for himſelfe; no honour ſo ſmal, that he deemed himſelfe worthy of, ſo that he deſired to haue commaund ouer none, but to be ſubiect vnder al, and therfore did he reuerence al as if they had been his Superiours.

Al ambition he troad vnder foot, blushing no leſſe when he was prayſed, then others are wont to doe when they are diſprayſed; and whenſoeuer he did miracles, or any thing elſe that might redound to his prayſe or commendation, he did what he could to put it off, by attributing what was done to the merits and interceſſion of his companions, or other people then preſent.

He kept the great authority which the Pope had giuen him ſo cloſe, that for the ſpace of ten yeares, none but only the Bishop of Goa knew that he was the Popes Legate; neither did he euer vſe the ſame but only once, and that not without the aduiſe of the ſaid Bishop, when he had no other meanes at al left to maintaine the glory of God.

In ſhippes and Hoſpitals he alwayes made choice (as we haue ſeen before) of the baſeſt offices. He alwayes bore great reſpect and reuerence, to Bishops, Prieſts, & al other Superiours: in ſo much that he neuer wrote letter to S. Ignatius his General, but vpon his knees.

Out of this Humility did he chooſe rather a beggers weed, then a noblemans robe, finding more content in the groſſe fare he had by begging of others then in the dainty dishes which he might haue had of his owne; and ſo he euer refuſed the rich apparel that euery where was offered him; But whatſoeuer dainty dish he got by begging or other wayes, he parted it amongſt the poore.

In his chamber he had nothing but a few neceſſary books, and a bed, with a courſe couerlet, and two hard boſters, more fit to driue away, then any way to procure ſleep.

In al his many and long pilgrimages a ſtaffe alwayes was his horſe, and al his prouiſion depended vpon the liberality of the countrey which he trauiled a long. But if he were to goe through any long deſert, where no man liued, he would be ſure to prouide the pooreſt victuals he could, and ſo in al that long and deſolate iourney which he made to Mexico, he eat nothing elſe but dried Rice. As for his apparel it was ſuch as made the boyes laugh at him as he trauailed a long the ſtreets. Finally as he would eate nothing but what he begged, ſo would he take vp no lodging but in publike Hoſpitals with beggers.

Beſides al that hath been ſaid, he would neuer drinke wine, nor eate flesh, or bread made of wheat; faſting many times without eating any thing at al for two, or three, or fowre dayes together, and ſometimes from Paſſion ſunday to Eaſter Eue. He did very often chaſtiſe his body by sharp diſciplines platted with wire, til he had fetcht out great ſtore of blood. Once in the beginning of his conuerſion he went ſo long with his armes and thighes ſtrait bound, that

the cordes hauing buried themselues within his flesh, the Phisitians and Chirurgions iudged him to be vncurable, and that he could neuer haue escaped death, if the ropes had not been miraculously broken. He was contented with two or three houres sleep, imployng al the rest of the night in prayng, and visiting of the sicke.

Thus he ouercame the world in wholy vanquishing of himselfe and al his sensual appetites, with such weapons as you haue seen, and that which stout stomackes would scarce abide to heare of, I meane his drinking of the water wherwith he had washed sick mens sores and botches.

From the yeare of our Lord 1541. when he sailed into the Indies, vnto the yeare 1552. when he died, he liued in continual trauayles amongst strange and barbarous people, often enduring it tolerable heat, cold, nakednes, hunger and thirst for long time together, going many dayes iourneis amongst thornes and briars, almost euery where entertayned with scoffes and reproches, nay and in some places, with stripes and stones, for which with a merry and cheerful heart he gaue thankes to God, humbly asking pardon for his persecutours.

As soone as he came into any of those strange countries, which were many and diuers where he preached the Ghospel, he spoke the language of the same Nation, were it neuer so di ferent from the rest, as elegantly and readily as if he had been borne & brought vp in the same countrey, & diuers times it happened, that men of diuers nations heard euery one their owne tongue in one Sermon. Worthy therfore, and thrice worthy of that most renowned title of Apo stle, which the people both of Spaine and India doe giue as due vnto him, seeing that Christ himselfe seemed to confirme the same, not only by the prophecy of Xauerius his owne sister, but by that special guift also which his owne Apostles had to preach his holy Ghospel.

Amõgst many examples of this rare guift which may be seen in the Relation aboue written, since the breuity of this summe wil not admit al, I haue made choice of one no lesse pleasant then profitable.

It happened that Xauerius vpon a time comming to Peter Vellius a wealthy man then liuing in a Citty called Machai, as he was playing at Chesse in one of his neighbours houses, asked an almes of him for some special worke of charity. Vellius at the first word gaue him his key, and bad him go and take as much as he would. Xauerius went and tooke three hundred Crownes, and brought the key back againe to Vellius, who as soone as he came home, opening the cheste found al his mony as he had left it, and wondering at the same the next time he met Xauerius, asked him how much money he had taken. Xauerius answered, that he had taken three hundred Crownes. To which Vellius replied, that he found al his mony entire as he left it; and moreouer he added, that he deliuered him his key, to the intent he might haue taken the one halfe of the thirty thousand crownes that were in the cheste. Which Xauerius hearing, I therfore (said he) in the name of God doe giue my word vnto thee Vellius, that thou shalt neuer want, but God shal alwayes send thee whatsoeuer thou shalt haue need of, and al men shal be liberal and bountiful towards thee, nay and which is more, the last day of thy life shal be reuealed vnto thee. And so indeed al fel out iust as Xauerius had foretold. For albeit Vellius af-

terwards had many great misfortunes which might haue brought him to extreme pouerty, yet al men dealt ſtil ſo liberally with him, that he neuer wanted any thing neither for himſelfe, nor for his family as long as he liued.

To conclude, at length when many yeares were paſt Vellius, being by reuelation forewarned of his death, after he had giuen a great deale of his wealth vnto the poore, and prouided a Maſſe to be ſong for his ſoule, bidding his friends farewel, he told them al the prophecy or Xauerius and the euent therof. His friends thought that the old man began to dote. But he hauing heard al moſt al the Maſſe ſolemnely ſung for the dead, made no more ado, but went and laid himſelfe along vpon his beer, and couered al ouer with a veyle, there waited for death. When Maſſe was done, and the Prieſt had ſaid, *Requeſcant in pace*, his ſeruants ran vnto him to take the veyle off him, ſuppoſing that he was yet aliue; but he had already yeelded vp the Ghoſt, and rendred his ſoule into the hands of his Creatour.

As the Badagars (a furious generation of people) were comming in great haſt ouer the toppes of mountaines, with an huge army to deſtroy thoſe Chriſtians which Xauerius had baptized in the Kingdome of Trauancor, and about the Promontory of Comorinum, Xauerius al alone armed with the buckler of an inuincible confidence in Almighty God, went to meet them, and comming vnto them began to rebuke thē very ſeuerely, when vpō a ſodayne the whole army ſtood ſtil and was not able to go forwards any further. In ſo much that al their Captaines calling vpon them, and exhorting them to march on, nothing preuayled with them, for they plainly anſwered, that they could no longer abide the heat that ſparkled out of the eyes, & face of a certaine great man of a terrible Maieſty al in blacke, that ſtood ouer againſt them with Xauerius. Which the Captaines themſelues ſoone after, by their owne experiēce finding to be true, made a retrait to be ſounded, and ſo al the army returned, and Xauerius hauing wonne the feild, deliuered from al danger his louing children which he had brought forth in Chriſt.

Another time as he was trauailing on the Mountaines of Comorinum, there came vnto him a poore Beggar ſo ful of ſores and vlcers, that no mā was ſcarce able to behould the loath ſomnes thereof Xauerius with great charity and humility, waſhed his ſores, & to get greater victory ouer himſelfe, drunke vp the water wherwith he had waſhed them: And then kneeling downe vpon the ground, he feruently prayed vnto God for the health of the poore man, who was preſently deliuered and freed wholy from al his infirmities.

Againe, at another time alſo, as Xauerius ſayled from Ambionum (a Citty in the Ilands of Moluca (vnto the Iland of Baranula, there aroſe vpon the ſuddaine cruel Tempeſt, for the ceaſing wherof, he tooke from his neck a little Crucifixe about a fingars length, and held it in his hand in the water for a good ſpace, praying vnto our Lord for the ceaſing of the tempeſt. The ſhip being toſſed to and fro with the waues, by chance he let it fal from him into the ſea, for which he was very penſiue, and ſhewed great ſignes of ſorow. The day following, they al arriued ſafe at the forſaid Iland whither they were to ſayle, where Xauerius going a land, with his Companion a long the ſea ſhore towards the towne of Tamalum, behould a great ſea-Crabbe leapt from out the ſea to

land, carring the said Crucifix vp right and on high between her Finnes, and made hast to Xauerius; who seing the wonder, fel downe on his knees, and reuerently took the Crucifix from her, and then presently without more a doe the fish returned into the sea. Xauerius hauing receaued the Crucifix, kissed the same deuoutly & with his armes a crosse for halfe an houre, lay prostrate vpon the ground in prayer with his Companion, giuing God thanks for so wonderful a miracle.

Many more and strange were the miracles which God wrought by Xauerius his interceſſion in his life time; as when with the signe of the crosse, he turned the salt water of the sea into sweet, when he cured the blinde, raised three bodies from death to life, wherof one had laine a whole day buried in his graue, and the like, as may be seen at large in the said Relation.

Al which together with his excellent vertues aboue touched, did so fil the most wide & large Prouinces both of East and west, with the great fame of his admirable sanctity, that euen while he was yet aliue he was called by no other name but Saint, both by Christians and Infidels, al euer calling vpon him, though he were absent, in al their dangers and afflictions.

As soone as he was dead, his body was put into a coffin ful of pure lime, and so buried vnder ground, that the flesh being consumed, his bones might the sooner be carried into the Indies; But foure moneths after, they found both his cloathes and his body as fresh and free from al corruption, as if they had been then newly put into the coffin, and yelding more ouer a most sweet and comfortable smel vnto al that were present.

Wherfore putting it againe into the same Coffin with fresh lime they brought it vnto Malaca, at the very first entrance whereof into the Citty, a great plague which Xauerius had fortold, and had long afflicted the same, wholy ceased, and there likewise finding it yet entire and sweet, they made a new coffin, and by thrusting in the body (for they made it too little) bloud issued out of his shoulders, and so they buried him only with earth in a Church of our B. Ladie; where also nine moneths after his death being found as before, and with the veyle that couered his face al imbrued in fresh bloud, they made him a rich and sumptuous Coffin, wherin being carried into the Indies, he was solemnely receiued in the Citty of Goa, with great Pompe both of the Viceroy himselfe, and of al the Clergy and people, who flocked thither from al parts to see and reuerence his sacred body, which after many trials found stil to remayne vncorrupted, and that without balme or any other pretious ointmens, was placed at last in a sepulcher made of purpose, at the right side of the high altar in the church of the Society in the same Citty.

Vnto which as also vnto other Churches in which his Images are set vp to be piously reuerenced, al as wel heathens as Christians doe make great pilgrimages, obtayning therfore of God no smal fauours by his interceſſion. For by this meanes the blind recouer sight, the leprosy & other diseases are cured, the dead raised to life, & many other such like wonders wrought. Nay which is more, and very wonderful, there was a woman called Lucy de Villanzan, who being an hundred and twenty yeares of age, and had byne baptized by Xauerius, after his death gota Meddal made at Coccinum, wheron was

engrauen his picture: & for the great deuotion she had towards the said Blessed Father, for twelue yeares together she vsed to touch sick and diseaded people therwith, as also diuers kinds of vlcers, cankers, and other fores, washing them in the water wherin she did put the said meddal, and with great reuerence and humility making the signe of the Crosse vpon them, and saying, *In the name of Iesus, and of Father Francis Xauerius, be thy health restored to thee, &c.* they were presently cured; and many other meruailous things were done by the vertue of the said meddal, and sincere faith and deuotion of that Christian woman.

So great is the respect which the very Infidels themselues beare to Xauerius, that although they haue destroyed a dozen Churches within the Coast of Trauancor, neer to Promontary of Comorinum, yet they would neuer touch, or once meddle with the Church of Cottara, standing amongst the rest, which for hauing in it the Image of Xauerius, they greatly honour, calling it the Church of the great Father. And so among other wonderful works of God in confirmation of the Christian Faith and sanctity of Xauerius, the very lampes that hang before his Image, hauing nothing else but holy water in them, haue been seen to burne for many houres together, as if there had been oyle, and that with great admiration and wonder of many Turkes and Infidels, wherof some, especially such as the Christians did now and then inuite to see the miracle, to the intent that they might make a ful trial of the truth, diuers times changed the water, and put new marches or weeks in the said lampes, which neuertheless did burne as before, and sometimes euen take fire and kindle of themselues. *Mirabilis Deus in sanctis suis!* O hom wonderful is God in his Saints.

# THE LIFE OF SAINT PHILIP NERIVS, OF Florence, Founder of the Congregation of the Oratory; written in Latin, by Antony Gallonius, Prieſt of the ſame Congregation; and tranſlated into English.

SAINT Philip Nerius was borne in Florence, a famous and principal Citty of Italy, the 23. of Iuly in the yeare of our Lord 1515. Whoſe parents were Francis Nerius and Lucretia Soldi, Cittizens of Florence. When he was but fiue yeares old, he was ſo obedient vnto his father and mother, that whatſoeuer they commanded him to do, or not to do, he moſt diligently & carefully obſerued.

It happened that on a time a ſeruant of his Fathers, brought from his Farme which he had in the Countrey, an Aſſe loaden with apples, which being vnloaden, Philip, being now about 8. yeares old, got vpon the Aſſe, who by misfortune was caſt from his back headlong into a Cellar, which thing being knowne, his parents preſently ran with ſorowful harts to take vp their ſonne, without hope to find him aliue, but when they came to the Cellar, they found him ſafe and ſound, to their great aſtonishment. About this Age he was ſet to ſchoole, who not only profited in learning, but in vertue alſo, farre aboue his fellowes. And ſeing he was as it were choſen by the holy Ghoſt to be a preacher of Gods word, he did much delight in viſiting and frequenting of churches, and hearing of ſermons, greatly reuerencing the Prieſts, and Preachers of the holy Church.

When he was ſixteen yeares of age and ſome what more, his Father ſent him into Campagnia to his Vncle Romulus, liuing there in the towne of S. Germans, at the foot of Mount Caſſine, who was a very wel thy man, and had no children, and who had ſent for Philip his nephew vnto Florence, to the end to make him his Heyre. But after he had ſtayed there a few dayes, fearing to be entangled with the world, he left his vncle, and al other friends, and came to Rome in the yeare 1533.

When he was come to the Citty, he went vnto the houſe of one Galeot, who was a Cittizen of Florence, with whome he liued diuers yeares, in great ſanctity, leading an auſtere life, contenting himſelfe with bread & water once a day, and oftentimes he paſſed three whole dayes, without eating any thing at al, delighting himſelfe only with meditation of heauenly things, in the very youth and flowre of his age, wherein he ſpent whole dayes and nightes. And

that he might be the better able to help others afterward in ſpiritual matters he frequented the ſchooles, and heard Philoſophy, profiting ſo wel therein, that he became equal to any of his fellowes, ſtil retayning the innocency of his childhood, euen in that age of his, and amongſt ſo many diſſolute ſtudents, as then he muſt needs be conuerſant withal.

When he had now ended his Philoſophy, and alſo a good part of his Diuinity, he began to bid adue vnto the world, and thought ſeriouſly how he might beſt imploy himſelfe, in the honour of God and ſeruice of his neighbours. Wherfore he betooke himſelfe vnto the Hoſpitals, where he comforted the ſick, ſerued them with his owne hands, aſſiſted them in any thing he could, teaching and inſtructing them how to make a good Confeſſion, and to die happily if it ſhould pleaſe God to cal them. He had alwayes a ſpecial care neuer to come acquainted or be familiar with wicked perſons. He exhorted as many as he ſaw had good parts, to enter into Religion, and in this point he happily preuailed with a great number, who by his perſuaſion daily renounced the world and became Religious: In ſo much that S. Ignatius of Loyola, who then liued in Rome, and had newly inſtituted the Society of Ieſus, and with whom this holy man was greatly acquainted and conuerſant, was wont to cal him the Bel, for that by his good ſound and pious voyce, he called ſo many to holy Religion. And thus labouring on al ſides to gaine ſoules to God, he became a moſt liuely example of Piety and Deuotion, vnto al, euen whiles he was yet a lay man.

In the yeare of Chriſt 1551. He tooke vpon him holy Orders, and was made Prieſt by commandement of his Ghoſtly Father. In ſaying of his Maſſe he was ſo rapt oftentimes, that he was ſeen to remayne in the ayre 2. foote aboue the ground, and was ſometimes ſo taken in extaſy, through the extreme loue and admiration of that Diuine miſtery, that he knew not where he was. His hart was alſo ſo inflamed with the loue of the Holy Ghoſt, that often times in the very depth of wynter, & in the greateſt cold weather, he was forced to apply outwardly ſome cooling & refrigeratiue thiage vnto his breſt.

It happened on a time, that by his reading certaine Epiſtles of the Indies, in which he tooke great delight, he was ſo moued with compaſſion towards the Infidels of thoſe vaſt and remote Countreyes, fort that they were not members of Gods Church; that he reſolued to go thither in perſon, with twenty others of his diſciples, to preach and teach the faith of Chriſt vnto them, for their Conuerſion. But this buſines, as al other of moment, he firſt commended ſeriouſly to God in his daily prayers & meditations, crauing his aſſiſtance, direction, and declaration of his holy wil therein. At length our Lord put into his mind, that concerning this great affaire, he ſhould go and conſul, and take his direction from a Monke of S. Bernards Order, who then liued in the Monaſtery of S. Vincentius and Anaſtaſius in Rome, a great ſeruant of God, and much reuerenced for the holines of his life. To him S. Philip preſently repayred, and expounded vnto him his whole intention and deſire: who preſently demaunded ſome reſpite to anſwere him, ſaying that this buſines was to be ſought from God for anſwere, by earneſt prayer, and inter-

ceſſion.

seſſion to know his wil: wherfore ioining both their praiers together, after ſome houres of recollection the Holy Monke told him, that he was not to goe to the Indies (for that worke was to be done by another) but to remaine ſtil in Rome, and that Rome muſt be the Indies and the vineyard which God would haue him to manure and cultiuate: Adding further, that S. Iohn the Euangeliſt had appeared vnto him, and told him ſo; and that he should gather together many Diſciples in Rome, whoſe workes should be very profitable to that Citty.

With this anſwer S. Philip was fully ſatisfied of the wil of God concerning that buſines, and therfore now began to apply himſelf to the help of his neighbours, by teaching, preaching, reading of Saints liues, hearing Confeſſions, and the like; ſo that in short time he had many followers and worthy Diſciples (amongſt which Cæſar Baronius, afterward Cardinal, that famous Hiſtoriographer was one) with whom he laid the foundations of his Order, beginning by little and little, and calling the people together into the Church with a bel at certaine houres of the day, wherin after halfe an houre of mental praier ſpent, which euery one made to himſelf (yet altogether in one place) there were recited publikly the Litanies and other praiers, commending therin as wel the publik as the priuate affaire of the holy Church. This order was obſerued on Sundaies, Tueſdaies, Thurſdaies, and Saturdaies. The other three daies of the weck, to wit, Munday, Wedneſday, and Friday, when they met together, they made a diſcipline whiles the 50. Pſalme and the Ant-hymne of Salue Regina (or ſome other Pſalme or Himne) was reading, hauing expoſed before them only the Image of Chriſt crucified, placed in ſuch order in a lanterne, that al the Confraternity might behold the ſame at once in the darke. Which cuſtome weekly obſerued, doth yet remaine in the ſaid Congregation, with great deuotion and fruit of ſpiritual profit.

This was the firſt beginning and foundation of the Congregation of the Oratory which was errected in S. Hieromes Church in Rome, ſurnamed *de Charitate*. And after a few yeares the ſame was brought into vſe in the Church of S. Iohn Baptiſt alſo in Rome, belonging to the Florentimes, at the requeſt and interceſſion of the Cittizens of Florence, and there remained vntil S. Philip founded a new Church and houſe of his owne, at our Bleſſed Ladies in Vallicella commonly called the Chieſa nuoua, where himſelf liued vntil his dying day: And now is greatly increaſed and ſpread ouer al Italy, France, Spaine, Germany, and other Prouinces, to the great aduancement of piety and deuotion in the faithful.

His predictions, propheſies, and fore knowledge of ſecret things (being far abſent) are wonderful in him both aliue and dead, and to ſet downe an example or two in this place, it wil not be amiſſe. It happened vpon a time that Cardinal Baronius, being then a Diſciple of the Bleſſed Father & a laiman, came vnto him one euening to Confeſſion. The Father as ſoone as he ſaw him ſaid, Goe Cæſar, goe preſently to the Hoſpital of S. Spiritus, and help the ſick, I wil heare thy Confeſſion afterward. Baronius was at this ſomewhat troubled being now prepared for his Confeſſion, and replied, that the time of ſeruing the ſick was now paſt, and that he should looſe his labour in going thither, as com-

as comming at an vnſeaſonable houre, when there was nothing to doe. Doe as I bid thee, ſaid the holy Father, without more adoe. Baronius being ready to obey, went preſently to the Hoſpital, and when he came to the entrance of the roome where the ſicke lay, he began to reaſon with himſelf, ſaying, Sure, there is ſome miſtery in this matter, that our Father commands me to come hither at this vnſeaſonable houre (for it was now euen night and time of reſt) and whiles he was thus reaſoning with himſelf, he eſpied a ſick man, with a candle ſtanding lighted at his head, ready to giue vp the Ghoſt, to whom he preſently went, and began to comfort with words of conſolation, demanding whether he had confeſſed his ſinnes, and receaued the Sacraments of the holy Church: who being hardly able to draw his breath, anſwered no. Then Baronius preſently ran to the Chaplaine of the Hoſpital, and willed him to come quickly and heare his Confeſſion. The Chaplaine ſomewhat ashamed of his owne negligence, began to excuſe it, and came with him inſtantly to the ſick man, who made his Confeſſion, and preſently receaued the holy Sacrament of the Altar, and Extreme-Vnction, & ſo ſtraight after departed happily this life. Baronius returned home, and came vnto the Father and related the whole ſtory. Why ſo quoth the holy Father, hence forward learne to obey more readily, and doe what thou art commanded.

After that Baronius was made Prieſt, and had a long time preached vnto the people at S. Iohn Florentines Church aforeſaid, who was alſo ſuperiour of the Congregation of that houſe, he was exempted from his Office, and commanded by the holy Father to writ the Eccleſiaſtical Hiſtory of the Church, which after many difficulties propoſed to the ſaid Father, he obeied his voice, and began the ſame, & afterward very happily deduced it to the 12. hundred yeare after Chriſt as may be ſeen by his twelue Tomes extant euery-where.

Another time it happened that the Parents of a yong Gentleman, deſirous to promote their ſonne, cauſed him to be made Prieſt at the age of 17. yeares, by reaſon that there was a great inheritance fallen vnto the ſecond Heire of that family, which yet could not be poſſeſſed by him vnleſſe he were a Prieſt. So his Parents concealing his age both from the Biſhop and the yong man himſelf, and al others, he was made Prieſt and took poſſeſſion of the inheritance. Preſently after it chanced that Thomas (ſo he was called) came to Rome, and hearing of the great fame of S. Philip Nerius, he was brought vnto him to ſalute him. So ſoone as the holy man ſaw him he ſaid: You are a Prieſt Sir: is it not ſo? Yea, quoth the other, I am without doubt, by the grace of God. You ſay true, ſaid S. Philip: and then he told him his age truly, and how al had happened by his friends meanes, and for what cauſe, neuer ſeeing, knowing, or hearing of the man before that houre. Afterward S. Philip was demanded of thoſe that ſtood by and heard theſe things, how he knew that he was a Prieſt? He ſaid, that he did ſee the face of the yong man to ſhine in the ſame manner, that al others who be ſigned with the Character of true Prieſthood doe vſe to doe.

It happened alſo that a noble Roman yong youth, who was giuen greatly to the pleaſures of the world, was by another like youth and freind of his who was very deuout, brought vnto S. Philip vnder colour to ſee and ſalute him.

When

When he came, his freind told the holy Father, that he had brought vnto him a Penitent. The Noble yong man began to be angry, thinking that the other had mocked him, for that he had no cogitation of Confeſſion. Yet in preſence of S. Philip, for feare and reuerence of his perſon, he aſſwaged his choler. And preſently kneeled downe vnto him, ſaying that he would confeſſe, and ſo began: but with intention to deceaue the Father by not confeſſing his ſinnes truly as he ſhould. The Father by diuine reuelation knew his intention, & ſo let him make an end. When he ſeemed to haue done, the Father exhorted him, that if he had committed any other ſinnes, he ſhould confeſſe them. The other replied, and ſaid, that he had confeſſed al. Then S. Philip ſtood vp, and imbracing him ſaid You ſay not true, my ſonne, for you haue made but a feigned Confeſſion of your ſinnes. Now therefore I aduiſe you in the name of God, that you confeſſe them wholy, that you may be made worthy of pardon & forgiuenes. Which words ſo pierced the hart of the noble yong man, that repeating againe his Confeſſion, he made it wholy & perfect, of al his ſinnes euen from his childhood: and moreouer committed himſelfe to be wholy gouerned & directed for the reſt of his life to the holy Father: Who profited ſo wel in ſpirit vnder ſo great a Maieſter, that within a while after he became a Religious man, and entred into the Order of S. Francis, wherin he happily continued and made a holy and. His name was Raphael Lupus.

The miracles which it pleaſed God to worke by his ſeruant both aliue and dead, are almoſt innumerable. In the yeare of Chriſt 1552. one Mauritius Anenius, a Roman, fel dangerouſly ſick, who being forſaken of the Phiſitians, as deſperate, prepared himſelfe to die, and had now receaued the holy Sacraments of the Altar, and Extreme Vnction, expecting a happy houre. S. Philip hearing thereof, went in the euening to viſit him, who found his wife & kinſfolkes weeping, bewayling the loſſe of ſo deare a freind. The holy Father exhorted al preſent to kneele downe with him, and implore the helpe of the B. Virgin for the ſicke man. Preſently they did as he willed, and he in the meane ſpace laid his hands vpon his head; which done, he went his way out of the houſe, the others either not ſeeing him to depart, or els not making the ſame, being al ful of griefe and ſorrow. But ſee a wonder; he was ſcarce gone, but the ſicke man began to open his eyes, looke about him, and talke as ready and ſenſibly as euer he did in his health, ſaying he was wel, and would needs riſe out of his bed, ſounding forth praiſes to God, and extolling the holines of S. Philip, by whoſe helpe and aſſiſtance he had recouered his health; and he liued after this vntil the yeare of our Lord 1593. continually praying God and the Holy Father for the miracle.

The like happened vnto one Peter Victricius, a Cittizen of Parma, in the yeare of Chriſt 1566. who liuing then in Rome, fel into a dãgerous ſicknes, which ſo increaſed, that the Phiſitians gaue him ouer for a dead man. In this meane time came the holy Father vnto him to comfort & aſſiſt him for his laſt paſſage, who holding his hands ouer him, and praying earneſtly to God for his health, he preſently felt himſelfe better, & within a day or two became perfectly wel, extolling & praiſing the ſanctity of S. Philip.

The ſame yeare Iohn Baptiſta Creſcius, a yong man of Rome, had ſuch an intol-

intollerable paine in his eyes, by reaſon of a burning water which ran from them, that he could neither endure the light or the aire, or take any reſt or repoſe for many daies, wherby he was in danger of his life. The Phiſitians determined to make him an iſſue in his neck, but he not willing to haue it, deſired an vncle of his to lead him to the holy Father Philip, which he did, deſiring him, that it would pleaſe him to pray to God for his Nephew that he might recouer the health of his eyes. The holy man preſently touched his eyes with his hands making the ſigne of the Croſſe vpon them and ſaid: Thou ſhalt my ſonne, by Gods help, recouer thy eyes, and preſently he began to open them, and ſee perfectly, and could endure the light, which before he could not, and ſo within two or three daies he became perfectly wel, without applying any thing at al thereunto.

In the yeare 1569. Laurentius Chriſtianus, a yong man, and a Clerk of S. Peters Church, fel into a burning feuer, which was ſo vehement, that in few daies he was prononced for dead by the Phiſitians. Wherfore hauing made his Confeſſion, and receaued deuoutly the holy Euchariſt and Sacrament of Extreme-Vnction, hauing wholy loſt his ſenſes, he expected the happy houre of his departure. The holy Father came to viſit him about one a clock in the night, who hauing aſked of the ſtanders by, how he did, and vnderſtanding that he was paſt hope of recouery, kneeled downe by his bed ſide, and praied a good while for his health. And then riſing he ſaid: Laurence shal not dye of this ſickneſs, and drawing neer vnto him, laying his hands vpon his head, he called vpon him by name with a very loud voice. Wherwith the man that was now ready to giue vp the ghoſt, was awaked, and began to ſtart, and opening his eyes, after a little pauſe called for meate, eate wel, and within a few howres aroſe whole and ſafe from his bed praiſing God, and extolling the holy Father. In the morning the Phiſitian was called, and feeling his pulſe, found him perfectly cured ſaying: O Laurence, a greater Phiſitian then my ſelfe hath cured thee, thou haſt not been holpen by humane, but by diuine aid.

In the yeare of our Lord 1570. there came to Rome from Atella a certaine Gentlewoman, who was grieuouſly poſſeſſed by the diuel, and though she were wholy vnlearned, yet did she ſpeake latin, and that very elegantly, and being alſo asked any thing in latin, she would alſo anſwer in the ſame tongue, to the aſtonishment of al that heard her. Moreouer she was ſo ſtrong, that foure luſtly men could ſcarce take her from the ground & lift her vp, although she ſeemed in out ward shew to be a very weak and tender woman. She was brought vnto S. Philip, who began to exorcize her, after a ſtrange manner, yet in ſuch ſort that he made the diuel within a while to forſake her: and this was, that he beat her very ſorely with little iron chaines. And though the diuel cried out aloud, ſaying, Come beat me, ſtrike me, kil me, and the like, yet did the woman not ſo much as once ſtir or moue her body al the while, but ſtood ſtil like a ſtatua of ſtone or wood. Which the holy man perceauing, left her for that time, and cauſed her body to be refreshed with food. Vpon this she became ſo fearful of S. Philip, that when she did but ſee any one to come towards her, she ſuſpected they would carry her to him to be againe exorcized which alwaies they were forced to doe with foure ſtrong men. S. Philip euery

day

day cauſed her to be thus beatē, together with other exorciſmes that he vſed, til he forced the Diuel to depart out of her body, who the night after he was caſt out, come to the holy Father in his chamber, & with threatning eyes burſt forth into theſe words: You Sirra, you good fellow, you haue vſed your pleaſure vpon me to day, but I wil not forget the iniury: and ſo vanished away, & the Gentlewoman remained alwayes free afterward to her dying day.

Whiles the ſame of this holy man was ſpread ouer the Citty, for his many miracles, and other notable things by him done, he had many ſecret and malignant aduerſaries, who enuying his workes of piety, began to ſpread abroad ſome falſities of the man & his life. Some accuſed him that he drew many noble yong youths from the world, and shut them vp in Cloiſters: Others accuſed him of ſimplicity & rudenes: Others, that in his ſermons & exhortations he either ſpake many ridiculous things, or els did fayle in explicating the Doctrine of the Church aright. Theſe things at laſt came vnto the eares of Pius Quintus then Pope, who being a wiſe Paſtour of his flock, did not ſo eaſily believe euery thing that was ſaid: But ſending for two Dominican Friars that were very learned, commanded them to goe euery day vnto the Church, to heare the Sermons and Exerciſes which S. Philip made, and to relate vnto him truly how the matter went. They did accordingly, and being one of them preſent euery day, for a long time, they neuer found the leaſt fault, nor cauſe of com plainte, but contrariwiſe fonnd him to ſpeak with ſuch force, efficacy, and feruour of ſpirit, that he moued al the Auditory, of what matter ſoeuer he ſpake. Nay which is more, when either he handled any high point or myſtery of faith himſelfe in his Sermons, or when in other Exerciſe of the Oratory he was asked by any, he did explicate the ſame ſo cleerely and perſpicuouſly, as any learned Diuine could haue done in the ſchools, to the admiration and wonder of the two learned Fathers, that were ſet to marke and obſerue him: ſo as his aduerſaries inuentions vanished into the aire.

Another time he was called before the Gouernour of Rome (who is alwaies ordinarily an Eccleſiaſtical man) and accuſed of making a tumult and vprore in the Citty, for that at a shrouetyde he had gathered together a great number of pilgrims & others of the poorer ſort, & ſome alſo of good fashion, and by his good exhortation & counſel had perſuaded them to viſit the ſeauen Churches on Shroue-tweſday, at what time ordinarily there are more diſorders committed in the Citty then at others: and he himſelfe going before them & they following two and tow in a ranke, went ſinging one while the Lyanies, another while hymnes, pſalmes, & other deuotiōs, to the great profit of their owne ſoules, & edification of the beholders. When the Gouernour had heard the complaints general, and believed his aduerſaries that their accuſations were true, he preſently ſent for the Father, and sharply reprehended him for his gathering together of people in that tumultuous manner as he was accuſed to haue done, threatning to ſend him to priſon if he did not deſiſt. S. Philip did not goe about to excuſe himſelfe, but anſwered humbly and lowly, that he was ready as wel to proceed in the worke he had begun, as to deſiſt from the ſame if Superiours did command, and that he neither ſought or aymed at any thing, then the glory of God and good of ſoules. At which

meeke answer, the Gouernour was yet so angry, that he commanded him to appeare before him as often as he should be called; that he should not heare any ones Confession for fifteene dayes space; that he should preach no more at al without expresse leaue granted him a new; and lastly, after many contumelions words thrust him out of dores.

Al these things S. Philip bare very patiently, and with so constant and merry a countenance, that he was not perceaued to be at al moued therwith. In the meane while now that his aduersaries triumphing, had thought to haue so preuayled against him, he incessantly prayed vnto God for aide, and not in vaine. For within the prescribed time, the Gouernour hauing made more enquiry of the man, and of his minner of life, and reflecting vpon the humble answer he had made him, to wit, *That he was ready either to prosecute the worke he had begun, or to leaue it when Superiours should please*, found that he was iniured and brought into these suspicions of meere hatred and calumnition. Wherfore he sent for the holy Father, and gaue him free leaue to liue as he pleased, to heare Confessions, teach, preach, as before with signes of sorrow, that he had been abused. And for that some others, who were also of high authority, were aduerse to S. Philip in this pusines, and would not haue had him to be so quit, they died soddenly, before the foresaid fifteen dayes were expired.

After that the holy man had suffered these and many such other brunts of calumniation & enmity, and had alwayes gotten the victory by his patience and modest behauiour, he setled himselfe seriously to erect and found a house of his owne, which he did at our B. Ladies in Vallicella, in the yeare of our Lord 1576. and adioyned thereunto a very faire Church, dedicated to our B. Lady and S. Gregory. In the building of which Church, when some neighbours there about did lesse fauour the enterprize, and did seeke to hinder the worke of God, they were taken out of his world by his iust Iudgement. And which is much to be admired, the holy Father, when he began to lay the foundations of that Church, did not know where to haue one penny of money towards the building therof, but trusted wholy to the liberal hand of God; and his hope was not in vaine, for there were so great and aboundant Almes daily bestowed vpon the work, that the same was finished in a very goodly manner within two yeares, and in that space, were giuen in Almes for that purpose aboue seauenty thousand crownes, besides other particular great sommes of money, giuen by Princes and Senatours to the same end.

This house and Church being thus built and established, and the Order of the Congregation of the Oratory approued by the Pope; S. Philip now began to entertaine a number of very noble and learned Disciples, whom he instructed in al kind of vertue and exemplar discipline. And in the yeare 1587. he was declared General of the Order, in which dignity he continued vntil the yeare 1593. when he resigned the same with al humility. As sonne as he was made General, he wrot certaine Constitutions, which he prescribed to be obserued of al that should addict themselues vnto his Order, but yet without binding and by vow, but volontarily, as is yet obserued therin.

After this he grew to be sickely, and so continued for 2. or 3. yeares vntil his dying day, yet neuertheless he left not off any work of piety which he

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was accuſtomed to doe, as wel in viſiting the ſick, as otherwiſe, and in this time he wrought many miracles in the Citty, to the great aſtonishment and admiration of al Rome. And amongſt others, hearing that Pope Clement the VIII. in Eaſter Holy daies, was ſore troubled with the gout in his hand, he went vnto him to viſit him, and comming into his chamber, he began to embrace the Pope according as his cuſtome was, through ancient familiarity. Hold, good Father, ſaid his Holines, & come no neerer me I pray you, for my hand is much pained. Feare nothing ſaid S. Philip, and there vpon taking him faſt by the ſore hand and kiſſing it, preſently the paine ceaſed, & was wholy driuen away. This happened in the yeare 1695.

The ſame yeare, and a few daies after, to wit the month of April, the holy Father fel very ſick, vpon the 12. day of May he was ſo ſurprized on the ſuddaine by a vehement vomiting of bloud, which then oppreſſed him, that it was greatly feared he would be ſuffocated, wherfore he was preſently annoiled by Cæſar Baronius, in the preſence of Frederik Borromeus the Cardinal, who at that time was come to viſit him. A little after that he had receaued this Sacrament, he began to be better, opened his eyes, and his ſenſes to returne againe. Then the Cardinal asked him, if he would not receaue his Viaticum: wherto when he had yealded, the Cardinal in his owne perſon went to the Church, and fetched the ſame.

As ſoone as Borromeus was entred into his Chamber with the Bleſſed Sacrament, the holy Father, al bedewed with teares, burſt forth into theſe words: *Behold my loue, Behold my loue: this is he wherin I delight, who only is deare to me. Giue him me, Giue me my lone, and that preſently, that I may enioy him within me.* And this he ſpake with ſuch vehemēcy of ſpirit, that he moued al the ſtanders by to teares. The ſame night he fel againe into an agony with vomiting of bloud, yet by the Phiſitians care he was preſerued from death. After a day or two, the Phiſitians comming vnto him one morning ſomewhat earely, he ſaid vnto them wit a lowd voice: Get you gone my Maſters, for I haue no more need of your help for the preſent. My ſpitting of bloud is now ſtayed & paine of my breſt is gone, and I begin to get ſtrength apace. The Phiſitians feeling his pulſe, found him to be in very good temper to their great amazement, and by and by he aroſe out of his bed, and began to follow his exerciſes as before, & ſo continued vntil the 25. of the ſame month, ſaying Maſſe euery day with great alacrity of deuotion, ſo as he ſeemed to be now in very perfect health.

Vpon the 25. day of May, which was that yeare the feaſt of *Corpus Chriſti*, which is in Rome kept moſt ſollemne of al the daies in the yeare, in ſaying of his Maſſe he ſeemed to prononce the words in a new tone, as it were ſinging for ioy: after which he ſpent a great part of that day in hearing of Confeſſions, and communicating the people. In the afternone came to viſit him very many honourable perſonages, amongſt whom were Cardinal Pamphilius, Auguſtinus Cuſanus Auditour of the Rota, and Spinellus Bencius Bishop of Politianum, whom he entertained with a very merry contenance according to his fashion, although he knew the houre of his death drew very neer. Theſe foreſaid Prelats that came to viſit him, would needs ſay the Office of the Breuiary with him, by which meanes they ſtaied there til it was farre in the euening.

When

When ſupper time came, the holy Father eate very ſparingly, and was very wel after ſupper: In ſo much as himſelf then ſaid, that he had not been better in health at any time for ten yeares before, the he was at that preſent. Moreouer he was ſo merry, and of ſo pleaſant a contenance, that death was the leaſt thing thought on of al, but of himſelf. After this he went to bed, and now deſiring to conceale his death no longer, though yet he ſpake obſcurely, he ſaid to thoſe that ſtood about him: *Behold, We Muſt al dye.* Then he asked what a clock it was? And they anſwered that it was almoſt three. When two houres more shal be added, ſaid he, it wil be fine, and after one more added to thoſe, it wil be ſix. Then he ſaid, *God yee al to bed in the name of God.* And ſo they al departed. At ſix a clock Antony Gallonius, the writer of this his life, that lay in a chamber next vnto him, ſoddenly awaking, ſeemed to heare the holy Father to walke vp and downe in his Chamber. Wherfore be aroſe ſpeedily, and ran vnto him, where he found the holy man ſitting vpon his bed, and his mouth ful of bloud, which he began to vomit in aboundance. Hereupon others were called, and many remedies applied, but al in vaine. About a quarter of an houre after, the vomit ſtaied of it-ſelf, and he took breath, and ſpake very readily, ſo as al now thought the danger of death was paſt. By and by after, turning to his Diſciples (who by this time were come al into his chamber) he ſaid: *Stay with me a while, for now I begin to ſtriue with death*: Which words when he had ſpoken, he held his peace, and ſeemed to repoſe as if he had been in praier. Remaining in this ſort a good while, Cæſar Baronius read the Commendation of the ſoule, al the reſt anſwering with watry eyes. When this was done, Baronius ſtood vp, and ſpeaking vnto him with a loud voice, deſired that he would ſpeake vnto his Diſciples there, preſent, and impart his benediction vnto them before he departed. The holy Father at theſe words opened his eyes, and lifting them vp towards heauen praied a while, and after that gaue them his bleſſing, and ſo without any ſigne of paine, or any griping, or gaſping, with a moſt ſweet and delectable contenance, he gaue vp his bleſſed ſoule to reſt, the 25. day of May, being the feaſt of *Corpus Chriſti*, in the yeare of our Lord 1595. about the ſixt houre within night, as himſelf had foretold.

As ſoone as he was dead, he appeared vnto many in the Citty, and in particular to a very deuout religious Virgin, cloathed with a very whit and pretious garment, ſaying thus vnto her: I am now as thou ſeeſt calleſt to the Crowne of my labour, haue thou a care to follow the courſe of life thou haſt begun, and thou ſhalt enioy the ſame glory: and with this he vanished out of her ſight. The next morning his body was laid in the Church, whereunto al the Citty, great and ſmal, rich and poore, made concourſe, and the Cardinals and Princes of the Court did no leſſe, al reuerencing the body of the holy Father, and wel was he that could come neer to kiſſe or touch the ſame. Others brought roſes and flowers, and ſtrawed his body al ouer, but as faſt as they were laid vpon him, ſo faſt were they taken away, and gathered as pious ſpoiles, and applied to al ſorts of diſeaſes and ſores, wherby very many were cured.

And whileſt he thus lay vpon the beare in the Church, one Auguſtinus Magiſtrius

gitrius a Roman yong man, hauing a ſore in his neck, which had eaten two great hols, one to his mouth, & the other to his shoulder, and was pronounced incurable, came to the holy body, and after he had made his prayers, tooke the hand of S. Philip, and hauing kiſſed the ſame deuoutly, put it to his necke and touched the ſoare therwith, and was therby preſently cured. As ſoone as he came home he tould a yong ſiſter of his, whoſe name was Margaret, who for ſix yeares had laboured of the ſame diſeaſe: preſently she haſted to the Church with her mother, and for that it was impoſſible for her, being but a girle to get vnto the body, for the preſſe of people, her mother tooke her vp in her armes & carried her wit maine ſtrength to the body, who taking the holy Fathers hand as her Brother had done, and touching her necke ther with, was alſo preſently healed. Herupon the Father of the yong man and maide, named Alexander, who was 60. yeares of age, and who had a runing alſo in his eyes, which had continued aboue 2. moneths, ſo grieuous that he could not endure ſo much as the leaſt light of a candle, hearing of the cure of his two children, ran preſently to the holy body, and making his prayers, and doing as his children had done, he was alſo cured.

Theſe miracles with many more being diuulged, there was ſuch running for the ſpace of three dayes and nights vnto his body, that his diſciples of the Congregation had great difficulty to bury him, which at laſt they found meanes to doe in a woodden Coffin, in an humble graue at the foot of the High Altar. But when Cardinal Pamphilius had vnderſtood thereof, he was much diſpleaſed therwith that a man ſo famous, & illuſtrious for miracles both aliue and dead, should be laid in ſo humble a place; and therfore dealt ſeriouſly with the Fathers of the ſame Congregation to remoue him: who conſulting the buſines with Cardinal Medices, he was taken vp, & put into a new faire Coffin, which the ſaid Cardinal had cauſed to be made, and placed in a more decent place at one ſide of the High Altar, with an Arch made ouer the body; wherat miracles were wrought ſo frequētly, that the wals about were preſently hung with votiue Tables: and ſuch a moſt ſweet ſmel, as it were of Roſes and violets, was daily felt to proceed from his body, as was wonderful.

After ſome yeares that the holy Body had laine in this place, and ſo many miracles were daily wrought therat, a noble cittizen of Florence, who had obtained a Son by the prayers of S. Philip, cauſed a moſt ſumptuous & gorgeous chappel to be erected neere to the right ſide of the high altar, wherto his body was tranſlated, and there remaineth to this day; and is reuerenced with great deuotion of the whole Chriſtian world. He was canonized for a Saint the 12. day of March by Pope Gregory the fifteenth.



# THE LIFE OF SAINT FRANCISCA, OF ROME

## *Gathered out of the writings of her ghostly Father, and the Acts of her Canonization, by Iulius Vrsinus of the Society of Iesus.*

SAINT Franciſca was borne in Rome the yeare 1384. Her Fathers name was Paul de Buxis, and her mother Iaquelina de Rofredeſchi, both of a noble, and illuſtrious family, & poſſeſt with great riches. She was baptized in the Church of S. Agnes in Nauona. Her parents had a ſingular care to bring her vp in the feare, and loue of God: who made the ſame appeare, euen in her infancy, what a one she should one day become. For not only did she reiect thoſe playes and toyes, with which children vſe to be pleaſed and delighted, but which is more admirable, euen in her cradle she would neuer permit ſo much as her parents, to touch, or handle her, vnles she were firſt clothed.

Growing more in yeares, she fled from al the paſtimes of that age, and delighted only with ſolitude, by the benefit of which, she applied her ſelfe to prayer and deuotion, which together with her age ſo increaſed in her, that at eleauen yeares old, she diſcouered an earneſt deſire to retire herſelfe from the world, and to ſerue God the reſt of her dayes in ſome Monaſtery.

One day she ſaw in ſpirit a beauteous, graue, and noble matrone, fiercely & neerely purſued, by many fearful and furious Giants, wher with she being moued to compaſſion, prayed for her deliuerãce with ſuch feruour, that at laſt the matrone ſeemed to be wholly deliuered from the danger of her purſuers: which matrone she vnderſtood after to be the holy Church, & the Giants that perſued her, thoſe which at that time had diſturbed her peace by a dangerous Schiſme.

In another viſion her glorious Patron S. Paul the Apoſtle, together with the Holy Patriarch S. Benet, and S. Mary Magdalen appeared to her, admoniſhing her to redouble her prayers & feruour, thereby to appeaſe and auert the anger of God, and his plagues (which were already prepared) from falling on the Citty of Rome, to whom she obeyed, with ſuch feruour and earneſtnes, that she left not praying vntil she was giuen to vnderſtand, that the wrath of God was with drawne, and turned from Rome, and from the holy Church.

She had likewiſe another Reuelation frõ S. Benet, that she was come into the world to help, to the ſaluation of ſoules, and that she was the particular guift of God, to men in thoſe miſerable and wicked times, for the good of humane generation, & that therefore she was to apply herſelfe wholy vnto their aide.

This child admirable in vertue and piety, hauing ſought and deſired to dedicate her ſelfe wholy in ſome Religious monaſtery to God, at twelue yeares old, by the expreſſe, and abſolute commandement of her parents, was conſtrayned to eſpouſe her ſelfe to Laurentius de Pontiano, a Roman Gentleman. After which mariage, she liuing in a Houſe of her husbands, on the other ſide of Tyber made it knowne, by a great, and violent ſickneſs that she there had, how grateful that kind of life was vnto her. Being recouered from her ſickneſs, ſhe liued as much retired as ſhe could, excuſing her ſelfe from banquets and feaſts both of parents and friends, and ſhunning al kind of ſports, wherwith others of her yeares and condition, vſed to be much recreated and delighted.

Al her delight was in prayer, meditation, and frequent viſitation of Churches, where she attended to the Diuine Office and Sermons with great tendernes of deuotion. She excited notwithſtanding al thoſe vertues towards her husband, which were moſt rare, or any way commendable in a wife: but aboue al, obedience, ioyned with ſuch a great reſpect and reuerence vnto him, that it is moſt certaine, that for the ſpace of 40. yeares that they lyued together, the peace of ſacred mariage was neuer violated between them, by the leaſt vnkind word: for ſo perfectly and wholy had she ſubiected her wil and deſire vnto her husband, that vpon what occaſion ſoeuer, she neuer ſeemed to haue other wil then what she ſaw to be his. If at nay time she were called by her husband, or by any other of the houſe, to put in order any houſhold affaires, she would promptly leaue her prayers or any other kind of deuotion vnfinished, and goe to doe what she was required.

It pleaſed our Lord one day by an eſpecial miracle, to shew how acceptable this her promptitude was vnto him: for in ſaying the Office of our B. Lady, she being called away foure times, and as often being forced to leaue off in one, and the ſelfe ſame verſe, and at laſt returning, found that verſe written in golden letters, which was done by her good Angel, as S. Paul afterward in a viſion declared vnto her, by which it pleaſed our Lord to shew, in what manner we ought to prefer the obedience which we owe to our Superiours, before his owne ſeruice.

The holy Sacrament of wedlocke, together with matrimonial chaſtity, this holy woman conſerued in ſuch perfection, that euery one of her acts, was a ſeueral teſtimony of her continency, and purity: eſpecially by the continual afflicting of her body, with wearing of haire cloth, diſciplines, and ſuch like auſterities, it was eaſy to gather in what eſteeme she had al carnal concupiſcence and delight. Her auſterities were ſo ſeuere, that her husband pytting her great and exceſſiue mortifications, accorded with her, for many yeares before his death, to paſſe the reſt of their liues in perfect continency.

The ſight of men not only was vnpleaſing vnto her, but alſo afflicted her; but yet much more the ſight of vnchaſt and diſhoneſt women, whom neuertheles (moued by an ardent charity) she laboured earneſtly to conuert to God, and to retire from their lewd and naughty liues. One day paſſing towards the Iewes ſtreet, she ſaw diuers diuels dauncing in a certaine houſe, and making great cheere, which moued her to enquire of the neighbours who they were

that dwelt in that houſe, and hauing vnderſtood that there inhabited two famous Courteſans, who were much frequented, she perſuaded their Landlord to put them out of his houſe, which was done, and the diuels abandoned their lodging.

The foure Friends for this cauſe, and diuers others, were greatly enraged and animated againſt this Saint, and therfore deſirous to reuenge themſelues, appeared her, ſometimes in the likenes of a mā, ſometimes of a woman, euer in ſome or other laſciuious and dishoneſt manner: whome she made ſtil to depart confounded, and ashamed, through the inuocation of the holy name of Ieſus.

But one day eſpecially the diuel being enraged againſt her, by reaſon of a notable conqueſt, that she had gotten ouer him, he brought into her chamber in the night, the body of a dead man, halfe putrified, caſting forth a moſt peſtilent and intollerable ſtinck, which he drew ouer al the parts of her naked bodie, ſo often, that he left her al ouer infected with that moſt horrible ſtinke, but eſpecially there remayned a liuely, and loathſome memory in her imagination, that for euer after, she neuer eate without vomiting and loathing; and which is more, she conceyued thereupon ſuch an auerſion from al men, that whenſoeuer she came neer vnto any afterward she trembled with feare, and euen ſuppoſed then to feele the ſame moſt loathſome ſauour.

She deſired of God to haue children, not for earth, but for heauen, and therfore when that they were borne in bringing them vp, she was more careful to frame their minds then their bodies, and to teach them the art to die wel, rather then any art wherby they might apply themſelues to liue. She had one Sonne named Euangeliſt, who in his infancy was not only indued with more then mature wiſedome, but alſo with the guift of Prophecy. This child playng one day with his Father, drew out a knife from the ſcabbard of his Fathers ſword, and putting the point thereof to the reynes of his ſaid Fathers back, told him, that in that very place he should shortly after receaue a dāgerous wound, as it happened vnto him in the yeare 1406. in a ſedition between the Romans, and the people of Ladiſlaus King of Naples. This Child likewiſe ſeeing another time a Frier paſſing a long the way, told him that ere long he should change that habit for a more honorable, which prooued true, for the Frier was shortly after created Bishop.

The Citty of Rome being viſited with the plague, this little Saint feeling himſelfe ſtroken with the contagion, and knowing that he should shortly die, made great inſtance for Confeſſion; after which he told his mother, that S. Antony, and S. Onuphrius, to whome he was particularly deuoted, were come with a glorious company of Angels, to conduct him to heauen, and ſo this bleſſed child being only 9. yeares old, with an inexpreſſible ioy, paſſed from this fading life, vnto the ioyes of an euerlaſting bliſſe. At the inſtant of his departure, a little girle then lying ſick of the plague in another houſe, & hauing for a long time before been ſpeachles, ſodainly cryed out, that she ſaw Euangeliſt de Pontiano, with great glory borne vp by Angels into heauen. S. Franciſca his Mother praying in her oratory about a yeare after, Euangeliſt appeared vnto her, of the ſame ſtature, and forme (only that he was aboue al expreſſion more faire and glorious (as he was when he died), hauing another Child

with him of the same age, & no lesse glorious, who declared vnto his mother, that he was placed in heauen among the second quire of Angels, and that the principal cause of his coming was to lead along with him to heauen, his sister Agnes, she being only 5. yeares old, whose place was prepared in heauen equal to his. Agnes therfore shortly after falling sick, her mother saw a faire white done flying vp and downe her bed, not departing, til this child had rendred her innocent soule, into the hands of Angels.

God had giuen to S. Francisca an Angel, not only to defend and guard her from euil spirits, but also to rule, and direct her in al her actions: he neuer left her one moment, and by especial priuiledge she inioyed the sight of him continually. He was of an incredible beauty, a countenace wondrous gratious, more white then snow, more ruddy then the rose, his eyes euer looking vp towards heauen, his armes crossed on his breast, his haire long and curled, more cleer and shinning, then the polisht gold, his robe extended long vnto the ground, and was for the most part of a pure white colour, other times skyblew, sometimes also red. From his face proceeded so great a light and brightnes, that it often dazeled her eyes to behold it, and sometimes there proceeded such beames, that only by their brightnes, she saw to read her Mattins at midnight. Her Ghostly Father commaunded her once to disclose vnto him, the forme, and shape of her good Angel, which she did (holding her Angel by the little hand, and the whilst looking friendly vpon him) so properly, and so particularly, that therby her Confessor easily perceaued his proportion, not to exced a child of 5. or 6. yeares old.

If at any time the diuel molested her, either with horrible apparitions to affright her, or by transforming himselfe into some ougly shape to delude her, her faithful Gardian Angel at the same instant by the shaking and mouing of his golden locks, would cast forth such comfortable beames, as would make her soule at once both feareles and secure.

On the contrary, if in company of her parents or friends, there escaped from her either any inconsiderate thought, word, or deed, or if she were too sollicitous of her domestical affaires, presently she might behould this blessed spirit turne away his eyes from her, wherby she became to reflect on herselfe, and careful to examine her conscience, and so by knowledge of those smal faults that had caused his auersion, by this meanes she became daily more wary and vigilant ouer herselfe, euer renewing her purposes to amend, wherby she recouered the sweet regard of her Angel. If any one in the company of this Saint forgot themselues, in doing any thing that was vndecent, she presently perceaued her Angel, as it were, in horrour of their sinnes and imperfections, to close his eyes with his hands.

A Gentlewoman, a deere friend and kinswoman of hers, called Vannosia, being in a desperate sickneese, had a great desire to eate of a Crab-fish, , after which Francis carefully seeking, and finding that in that season of the yeare they were impossible to be had, she put herselfe in prayer, desiring one from God, when behould in the sight of al the houshould, there fel one from the seeling of the Chamber fresh & aliue, as if newly taken out of the sea, which she presently prepared for Vannosia, who eating thereof was not only satisfied

of her deſire, but alſo perfectly recouered of her ſickneſs.

She neuer diſmiſſed any poore from her gate without almes, and once in a great famine at Rome, Andreas her Father in law hauing made his prouiſion of an excellent tunne of wine, ſhe being importuned by the poore, and not hauing wher withal to ſatisfy them, gaue to al that came of the ſaid wine as long as it laſted. Which when her Father in law vnderſtood, he was much offended with her therefore, of which ſhe humbly excuſe herſelfe, aſſuring him that his wine was not ſpent, but euen a she left it, which to confirme she went with him downe into the Cellar, where drawing of the ſame tunne, they found it ful of moſt excellent wine. Wherupon Andreas being not ignorant of her beſtowing it, was confirmed of the miracle, and she acknowledging Gods bounty, remayned therafter more animated to doe workes of charity.

Another time hauing giuen to the poore a little quantity of corne which she had ſwept from the beames and rafters of her husbands granary, by chance returning thither not long after, she found there fourty meaſures of fine wheat, neither she nor any other, knowing how it came thither. She vſed to reſerue for herſelfe thoſe hard and mouldy cruſts and chippings of bread, which were appointed for the poore, & in the place therof, would ſecretly giue vnto them the beſt and pureſt bread, that was in thee houſe.

Although al the actions of this Saints life, were ful of rare examples of Humility, notwithſtanding it appeared in nothing more, then in her art and holy ſubtility to conceale the frequent miracles that she wrought: for whereas she healed al ſorts of diſeaſes by her only touch, yet she would withal apply a certaine ointment to the diſeaſed, which she had made of Mariolane, or Rew, therby to conceale the miracle, al though this ointment for ſome diſeaſes was altogether vnprofitable, and for many abſolutely hurteful. She neuer went veſted but in courſe cloth, although her condition was no leſſe then Noble. She had a vineyard out of Rome, without S. Paules gate, from whence she vſed ordinarily to bring fagots made of vine branches (or of other wood which the place afforded) vnto Rome on her head, and there to diſtribute it amongſt the poore, and oftentimes she hath byne ſeen together with her Compañon Vannoſia, begging in the Citty from doore to doore, during a great famine, for the reliefe of poore people.

Her patience is incredible, in bearing as wel the aduerſities of the body as of the mind, for when her husband (for being ingaged in the ciuil broyles of the Citty) was banisht, and his goods confiſcate, and her brother-in-law Paulinus ſent likewiſe into a miſerable exile, and her ſonne Iohn Baptiſta, taken forcibly away frō her for hoſtage, the ſpirit of this Saint remayned victorious and vndaunted, as wel in the loſſe of her children as of her husband & friends. She prayſed God, in the ruine of ſo rich and honorable a family ſo neerly concerning her as that of her husbands did: in briefe, in al the aſſaults and afflictions with which the diuel aſſayled her patience, she got the victory, put him to ſhame and confuſion, and euer prayſed God.

She did eate ordinarily but once a day, and then very ſparingly, and for the moſt part fed vpon hearbes or rootes, which she did eate only with ſale. She abſtayned both from wine and fiſh, and neuer did eate fleſh but in great neceſ-

sity, and then in very little quantity. She alwayes eate without appetite, for she had so lost and mortified her tast by her continual fasting and abstinence, that the most sweeteſt things seemed to her bitter & vnsauory. When she was not with her husband, she vsed to repose her body vpon a bed so straite, as she might more properly be said to sit and leane, then lye or rest thereon. She vsed to sleep in her clothes, and that only but two houres in the night, and yet (contrary to the general custome of Italy) she neuer slept in the day. She girded a sharpe haire cloth vnto her naked body, with a great girdle made of horse haire, that it might the more afflict her: she disciplined herselfe ordinarily with a discipline of six cordes, ech cord hauing a rowel at the end. She vsed also a hoope of iron, which she fastned so straitly vnto her skin, that it became almost buried in the flesh: which hoope and the discipline, her Father commanded to vse no more, and which, together with her haire cloth, are to be seen at day in her Monastery.

She made her a cup of a dead mans Scul, for to drinke that little water in, which she vsed for the sustenance of nature, both to diminish the little pleasure she might haue in drinking, by the horror of that spectacle, as also to haue euer before her eyes, the memory and image of death. She had accustomed so often, and so violently to beare her breſt, that it became hardned like drawne: and if it hapned, that she offended neuer so little, by any one part of her body, vpon the same part would she presently and pittifully reuenge her selfe. And if her tongue had offended, she would byte it til the bloud followed, and so in like manner on any other part or sense.

This Saint went customarily to confession euery Wedensday, and Saturday, and to Communion at the least once a week, she visited often the Churches of S. Peter in the Vatican, S. Paules out of the walles of the Citty, our Blessed Ladies *de Ara Cœli*, *Sancta Maria Nuoua*, our Blessed Ladies on the other side of Tibut, and S. Cecilies, where desiring one day to communicate, the Priest not approuing that marryed women should communicate so often, gaue vnto her in place of the Blessed Sacrament, an vnconsecrated hoſt, by which S. Francis was deceaued of her expectation, but not by his imposture: for presently she feeling the want of those interiour comforts of her soule, which she vsed to receaue by the presence of her spouse, knew he was absent, whereof (with a great and sensible feeling of the losse) she complained to Father *Antony de Monte Sabellio*, at that time her Ghostly Father, who thereupon examined the Priest, and he confessed the crime, and humbly begged pardon, and secrecie of the offence.

This Saint being one day retired with her Holy Companion Vannosia, to a hidden Oratory which she had made in her garden, vnder the shadow of an Arbor, being then the month of an April, it pleased God to shew them both how gratful their retirement, as also their communication together (which was about the with drawing themselues wholy from the world) was vnto him, by his great bounty, in causing that from the Arbor there dropped downe at their feet ripe peares both faire and excellent, although both out of season, and not the natural fruite of that tree, which they hauing tasted, and finding wonderful pleasant and delectable, bare the rest vnto their husband, therby to

ſtirre vp in them greater deuotion and confidence in God.

After the death of her husband, she retired herſelfe into a Monaſtery, which she had ſo long and earneſtly deſired, wherin she attained to a moſt high degree of perfection, and became a moſt perfect patterne of al ſanctity of life and holines: In ſo much, that after a while she was choſen Gouerneſſe of the whole houſe, and had many worthy diſciples & Virgins vnder her, whom she inſtructed with ſuch ſweetnes, and feruour of ſpirit, hauing receaued a wonderful new light, and learning from heauen, that she was a mirrour to thē al. She was very often rapt in extaſie, and had therin ſuch ſweet and ſenſible communication with her Lord and ſpouſe Chriſt Ieſus, as was wonderful; of whom she learned infinite myſteries, and became indued with ſo diuine and prophetical a ſpirit, that God gaue vnto her the priuiledge of knowing the ſtate of al ſuch perſons ſoules, as came in her preſence.

And thus this Bleſſed Saint heaping vp daily more and more merit, by her great Sanctity of life, she fel into her laſt ſickne the yeare of our Lord 1440. who by diuine reuelation was admonished of the day and houre of her death. Wherfore she making cōtinual preparation therto, without any great ſeknes of body, when the day came, she heard maſſe, and communicated, and ſpent al the reſt of the ſame day in ſpiritual communication with her ſiſters and diſciples, ſaying the houres of the Breuiary, Euenſong, and Compline with them: and when the night grew on, she ſeemed to take her laſt leaue of them al, and ſetting her ſelfe as it were in prayer, being rapt into an extaſy, & talking with her ſpouſe, she pleaſantly rendrer her holy ſoule into the hāds of her Creator.

When it was knowen she was dead, there was ſuch a wonderful concourſe of people to doe honour to her holy body, as was ſtrange: and the miracles that were wrought therat, are ſufficient to make a good volume by themſelues. Her body was carried to our bleſſed Ladies new Church, neer vnto Campo Vaccino, commonly called *S. Maria Nuoua*, and there with great ſolemnity and veneration interred, wherat miracles haue byne daily euer ſince wrought, and the ſame is greatly honoured and reuerenced, by al the people of Rome euen vntil this day. She was Canonized for a Saint by Pope Paul the fifth, the 29. day of May, in the yeare of our Lord 1606. Her feaſt is vſually celebrated vpon the ninth day of March.

# THE LIFE OF THE HOLY VIRGIN S. Tereſa of Iſus, of the Order of our Bleſſed Lady of Mont Carmel, and Foundreſſe of the Congregation of the diſcalced Carmelites.

IN the famous Citty of Auila, in the Kingdome of Caſtile in Spaine, was borne the holy and glorious S. Tereſa, vpon the 28. of March, in the yeare of our Lord 1515. Her Father was called Alfonſo Cepeda, and her mother Beatrixe Ahumada. Both were noble, and excelled in al kind of piety and vertue; wherein with great care, they brought vp their children: and in particuler this their yong and tender daughter.

She being about the age of ſeauen yeares, and contemplating of the ioyes, and glory of heauen, would often pronounce to her ſelfe theſe words, and ſay: O Eternity, Eternity, Eternity! vſing alſo daily many prayers, eſpecially the Roſary, and (by her mothers inſtruction) made very deuout to our Bleſſed Lady.

In theſe her yong yeares, reading in the liues of Saints, the torments, and deaths of the bleſſed Martyrs, and the glory they had obtained therby, she iudged that they had gotten heauen at an eaſy rate, wishing, that she might ſuffer the like paines, to attaine the glory. And being enflamed thus with the loue of heauen, and of death for Chriſt his ſake, she inſtilled the like deſire into her yong brother, in ſuch ſort, that they determined iointly, to goe together amõg the Moores, that at their hands they might receaue the crowne of martyrdome. But beginning their iourney; they met with their vncle, who (by intercepting) hindred them, and brought them back to their parents.

Their intention thus croſſed, as they remained in their Fathers houſe, they paſſed their time often in the Garden, and Orchard, where they would build little houſes, like Celles, and Hermitages, and though after the manner of children, yet it fore shewed what she should afterward accomplish, as indeed she did.

At the age of 12. yeares her mother died, whereat being much afflicted, she preſented her ſelfe before an image of our B. Lady, deſiring her to be her mother, whome she euer after found ready with her protection, help, and aſſiſtance in al her neceſſities.

Now our Lord began to enkindle in this his seruant, the spirit of prayer & inward deuotion, in so much, that at the age of 20. yeares, she fully despised the world, and desired earnestly a Religious course of life; though her Father out of his extraordinary loue to her, would not cõsent therto. Yet she remembring the counsel of Saint Hierome, brake violently from al, and entred into the Monastery of the Order of the Incarnation in Auila, where she passed her Nouice ship, with great alacrity and comfort.

Shortly after, she falling into an extreme sicknes, her Father was inforced to conuey her into the country, to the house of a Phisitian for help. But it auailed not for her infirmity did daily, and diuersly increase, and in such sort, that al being out of hope of her life, the last Sacraments were ministred vnto her, and she lay a dying. At which time she was in a traunce for foure dayes, and comming to herselfe againe, she complained of those, that had called her back from heauen, where she said, she had seen many mysteries, as also the saluation of her Father, and diuers other freinds which should be saued by her meanes, and many Monasteries which she was to erect; & her owne happy death: al which proued afterward true.

After her recouery, by her prayers, she obtained health for a Religious person of their Monastery, and new amendement of life for a Priest, who was besotted with the dishonest loue of a woman, who had be witched him with her diuellish inchantments, by a Copper Idol which she had giuen him to weare, which this holy woman obtayning of him, cast into a riuer, whereby he was freed, and lead afterwards a vertuous life, and died blessedly. And for diuers others she obtained health, & many she reduced to vertuous life, by her examples and prayers, and by the intercession of S. Ioseph, to whom she was very affectionate, and deuout.

Being on a time at her prayers, she cast herselfe prostrate before a piteous Picture of our B. Sauiour, beseeching his grace, and assistance, to protect her, from offending him any more: from which time euer after, she found continual increase of spiritual comforts, and also amende ment of her former life. For after this time, our Lord did communicate himselfe vnto her in diuers manners, as wel in inward and spiritual comforts, conuersing and speaking to her soule, as also by outward and plaine apparitions; guiding, and directing her with his counsel in al her affaires of difficulty, & speaking to her in his owne voice.

She being once surprised with an extasy, our Lord said to her; *My will is that hereafter thou be not conuersant with men, but with Angels*: which words made such impression in her, as from that time, she wholly abandoned the world, and al humane things, and adhered only to God. Our Lord himselfe from this time teaching and aduising her (her sanctity being suspected by others) what she should say, and answere, to stop their mouths, as she euer did. And our Lord said also to her: *Feare not daughter, for I wil not leaue thee.* From which time forward, she seemed wholy vnited to God.

Being once in her deuotions, our B. Sauiour appeared to her againe, hauing with him S. Peter, & S. Paul, and shewed to her first his hands shinning beautifully, & after that his face: & thus continued with her the space of three daies.

Also hearing Masse vpon S. Pauls day, our Blessed Saviour appeared to her in his humanity very glorious. And these apparitions of our Saviour at Masse-time in diuers formes, continued to her, more then three yeares. These visions being very frequent & increasing, her Confessour, and diuers others grew suspitious, that they might be illusions of the deuil, and she be deceiued: but our Lord himselfe did with his presence and speach to her, both satisfy, & instruct her, how she should stop the slaunderous mouths of al. After this a Seraphim appeared to her with a flaming dart in his hand, wherwith he seemed to pierce her hart so, as from that time forward she remained wholy inflamed with the loue of God, and of which wound she felt at diuers times very sensible paine.

Once in a vision she was taken vp to heauen, where she saw such misteries, and fulnes of glory and ioyes, as cannot be expressed: Our Lord saying to her: *Consider daughter, how great ioyes worldlings deprine themselues of.* These visions came to her very often, and in diuers kindes: As of the blessed Trinity, of our blessed Saviour, of our blessed Lady, of S. Peter and S. Paul, and of the Angels: yea, and these were not only in spirit, but her body also hath been seen many times eleuated from the ground, vntil through her humility she desire of our Lord the cessation of that miraculous fauour, which he graunted her.

This holy Saint was feareful herselfe, least it might be a deceit of the deuil, and therfore was content to be narrowly lifted, and examined with al diligence, not only in her Confessions, but also in her life, particuler actions, and proceedings, which were searched, by very many Fathers of the Society of Iesus, and almost by fourty other principal, and the most famous learned men in Spaine, and other Countries, al graue, and reuerend, and the spiritual Maisters then liuing: who al allowed and approoued her life, and her proceedings for good and vertuous, free from illusion, or deceit.

After this, the holy Saint beginning to build a Monastery, our blessed Lady and S. Ioseph appeared to her, and promised to protect, and assist her, which did encourage her so much, as thoug she found many difficulties, yet she brought at last to good effect and finished the same. Adding to their former rules, some others concerning Mental Prayer, and Meditation, al which were approued by the Popes Holines. And at the end, our Blessed Saviour appeared to her, and set a crowne vpon her head, as reward of her former trauailes.

She founded diuers other Monasteries after this to the number of seauenteen wel knowne, as in Medina del Campo, in Duruel, in Malaga, in Valliodolid, in Toledo, in Pastrana, in Salamanca, in Alua de Tornes, in Segouia, in Beas, in Seuil, in Carauaque, in Xare, in Palencia, in Sorie, in Granada, in Burgos. Besides these, she founded diuers others, as namely, fifteen for the discalced Brothers, al wel knowen in Spaine.

In al these her Monasteries she caused reformation, with addition of manie good, and spiritual constitutions, al approoued by her Superiours, and confirmed by the Pope. And during her life time (with her infatigable labour, and continual trauel from one to another) she gouerned them al, in most exact obseruance of their rules, and exemplar life, to the great edification of al, and amendement of many in the way of more vertuous life.

She wrote foure bookes, One, *of her owne life*, by command of her Ghost-

lie Father, one, *Of the Way of Perfection*, one, *Of the inward Guard*, and one, *Of the Foundation of her Monasteries*. And afterward three other bookes, contayning relations of her life, and of deuout prayers. Al which said bookes, being approoued both by the Inquisition, and the graue, and learned Fathers aforesaid, her Confessours, with diuers others, and being sound and Catholike Doctrine, and ful of diuine learning and whole some precepts, were thought good to be translated into diuers languages, that others reading of them, and imitating her holy life, and following her counsels, might profit therby, and increase in vertue, to the saluation of their soules, as very many haue done, by her meanes, as was before shewed vnto her in a vision.

The vertues of this Saint, were very many and manifest, and great store of examples there be therof in euery kinde, though for breuity sake, I wil but touch, and only name a few of them. First she was so careful in obseruance of the Commandements of Almighty God, as her Confessour thought, she neuer committed any mortal sinne. Her obedience was extraordinary to al her Superiours, and Prelats, in al things, both humane, and diuine. The guift of Chastity, giuen her by our Blessed Sauiour, was such, as she was surnamed by her Confessours: *The treasure of Virginity*. And the purity of her mind appeared wel, by the vncorruption of her body after her death, and by the modest obseruances she appointed for her Nunnes, as the couering of their faces with a veile, their strict inclosure, their silence, and other the like.

She had a great loue to pouerty, praising it, & commending it to her Nunnes, and that not only in their holy estate, in hauing their meanes without certaintie of maintenance, & their house without rent, but also in their habit, which she chose to be very meane. Yet principal she commended and preferred inward pouerty of spirit, wherin she was a rare, and examplar patterne to al.

In taming of her flesh, she was very rigorous, and austere, for besides her spare die, she vsed sharpe disciplines, sometimes with cordes, with keyes, with Iron chaines, wearing continually a haire cloth next her skin, and ordayning her Order to be one of the strictest in the Church of God. And if any meate was made some thing more dainty by the fire, as either rosted, or baked, she would refuse it, saying: *Meate is to nourish our bodies, not to delight the taste*. Her sleep was seldome aboue three houres in a night, and al the rest she spent in prayer.

In humility she excelled, giuing many worthy testimonies thereof, in diuers places both at Rome and abroad, seruing al the rest of the sisters (by her good wil) in the lowest, and basest Offices in the house. Her courage was great, as appeared by her continual trauels, and troubles, in erecting Monasteries, which yet at last she alwayes brought to good effect: Besides the often apparitions of deuils, which she feared not, but euer chased away from her, euen as flies.

Such was her admirable patience in al crosses, and afflictions, as she tooke great ioy, & cõfort in suffering them, hauing an ardent desire to die for Christ his sake, and hauing these wordes often in her mouth: *O Lord graunt me either to die, or at least to suffer for thy sake*. In her body, she suffered long and grieuous sicknesses and infirmities, besides her continual trauaile, and toyle, In her

reputation & honour she ſuffered great detriment, & no leſſe inward ſpiritual combats and deſolations in her ſoule. To ſpeake of the wonderful Prudence of this holy Saint, in gouerning of her many Monaſteries, of her true ſimplicitie, and ſincere vertue in religion, and aboue al, her extraordinary deuotion to the Bleſſed Sacrament of the Altar, and the other vertues, wherein she did excel, and was ſo exemplar, it would truly fil whole volumes.

The ſame may be ſaid of her diuine contemplation, of her eminent Faith, of her Hope, of her enflamed Loue to God: of her Charity towards her neighbour, of her forcible, and perſuaſiue vertue of ſpeach, her grace of interpretation of Scriptures, and Propheſy, and in diſcerning of ſpiries. And for al theſe her vertues, ſeruice, and loue vnto our Lord, it may wel cauſe admiration in vs to conſider his reciprocal loue, and his continual high, and diuine fauours done vnto her: His often conſolations to her ſoule, and inward ſpiritual apparitions, as alſo corporally and frequently in diuers formes and manners, inſtructing, & directing her from time to time, how she should proceed, in al her affaires of importance, beſt to his liking and ſeruice: As alſo dictating to her with his owne voice, the very words she should ſpeake, to ſatisfy doubs, and anſwere al obiections.

She had an extraordinary guift in healing of the ſick of al infirmities by her prayers, and warking other miracles ſo vſually, and as I may ſay familiarly, as itſeemed our Lord neuer denied her any thing that she requeſted of him. The aged, and weake body of this holy woman, almoſt ſpend and worne out with continual trauel from one Monaſtery to another, being now at Burgos, and foreſeing her end approaching (which she had propheſied 8. yeares before) haſtened towards Auila, where she was borne, deſiring to end her daies there in her owne firſt Houſe. But repoſing (as she trauelled) at the houſe of the Ducheſſe of Alua, she was enforced there to make ſtay, partly by her importunity, as alſo by reaſon of a feuer she had which continued with her, and increaſed ſo inceſsātly, that at the end of three dayes, hauing receaued al the rites of the Holy Catholike Church, recommanded her ſelfe to God, with many deuout prayers, and hiuen many holeſome precepts and admonitions to thoſe that were preſent, to their great comfort, and edification; with a ioyful, and peaceable ſerenity of mind, she ſweetly yeelded vp her ſoule to her beloued ſpouſe and Sauiour, vpon the 4. day of October, being the feaſt of S. Francis, in the yeare of our Lord 1582. in the 68. yeare of her age, and 47. of her being religious.

It pleaſed our Lord to shew the holines of this Saint by ſome ſignes at her death, and by many miracles after. For at the inſtant of her death, a certaine Religious woman, ſaw two ſtarres to deſcend vpon her Cel. Another ſiſter ſaw a bright ſtarre shining ouer her Monaſtery, and another ſtarre at the window of the chamber where she died. A Religious man in Valliodolid ſaw (at the inſtant of her death) the heauens open, and a glorious way prepared, wherby a ſoule aſcended. The Prioreſſe of Segouia, ſmelt in her Cel a moſt ſweet odour at the inſtat of her death, with an extraordinary light. Another Prioreſſe in Paris ſew our Sauiour aſcend to heauen with great glory, and many Angels with him. Another ſiſter ſaw a white doue to aſcend from her mouth. Al her Co-

uent at the inſtant ſaw a great light, and felt a very ſweet, ſemel, fillinge the houſe: as alſo from her habit, and al things that she had touched.

The body of this holy Saint lying faire, fresh, and liuely, as though she had been yet liuing, a certaine Religious man came, and touched with her hands his head, and eyes, and preſently recouered of two infirmities which he had in thoſe parts. Another Religious woman kiſſing her feet, recouered her ſmelling which she had loſt. And that night after her death, she appeared to diuers Religious perſons.

After that her body had been by many and with great deuotion viſited she was with great ſollemnity, and due reuerence enterred. Her habit, and al things that she vſed, be kept ſtil in Alua, with great reuerence for holy Reliques, and many miracles haue bine wrought by them.

This holy Saint appeared to diuers after her death: and firſt, to one Mother Antonetta, in Granada, shewing her the glory that she was in, and encouraging her in her vertuous courſe of life. Alſo to a Religious woman in Auila, she appeared in great glory. She appeared alſo in Segouia (with a ſweet odour) in the mideſt of the Quier, with a rich crowne on her head. And to the Earle of Oſorne, to the Bishop, and diuers others there.

The miracles after her death were many. As the miraculous incorruption of her body. The pleaſant odour, and ſweetnes therof, filling the place where is was kept, as alſo of her habit, cloathes, and al things she had touched. By which (being religiouſly kept) many of ſundry infirmities were healed. Alſo there was a pretious oyle, or liquor, that diſtilled continually from her body, and from euery ſmal part therof, though ſeparated a ſunder, whereby many miracles were done, as appeareth by one of her hands that was carried by the Prouincial of her Order to Lisbone, and by one of her fingers Malaga. Alſo a linnen cloth died with her bloud, continued pure, and fresh, wherby many miracles were done, in diuers places, and in diuers manners.

Don Aluarez de Mendozza Bishop of Alua, hauing in his life time built a faire chappel, with a Tombe therin for himſelfe, and (by a fore contract with the Prouincial of her Order) another by it for this holy Saint, and hearing now of her death and burial, made ſuite iointly with the people of the towne to the Prouincial for her body, which not being obtayned, she was tranſlated to Auila in the month of Nouember 1585. with great ſollemnity, and ioy. But the Duke of Alua, and Ferdinand of Toledo Prior of S. Iohns, made ſuit to Pope Sixtus Quintus for her returne to Alua where she died, which he graunted, and ſo with greater ioy, and applauſe she was brought back to Alua the 23. of Auguſt 1586. where she remayneth, and God by meanes of this his ſeruant doth worke many miracles, euen to this preſent: as is daily ſeen by thoſe that be deuout vnto her, and frequent her ſepulcher; the which hath been adorned and enriched with many great guifts, and pretious Iewels, of many of the greateſt Princes, and Religious Bishops, and Perſons of Spaine, and Chriſtandome, And after al due diligence, and examinations of her life, and miracles made, as in ſuch caſes appertayneth, she was Canonized for a Saint by Pope Gregory the XV. vpon the 12. of March 1622. But her feaſt is celebrated vpon the 4. day of October.

To rehearſe the manifold examples in euery of her ſeueral vertues, the frequent apparitions of our Bleſſed Sauiour, and other Saints, her viſions, raptes, and miracles, according to the truth thereof, and her defert, I ſhould neuer be able to ſay inough, al the aforeſaid things being ſo certaine, & ſo wel knowne in Spaine, as they be yet fresh in memory, and many are yet liuing that knew her wel, and were preſent, and ye witneſſes to al that which is here written of her. And he that shal read her life written by herſelfe at the command of her Ghoſtly Father (tranſlated lately into English) and alſo her life written by Brother Iohn of Saint Ierome, and Brother Iohn of Ieſus Maria, of her owne Order, from whence this is extracted) may be there further ſatisfied with examples in euery kind: theſe things being heere only touched for breuity ſake, as a taſte, out of aboundance. God graunt that we following her heauenly documents, and inſtructions, and imitating her vertuous life, may by her interceſſion merit to come to that heauenly glory, which she, with her deere ſpouſe Ieſus, now enioyeth. Amen.

# THE LIFE AND VERTVES OF BLESSED *Lewis Gonzaga of the Society of Iesus: taken out of his history written at large by Virgilius Ceparius of the same Order.*

BLESSED Lewis Gonzaga was borne in that part of France which lyeth beyond the Alpes, at the Castle of Castilion in the Diocese of Brixia, in the yeare of our Lord 1568. of Ferdinand Prince of the Empire, & Marques of the aboue named Castilion, & of Martha Tana Santenia no lesse Noble, as the Inhabitans about the Alpes can testify, & vertuous, as appeareth in that euen from the first day of her mariage, she bega to pray like another Anne, not for feare of barrennes, but for the glory of God, that it would please our Lord to send her a sonne, that in some Religiō migh wholy dedicate himself to his holy seruice. And so it seemed that God Almighty therfore vouchsafed to send her this Samuel, permitting him to haue a dangerous entrance into this world, that he might the sooner mark him for his owne, with the character of Baptisme, which by the Phisitians aduise was giuen him before he was halfe come forth of his mothers wombe; but the danger of this passage at length hy the intercession of our Blessed Lady was taken away, although for a spate there remained some feare & doubt, whether he were aliue or dead. For he lay stil without mouing for the space of an houre when, to shew that he was aliue, he gaue one little cry only, and so gaue ouer, and neuer vsed to cry any more as other children are wont to doe; a presage doubtlesse of his future behauiour and conditions, which were alwayes most gentle, mild, and courteous.

After his mother had brought him vp in al piety and feare of God, vnto the age of fiue yeares or there about, his Father desiring to traine vp his sonne in warlike affaires from his very cradle, tooke him away with him to a towne called, *Casal the greater*, in the Territory of Milan, where whensoeuer he mustered his souldiers, he made him march before them in light armour, with a little speare vpon his shoulder. From hence the Marques his Father being to march with his army to Tunis a Citty in Afrike, sent Lewis backe to Castilion where growing now towards seauen yeares of age, at which time children begin to haue discretion to discerne between good and bad, he with drew himselfe by little and little from the conuersation of souldiers, and began to apply himselfe to the seruice of God, saying euery day at home vpon his knees the prayers which are, *The daily Exercise*, together with the seauen Penitential Psalmes,

Psalmes, and the office of our Blessed Lady, with so great fervour and care, that he neuer omitted the same were he neuer so sicke: and was wōt to cal that, the time of his conuersion.

When the Marques came home, & saw his sonnes warlike audacity, changed into a pious and pruden modesty, he reioyced exceedingly to see how wise & discret an heire should haue to succeed him in the gouernment of his subiects. But Lewis his intentions were leuelled at farre higher marke, which he was not afraid now and then to signify vnto his mother who albeit she desired nothing more, then that one of her sonnes should become a Religious man, yet was she halfe afraid to heare her eldest sonne and heire, talke of taking that course of life, much more to persuade him to it.

Not long after, the Marques vpon some occasion going to visit the Duke of Florence, tooke both Lewis and his younger brother with him; and there set them both to schoole, to the end, that in that Great Dukes court, they might not only learne good manners, but other sciences also. Lewis at the age of nine yeares being left there by his father, began to exercise himselfe in al kind of vertues, especially of Chastity and purity, wherof, out of the great deuotion he had conceaued towards our Blessed Lady, he made a vow to keep the same perpetually, before an Image of hers which the wholy Citty hath in great deuotion. He heard Masse euery day, and besides Masse vpon holy dayes, he alwayes was present at Euensong. And although he knew not yet how to meditate, yet he neuer let passe the dayly Exercise, and other Offices which we haue spoken of before, rising to say them euery morning, as soone as it was day. Heere finally he began to wayne himselfe from al kind of pleasures, and pastimes eschewing al conuersation that might giue him occasion to speake the least idle word, for he had now begun to frequent the Sacrament of Pennance with much fervour. And so euer after he was wont to cal Florence, the mother of his piety and deuotion.

Two yeares being now past in Florence, Lewis and his brother taking their leaue of the great Duke, with Order from the Marques, went to liue at Mantua, where he came to take so great delight in abstinence and fasting, which was for a time prescribed him for the health of his body, that afterwards to the great domage of the same, he could not be dissuaded frō vsing stil the same medicine for the good of his soule. Heere now as he began to thinke with himselfe, how he might make al his inheritance ouer to his Brother, and take vpon himselfe an Ecclesiastical kind of life, being called home from the heats of Mantua at the age of twelue yeares, he receiued of our Lord the guift of prayer and contemplation, and by aduise of Saint Charles Borromeus Cardinal, then visiting that Diocesse, he began to frequent the holy Communion, with exceeding great deuotion. But his stomack now with praying and fasting was growne so weake, that he was scarce able to disgest any meate at al, Wherfore his Father sent for him to Montserrat, to see if by any meanes he could draw him a little from that austerity, that he might recouer his health. But Lewis there for the space of halfe a yeare could take pleasure in nothing but in his former exercises, vsing for his pastime only to visit holy places & Monasteries,

flying from the conuerſation of al but Religious men, by whoſe example he was ſo effaciouſly moued, that he fully purpoſed to take vpon him ſome Religious habit or other, although, being not yet ful thirteen yeares old, he had not yet determined of what Order he would be.

In the meane time being returned home againe with his Father to Caſtilion, he went forward exceedingly in al kiad of vertues, eſpecially in extraordinary abſtinence and mortification. From hence not long after as he trauailed into Spaine in company of his Father, and other noble Italians, he neuer omitted his accuſtomed contemplations and holy Exerciſes. But he ſo behaued himſelfe for the ſpace of two yeares and more that he liued in the King of Spaines Court, that no Prouerbe was ſo much in the mouths of the chiefeſt Courtiers, as that *the yonger Marques of Caſtilion, ſeemed not to be made of fleſh and bloud.* Such progreſſe had he made in the contempt of al worldly honours and pleaſures.

Heer how Lewis being at the age of fifteen yeares and an halfe, began to feel in himſelfe ſo ardent a deſire of forſaking the world, that after many daies, commending the matter to God Almighty in his prayers, it pleaſed his diuine Maieſty by a voice from heauen, to giue him a particular vocation to the Society of Ieſus. Which thing his Ghoſtly Father vnderſtanding, approued his good intention, ſo that it might be put in execution with the Marques his Fathers leaue. Whereupon Lewis hauing firſt told his Mother (who with a ioyful hart ſoone offered vp her Samuel to gods holy ſeruice) without delay went vnto his Father, and with al humility and reuerence declared his mind vnto him. At which the Marques was ſo enraged, that he bad him either get him gone, and talke no more to him of any ſuch matter, or he would cauſe him to be whipt preſently. To whom Lewis very modeſtly anſwered; *Would to God I might receaue ſuch a benefit, as to ſuffer that for his ſake*, and ſo departed from him. And after a long trial by which he was vndoubtedly confirmed it was from God, and ſeeing his Father ſtil remained inexorable, he going one day to the Colledge of the Society, as at other times he was wont to doe, to viſit the Fathers, he deſired his younger brother and the reſt of his acquaintance that were with him, to goe their wayes home, and leaue him, for that he did not meane to ſtir one foot out of that place.

Now, the Marques his Father ſeeing the firme reſolution of his Sonne, with much a doe perſuaded him not to enter into Religion in Spaine, but to ſtay til they returned home into Italy, and that there he ſhould haue his owne wil accomplished. As ſoone as they were arriued in Italy, Lewis claimeth promiſe of his Father, but he thinking by that and other delayes, to make his vocation at length wax cold, anſwered that he could by no meanes condeſcend vnto his requeſt, before that he and his brother, had ſaluted al the Princes of Italy. Which Lewis hauing performed, returning home found his Father more obſtinate againſt him then euer he was before. In ſo much that after he had indeuoured al he could, by meanes of diuers graue Biſhops and Prelats to diſſuade him from that courſe of life, finding at laſt to be true which a certaine Cardinal, whom amongſt others the Marques had ſent vnto him, afterwards confeſſed. *Diaboli partes apud hunc Adoleſcentem agendas mihi impoſuerunt. Eas,*

*quia necesse erat, quanto potui studio & ingenio sustinui. Verum nec hilum profeci, stat immotus: penetrari nequit.* They made me play the deuils part and tempt this yong man with al the wiles and allurementes which I could possibly inuent. But I preuayled nothing. *He stands altogether immouable and inuincible: he cannot be daunted.* After (I say that the Marques saw the matter came to that passe) hauing sent for Lewis and examined him by himselfe, with an angry countenance, and sharp words as he lay in bed sicke of the goote, he biddeth him get him out of his sight.

But hearing, that his words had made him leaue the house and recollect himselfe in a Monastery of Franciscans, he sent for him home againe & did so bitterlie reprehend him for it, that Lewis euery day, as one in great anguish and trouble of mind, to see his Father so to crosse his holy intentions, casting himselfe downe prostrate before a Crucifix with many teares and cruel disciplines, began to a such a bloudy Tragedy vpon himselfe, as those which beheld him thorought the chinkes of his doore, could not endure so pittiful a sight. In so much that the Marques himselfe not beleiuing others report, being brought vnto the doore in his bed, and seeing it with his owne eyes, was so amazed and moued to pitty, that without any more resistance, he wrote vnto Scipio Gonzaga then Patriarch of Hierusalem, to offer his Sonne vnto Father Claudius Aquauiua, General of the Society of Iesus, who villingly accepted of him, and after admitted him by a letter, which was the answere to one that Lewis had familiarly before written vnto him, to thanke him for so great a benefit.

But this was not the end of Lewis persecution; for the Marques not content with employing him for nine moneths after, about certaines affaires at Milan, which Lewis, by reason of his Fathers sicknes, and to giue him the greatest satisfaction he could, with no lesse speed then prudence dispatched; not content I say with this (when the vritings and al were come, with letters patents from the Emperour, so that Lewis seemed to haue nothing else to the but by deliuering the writings to his brother to disinherit himselfe, and so depart in peace) he came to Millane, and raysed another tempest against him, so much the more terrible, by how much he himselfe (besides many others) did sundry times more earnestly plead his owne cause before him, with such speeches as we may imagine the passionate affection of a Father, ouerflowing with tender loue afterwards such a sonne, could afforad.

But seeing al his labour to be in vaine, he caused himselfe to be carried in a chaire into the house of the Society of Iesus, and there sending for a graue Father of account in that Citty, he declared the matter vnto him, concluding that he was determined to stand to his iudgement, vpon condition that he would there in his presence examine his sonnes vocation, and vrge him with al the reasons he could deuise, to auert him from his purpose. To be short Lewis was called, and the Father in al sincerity, and with al seuerity set vpon him, and did the best he could. But Lewis gaue so good satisfaction to al the doubts and difficulties which were opposed against him, that the Father after great admiration burst forth into this verdict: *Æquum postulas, Domine Aloysi, æquum postulas, neque dubium esse potest quin sit vt dicis. Mihi quidem stimulos admo-*

*iusti, neque vllum praterea quærendi locum reliquit.* Which as much as to say, as that there could be no more doubt, but Lewis his petition was iust and reasonable.

The Marques also being for this time fully persuaded to grant the same, returned home to Castilion, and Lewis presently, al things being put in good order, followed him: and after he had with an vndaunted courage passed one brunt more of his Fathers fury, at last taking his leaue of Castilion (al the people with many teares lamenting their owne losse, and exceeding sory for that they were not worthy of so good and gracious a Lord) he departed with his Father to Mantua: where in presence of other Noble men that were to be witnesses of the deed, hauing renounced his title of Marques, and cast from him al other ornaments and tokens of that dignity, he went immediatly, and the same day put on the habit of the Society, which he had before prepared and brought ready with him. And hauing spent a whole day in taking leaue of his father and mother, the next morning he tooke his ioyful iourney towards Rome. He was scarce lighted from his horse in Rome, when going immediatlie to the house of the professed Fathers, he cast himselfe downe prostrate at the General feet, professing and acknowledging himselfe to be his Subiect. Then with his leaue, he went to visite the holy places, to salute his friends, and other Princes there, and to receiue the Popes benediction. Al which being dispatched, vpon S. Catherine the Virgin and martyrs day, at the age of seauenteen yeares, eight moneths, and six dayes, he entred into the Nouiciate of the Society of Iesus at S. Andrewes in Rome, with as great ioy and iubily of hart, as if he had entred into a paradise of al delight and pleasures, giuing immortal thankes to God, for bringing him out of Ægypt, into that Land of Promise, flowing with milke and hony.

Heer now Lewis hauing passed through al kind of exercises in Humility and Obedience, with great admiration of al, for almost the space of a yeare, was sent to Naples to recouer his health, and to make an end of the course of Philosophy, which he had begun at Milan. But after halfe a yeare, finding by experience that place, nor ayre agreed with his health, he was called backe againe to Rome, and sent vnto the Romane Colledge, where he defended his Philosophy publickly with great applause, & so proceeded to heare his higher courses of diuinity. After he had liued now two yeares in the Society, vpon S. Catherines day, being the day on which first he entred, he also made the three vowes of Pouerty, Chastity and Obedience, as the custome is. For albeit he had not spent al this time in the Nouiciate, yet God by his holy grace did so supply in his soule the want of that time, which the infirmity of his bodie tooke from him, that whersoeuer he liued al his life after, he remayned stil as it were a Nouice.

The next yeare vpon the eight and twentith day of Ianuary, he began to take Ecclesiastical Orders, and by the 26. of February he had receaued one after another, vpon seueral dayes, al those which are called the Minores, of inferiour Ordes. The yeare following he was sent to Castilion and Mantua, to compose certaine contentions and debates between his Brother the Marques (his Father being now deceased) and the Duke of Mantua, which if he had not, by

the great authority, which for his sanctity he alwayes had amongst them, taken vp and decided, would haue cost much bloud shed on both sides.

The next yeare he with drew himselfe, with order from his Superiours, to Milan, where it pleased God to reueale vnto him, that the houre of his death approached, with which reuelation he returned ioyfully to Rome, with his thoughts so fixed on heauen, so dead to the world, and to al worldly things, that he appeared rather as one dead, then liuing: his only sight stirred vp deuotion in others, and his very words incited his hearers to the loue of God: in fine, he was in the estimation of al, a liuely patterne of al perfection.

In the yeare 1591. the Citty of Rome was sorely visited with a mortality, by reason of the multitude of poore people that were inforced by a former famine, to repaire thither for to begge their sustenance, at which time the General and others of the Society, inforcinge themselues to the ayde and succour of the poore, besides the large almes that they dayly procured for them, they laboured the foundation of an Hospital to relieue and cure the sick, which were in great number visited, with sundry dangerous and infectious diseases, where those of the Society attended them with great diligence and charity; of which number Lewis by much importunity obtayned of his Superiours to be one, where he serued the sick with wonderful deuotion, humility, and charity, exercising himselfe euer most willingly about those that were the most loathsome and dangerously infected. In this imployment, he together with many others of the Society, got that infection wherof afterwards he died, which he feeling, and knowing that our Lord was pleased to doe him that fauour, to deliuer him from the prison of his body, and to take him to rest, he reioyced exceedingly, giuing God most humble & harty thanks for so great a benefit, and the more, for calling him in such an age and before he were Priest, whereby he esteemed himselfe neuer of rendring accompt, either for the vnprofitable expence of many yeares, or the abuse of so great a dignity. He made a general Confession, and hauing receaued his Viaticum, and Extreme Vnction, he attended the houre of his death: neuertheless it pleased our Lord that the seauenth day of his sicknesse the fury of it ceased, and there remayned only a gentle feuer which held him three months, in al which time he neuer willingly entertayned discourse of any thing but of heauen, and heauenly things, in so much that we may say (as it were) he had sent his hart before him.

He being by little and little sore weakened by the feuer, it pleased our Lord to reueale vnto him the howre of his decease: wherupon with great signes of ioy, he said *Te Deum Laudamus*, and tould those that were about him, that he should dye on the Octaue of the feast of the Blessed Sacrament, notwithstanding on *Corpus Christi* day, as also during the Octaue, he seemed so wel to recouer, that on the Octaue day they said vnto him, That he should rather thinke of his recouery, then of his death that day, since there appeared no danger at al. To whom he quietly answered: *The day is not yet past, I shal assuredly dye this night.* The euening being come, the Prouincial came to visit him, who demanded of him how he did? Lewis answered. *I goe Father.* Wither said the Prouincial? *To heauen* (answered Lewis) *I trust by the great mercy of God, if my sinnes doe not hinder me.*

Pape Gregory the fourteenth, hearing that he was in the Agony of death, ſent vnto him his benediction, with a plenary Indulgence of al his ſinnes, and drawing towards his end, he deſired earneſtly to take a diſcipline, or at leaſt (by reaſon of his owne weakens) that one might beginen him vpon his backe: which being denyed, he humbly beſeeched leaue of Father Prouincial that he might dye vpon the ground, ſo great was his feruour and deſire of ſuffering, euen then when his ſickneſſe had rendred him almoſt incapable of ſuffeſering. In briefe, after that he had taken leaue of the Fathers and Brothers of the Colledge with many teares, he entred into long and ſweet interiour Colloquies with our Lord, kiſſing often a Crucifix which he held in his hands, with his eyes fixed thereon, and often calling vpon the holy name of Ieſus, he rendred his ſoule to reſt on Thurſday at night, being the Octaue of the B. Sacrament, the one and twentith of Iune, in the yeare of our Lord 1591. and in the three and tweentith yeare of his age, three months and eleauen dayes after he had byn of the Society fiue yeares, and almoſt ſeauen months.

He was interred in the Church of the Annuntiation in the Roman Colledge, with ſo great concourſe of people, not only of thoſe of the Society and Scholers, but alſo from the Court and Citty of Rome, that not without great difficulty could his body be buried, euery one ſtriuing to kiſſe his hands, and for ſome relique of him; ſome cutting his haire, others his garments, others euen his fingers ends. He was put into a Coffin, and laid in the Chapel of the Crucifix, and from thence in the yeare of our Lord 1598. he was remoued to a more eminent place of the ſame Church; finally the thirteenth day of May in the yeare 1605. he was ſolemnely tranſlated with muſicke, and lights, into the great Chappel of our Bleſſed Lady in the ſame Church, and there placed in the wal neer the right ſide of the Altar. This tranſlation was cauſed by reaſon of the many miracles that it pleaſed our Lord to worke by him, in diuers places, and the multitude of people that came dayly to his Tombe to offer vp theire vowes, which exceedingly increaſed the deuotion of the people, and the concourſe to his Bleſſed Reliques; which was a thing ſo celebrated at Rome, that Pope Paul the fifth, in the month of September 1607. gaue order, that an inquiſition might be made of his life and miracles for his Canonization.

Among the many miracles that haue byne wrought by the interceſſion of Bleſſed Lewis, there be forty and foure approued and recorded, which he hath done in the State of Caſtilion, his owne propter Countrey and patrimony, where his Image is placed on an Altar with twelue lamps before it continually burning, beſides the other innumerable lights which the people dayly offer vnto his honour, and before the ſame are hanged on the walles more then three hundred votiue Tablets, offered in remembrance, and for deuotion, of his miracles.

Our Lord in diuers other places hath likewiſe shewed forth his wonders by the meanes of this bleſſed Saint, rendring health to diuers dangerouſly ſick of feuers, and other diſeaſes, reſtoring the blind to ſight, the deafe to hearing, helping of women in the peril of child-birth, with many others, which are al at large recorded in the Book of his life, out of which I wil only rehearſe briefliethese few that follow.

In the yeare 1595. his mother being in daunger of her life, hauing receaued the holy Sacraments of Communion, and Extreme Vnction, her ſonne appeared reſplendent and glorious vnto her, with the comfort of whoſe preſence ſhe preſently began to amend, and in few dayes recouered her perfect health, which was the firſt miracle that it pleaſed God to worke by him after his death.

The Duke of Mantua, cõming to Rome in the yeare 1605. viſited with great deuotion the tomb of his Coſen Lewis, and had there giuen him (by his brother Francis Gonzaga, then Embaſſadour for the Emperour) a relique of his, with which returning by Florence, to Mantua, he was taken with a grieuous paine in his knee, which had long and ſorely vexed him, to which applying this holy Relique of B. Lewis, he was preſently cured: the which was teſtified by his owne letter, written back Rome to the Marques his Brother.

He had likewiſe the guift of Propheſy, and foretould vnto his mother, that his Brother Francis (who was the yongeſt of his Brothers) ſhould be the Rayſer vp and glory of their Houſe, which proued true; as likewiſe diuers other things which he foretould.

Who ſeeth not in this life, and admireth not the bounty and liberality of our Lord, who had ſo filled with his grace, this Bleſſed young man, whome he made choice of, euen from his mothers wombe, to render glorious both in heauen and earth? How great ſpirit in ſo young age, what recollection in ſo manie troubles, what mortifications in the middeſt of pleaſures and delightes, what humility in greatneſſe, what meſpriſe of al worldly things, and earneſt ſeeking after heauenly? To what greater degree of perfectiõ can a ſoule ariue in this life, beyond the preſeruation of the grace receaued in Baptiſme (thẽ not to feele in their body the tẽtations of the flesh, not to ſuffer in prayer diſtractions of thoughts, and to liue on earth, as an Angel in heauen? Al which vertues are apparant to haue byne eminent in this bleſſed young man, whoſe life we al ought to imitate, to the end, that imitating his vertues, we may be alſo made partakers of his rewards and merits.

He was Beatified by Pope Paul the fifth, by whome leaue was alſo graunted to ſay Maſſe of him. His feaſt is kept by the Fathers of the Society of Ieſus, with great ſolemnity, and plenary Indulgence and in the Dioceſſe of Mantua, is for the moſt part, kept holy.

# THE LIFE AND VERTVES OF BLESSED *Stanislaus Kostka, of the Society of Iesus, abridged out of his life, written by Peter Rybadeneira and others, of the same Society.*

BLESSED Stanislaus was borne in the Kingdome of Polonia, in the yeares of our Lord 15,0. in a Castle of his ancestours called Kosthono. His Fathers name was Iohn Kostka, his mothers Margaret Keysban, both Illustrious, and of the principal houses of that Kingdome, but much more illustrated by this, that neuer any of that house was tainted with heresy. Out of their family hadissued diuers Lords, Palatines, Electors, Senators, Capitaines, Bishops, and other of great dignity in that Kingdome. God had blest them with diuers children, & amongst others with this Stanislaus, who hauing laudably passed his infancy at home, was sent by his Father, being then but thirteen yeares of age, together with another of his Brothers, elder then he, to Vienna in Austria (where the Emperour Maximilian, at that time kept his Court) for to study there, in the Colledge of the Fathers of the Society of Iesus, which was at that time very famous for the education of youth.

Stanislaus studied so diligently there, being of an excellent with, that he surpassed al the rest of his Shool-fellowes, of whome for his gentlenes and modesty he was generally beloued. Euery morning before he went to schoole, and euery eueningafter he came from schoole, he vsed to make his prayersin the Church of the Society. He auoyded al il company, al conuersation with Libertines, or any other thing that had not the odour of deuotion. With al diligence he wos a great louer of silence, and neuer spake but what he had first wel weighed and considered. He was modestly cheerful, and cheerfully modest, and affable. He conuersed most willingly with those that were simple and sincere: he was very compassionate, and succoured to his power, al those that were in need or extremity: he was euer the first vp (of his school-fellowes) in the morning: he contented not himselfe with hearing one masse daylie, not one feasts with fewer then al he could possibly heare. He went meanely cladde, and for al the cold season (which in those parts is very bitter in the winter) her neuer wore gloues, nor would euer vse the helpe of any seruant, vnlesse when he was commanded by his maister, or brother. Almost al his Orations and Declamations that he made, in the exercise of Eloquence, were in the praise of the glorious Virgin Mary, to whome he was singularly

larly deuoted. He ſaid euery day his Beades: he prayed not only many times of the day, but would riſe in the night to pray (while his companions ſlept) accompanying his prayers with diuers acts of humility and mortifications: he vſed ſundry times ſecretly to ſweep his brothers Chamber, faſted in priuate diuers dayes, and with ſore diſciplines often chaſtized his tender body. And although his Brother often chid him for liuing ſo retired, yet he hauing his eyes fixed on God (who aboue al he deſired to pleaſe) would neuer omit his ordinary exerciſes and deuotions.

Staniſlaus being thus vertuouſly imployed and diſpoſed, our Lord enkindled in him more and more the flames of his loue, and inſpired him with a vocation to the Society of Ieſus, which he vowed although he diſcouered not his reſolution to any one, beſides his Confeſſour, vntil ſix monethes after.

About that time he was viſited with a dangerous ſickneſſe, in the beginning of which, being in his Chamber, the diuel appeared vnto him in the ſhape of a great black dogge, horrible and feareful, who took him thrice by the throate attempting to haue ſtrangled him: but he recommending himſelfe feruently to God, by his grace, with the ſigne of the Croſſe, chaſed him away, in ſuch manner that he neuer appeared after vnto him.

His ſicknes had reduced him to ſuch extremity, that the Phiſitians had giuen him ouer: and the Bleſſed youth lay ſore afflicted, not ſo much for the death which he ſaw before his eyes, as becauſe he had no meanes to receaue the Bleſſed Sacrament, which he exceedingly deſired, by reaſon that the Hoſt of the houſe, Where he lodged, was an Heretike. Wherfore he commended, himſelfe earneſtly to our Bleſſed Sauiour, and to Saint Barbara, both becauſe she was Patroneſſe of the Scholles of the Colledge of Vienna, where he ſtudyed, as alſo that he remembred to haue read in her life, that whoſoeuer that was deuoted vnto her should, neuer die without the Sacraments of the Church. And for that the laſt time, which he had communicated, was vpon the feaſt of S. Barbara aforeſaid, which is the fourth of December, he humbly deſired of our Sauiour by the interceſſion of that glorious Saint, that he might not yet depart this life, without firſt hauing receiued the Sacraments of the Church. And at that preſent finding himſelfe almoſt in the agony of death, he renewed this his petition with greater feruour & earneſtneſſe; which our Bleſſed Sauiour granted. For being one night awake, languiſhing in the agony of death, he ſaw enter into his chamber the holy Virgin S. Barbara, accompanied with two Angels, enuironed with Celeſtial bringhtnes, bringing with them the Bleſſed Sacrament, from whoſe hands with wonderful reuerence he receaued it, and began to be a little better.

After this great fauour he receaued another moſt ſingular, and no leſſe merauilous: for being ouer come with the violence of his ſickenes, and in the extremity of his life, our Bleſſed Lady appeared vnto him with the child Ieſus in her armes, and with a gratious countenance and reguard admoniſhing him to enter the Society of Ieſus, she vaniſhed away, leauing the child Ieſus, lying on the bed by him. Staniſlaus ayded by this celeſtial fauour, ſodainly began to recouer his ſtrength and to amend, at which the Phiſitians were aſtonished, as at a thing contrary to al rules of Phiſicke. Theſe two admirable fauours,

Bleſſed Staniſlaus manifeſted a little before his death, to one of his fellow Nouices, named Stephen, as alſo vnto Father *Emanuel Sà*, which notwithſtanding hauing done it at vnawares, he remained ſo much confounded; that the teares ſtood in his eyes.

Being now reſtored to perfect health, not vnmindful either of the priuate vow that he had mad to enter into the Society, or of the admonition of our Bleſſed Lady, and deſirous to put in ſpeedy execution, he diſcouered the ſame to his ghoſtly Father, who tould him that they could not by any meanes receaue him in the Colledge at Vienna, without the conſent of his friends, and bleſſing of his Father. But he not willing to expect ſo long, and deſpayring to obtaine leaue of his Father; knowing likewiſe the auerſe nature of his Brother Paul, who had often times intreated him with bitter wordes, and ſometimes with blowes, which he euer had indured, with great patience and inward conſolation for the loue of vertue; notwithſtanding that he might haue ſome fit occaſion to put his good deſires in practiſe, he ceaſed not to giue many outward teſtimonies of his inclination; and one day he diſcouered it vnto his brother, who was thereat ſo much incenſed againſt him, that he rated him out of his preſence, threatning to aduertiſe his parents of his proceeding. But ſtil continuing to appeaſe his Brother, and to get at leaſt his good wil, he ſpake vnto him one morning in very louing manner; who in a rage anſwered that he ſhould get him gone with a miſchiefe whither he would.

Staniſlaus, as an occaſion fitly ſent him from heauen, gladly imbraced what his Brother had ſaid, and ſo putting himſelfe in poore apparel, hauing confeſſed and communicated, and earneſtly commended himſelfe to God, and our Bleſſed Lady, tooke his iourney on foote from Vienna to Ausburge, there to find Father Caniſius Prouincial of Germany, to whom he had letters of commendations from a Father of the Society, preacher to the Empreſſe *Maria*.

So ſoone as Paul miſſed his brother, he was much afflicted, knowing that he principally by his choller and il vſage had chaſed him away: he ſearched diligently many Churches and Religious houſes in Vienna, but could heare no newes of him, vntil by an Hungarian Gentleman who had been ſchool fellow with Staniſlaus, and by a little note that he had written to his Tutour and left within a book, his reſolution was knowne, & alſo the way that he had taken. Wherfore his brother, with his ſaid Tutour, taking with them alſo their Hoſt and one ſeruant, followed him with al ſpeed in Coach, whom they ouer tooke on the way, but it pleaſed God that they went on without knowing of him, and ſhortly after by reaſon that the Coach-horſes were young and vnfit for trauaile, they were forced to returne without paſſing further.

Staniſlaus now ſeeing himſelfe deliuered from this peril, was much animated and comforted: and paſſing on his way, he went one Sunday morning to a Church in a village, which he ſuppoſed to be Catholike, with a deſire to receaue the Bleſſed Sacrament: but perceauing it to belong to Heretikes, he was much troubled, and in his trouble had recourſe to our Lord, beſeeching him with teares in his eyes, that he might not be depriued of the food of his ſoule which he ſo much thirſted after: Our Bleſſed Sauiour vouchſafed to heare him and graunt his requeſt; and as a pious Father deſirous to cherish the deuotion

of his sonne, he sent vnto him an Angel of admirable beauty, from whose hands he receiued the Blessed Sacrament, in the same manner as he had done before during his sicknes, by the prayers of Saint Barbara.

With this Celestial food Stanislaus, in short time ariued at Ausburge, where not finding Father Canisius, he went vnto Dibsinge a towne ten leagues from Ausburge, where the said Father was, and where he was charitably intreated, and shortly after with other two Companions, sent vp to Rome: and in the eighteenth yeare of his age, he arriued at his desired port, and where after a most wearisome iourney, for that he had trauayled more then two hundred and threescore leagues on foote, he was receaued into the Society of Iesus, by Father Francis Borgia, then General, vpon the eight and twentith day of October, being the feast of S. Simon and Iude, in the yeare of our Lord 1567.

As soone as his Father vnderstood that he was entred into the Society at Rome, he was liuely touched with sorow, because according to flesh and bloud, he loued him deerly. Therfore he wrote vnto him a letter ful of passion and threates. That he had dishonoured his House and family by the course he had taken, and that if euer he returned into Polonia, he would either force him from that state of life, or send him to his graue; and that insteed of those riches, chaines of Gold, and Iewels that he intended to bequeath him, if he had remayned in the world, he would load him with captiuity, and chaines of iron.

Stanislaus answered this letter with great humility and modesty, and with no lesse courage and constancy, that he was most vnworthy to suffer for God, who had suffered so much for man: yet neuertheless if it should please God to be so bountiful vnto him, there could not happen any thing more desired by him, then euen to die for the testimony of those vowes, that he had made and promised to God.

He gaue also incessant thankes to God, euen with floudes of teares, when he saw himselfe in the Nouiciate, free from the molestations of parents, in the assured port of Religion, hauing escaped the stormes and dangers of the world he thought of no other Father but what he had in heauen, no of other mother then the blessed Virgin: he contemplated al his felow Nouices as Saints, to the end to imitate their vertues, and esteemed himselfe farre vnworthy to liue among such Angels, and to be imployed (by the great fauour and mercy of God) in the seruice of them, that were his most deuout and profitable seruants. He was truly humble, and wel instructed in the knowledge of himselfe: his desire to be despised, and not accounted of (for the loue of Christ) appeared in his poore habit, his earnest seeking for the most abiect and painful Offices of the house: he alwayes rankt himselfe with the last accounting euery one much more worthy then himselfe. When he was at Vienna before his entrance into the Society, he gaue himselfe so much to prayer, that by reason of his long continuance and attention, his hart and senses had often fayled him, in such sort that not without diuers remedies, he hath byne brought vnto himselfe againe. And if this Blessed Youth did so apply himselfe to prayer and deuotion, liuing in the world, how much more did he excel, being now secure in Rel[igion]? This only may suffice, that he did not only spend in prayer al tho[se]

the day in which he was not otherwiſe imployed, but alſo the moſt part of the night, reſeruing only ſo much for ſleep as would hardly ſerue to ſuffice nature.

By his long exerciſe and cuſtome to pray attentiuely, he had obtained ſuch a particuler guift of our Lord, that the Maiſter of the Nouices, and his Confeſſour haue affirmed, that he had neuer any diſtractions in prayer: ſo perfectly had he ſubdued his imagination to his wil. And when any one complayned of diſtractions or wandring thoughts in prayer, Staniſlaus wondred at it, as a moſt ſtrange thing vnto him: nor was only ſo vnited vnto God in prayer and meditation, but alſo in his exteriour and domeſtical workes, which he performed with ſuch recollection, that it was eaſy to ſee, that no outward thing could trouble the inward quiet of his mind, nor attention of his ſpirit; which was increated in him to ſuch perfection, that in time of prayer many of the Nouices would endeauour to pray where they might ſee him; for in behoulding him they learned to compoſe themſelues, and were incited to an extraordinary recollection of ſpirit. Many repayred vnto him in their troubles & tentations, recommending themſelues vnto his prayers, by which meanes diuers were deliuered from ſundry tentations, and reſtored to quietnes of ſpirit.

One time a Brother of the Society of Ieſus, who is now a Prieſt, being aſſaulted with a great and vehement tentatiō of auerſion from a Superiour, communicated the ſame with Staniſlaus (who at that time ſerued in the Kitchin) deſiring him to pray to God that he would graunt him grace to ouercome it. Staniſlaus preſently went into the Church, and by his prayed obtayned his preſent deliuery from that tentation. He had the great guift of teares: which he shed in great aboundance with a meruailous ſweetnes of ſpirit: and our B. Sauiour had illuſtrated him by his diuine light, with ſuch a knowledge of ſpiritual things, that euery one admired to ſee ſo much prudence, diſcretion, and ſpirit in ſo young a Nouice.

Our Lord had beſtowed diuers great and celeſtial guifts and conſolations on his Bleſſed Soule, whereby he became ſo inflamed with the diuine loue, that diuerſe times with the force and feruour therof, he fel into extaſy, out of which they could not ſometimes recal him, without applying to him of linnen dipped in cold water, wherby in ſhort time his health was much impayred. But who can imagin the ſingular deuotion that he had to the ſacred Queen of Heauen, being diſſolued in ſweetnes of mind as often as he thought vpon her admirable vertues: and it ſeemed that both night and day he had no other care, but how to ſerue her, and meditate vpon the myſteries of her holy life. For his affection to her was ſo ardent in his breſt, that it could not be contained from diſcouering it ſelfe, by his wordes, ſaluting her often, ſpeaking alwayes of her graces and vertues, making euen whole nights moſt amorous Colloquies with her, whome he euer vſed to cal his mother.

This deuotion of Staniſlaus to our bleſſed Lady, was ſo notable among the Nouices, that they to content him when they were together, would alwayes ...ld diſcourſe of the phraiſes, priuiledges and excellencies of this moſt excel- Virgin, and for his ſake the Maiſter of the Nouices ordayned, that both at ...he morning, going to bed, and likewiſe at night after letanies, al the

Nouices should, kneeling towards the Church of S. *Maria Maior* (which is ſituated in Rome, neer to the Nouiciate of S. Andrewes) ſalute the bleſſed Virgin, demaund her benediction, & deſire her to fauour & protect al thoſe that deſired to enter into the Society. This deuotion that he bare to the Bleſſed Virgin, made him deſire to die the Eue of her glorious aſſumption, which he long before foretold should be graunted him.

What shal I ſay of the other rare and ſingular vertues, which, as from the liuely fountaine or the diuine liberality, flowed plētifully in his ſoule? And of his ſo entiere and perfect Obedience, that he neuer found repugnance in any thing that was commaunded him: he obeyed the voyce of his Superiour as the voyce of God, and had euer a perfect conformity of wil with his.

What shal I ſay of his ſweetnes and affability, or of his Compaſſion, modeſty and ſilence, of the rigorous and auſtere mortifications with which he afflicted his body, by faſts, diſciplines, and hairecloth, as if he had been a moſt grieuous ſinner, it being certaine by the report of his Confeſſour, that in his life he had neuer ſinned mortally, and that often in his ordinary Confeſſions, he could not find him culpable of any ſinne, for which to giue him abſolution. In briefe al the Nouices beheld him as a mirrour and model of the Society, and the Maiſter of the Nouices would exhort them to imitate his example. Al thoſe which frequented him familiarly, eſteemed him as ſoule particulerly elected by God, rich of vertues and merits, and euen in behould him they were enflamed in the feare and loue of God.

Staniſlaus thus rich in vertues, hauing made ſo great a progreſſe in ſo few dayes of his Nouiceship, conſumed with the diuine loue and deſire to honour the Bleſſed Virgin in heauen, humbly beſeeched our Lord to take him from hence; into his Kingdome, that he might ſee and enioy his glorious preſence: which petition our Lord graunted him, as followeth. The Eue of S. Laurence, he meditating of his martyrdome, with a feruent deſire to imitate him, and to be burned in the liuely flames of the loue of God, demaunded of the reſt of the Nouices, who were al then aſſembled, how one might burne and ſuffer for Ieſus Chriſt in the imitation of S. Laurence? Euery one ſayd his opinion; to which he anſwered, that he would ſuffer ſome mortification in honour of that bleſſed Saint, to the end that he might pray for him vnto the bleſſed Virgin his Mother, to take him quickly out of his exile, and that he might be preſent in heauen at the celebration of her Glorious Aſſumption. To this intention he made a publike diſcipline in the refectory on his knees, tould his fault, kiſſed the feet of euery one, begged his meate, and eate it on the ground. From thence he went to ſerue in the kitchin, where by occaſion of the fier that he ſaw, he contemplated the torment of S. Laurence on the Gridiron, with ſuch vehemency and attention, that his ſpirits languiſhed and ſenſes fayled him: In that manner he was carryed to his bed, and was found to haue a feuer, which although at the beginning it was light, and the Phiſitians ſecure of any danger, yet Staniſlaus told the Rector, that for certaine he should not liue, nor euer riſe from his bed.

So he began to decline dayly towards his end, which when he felt approaching: he deſired that they would ſuffer him to dye vpon the ground. He was

taken with a great flux of bloud, and thereupon enſued a cold feuer. Hauing receyued the bleſſed Sacrament of the Altar, and of Extreme Vnction, moſt deuoutly he fixt his eyes on heauen, and ſo remayned a ſmal ſpace, with his thoughts rauished and lifted vp to God, vnti the Rector demaunded of him, if he were reſigned into the hands of our Lord, and prepared either to liue or die, according to his pleaſure. To which he anſwered cheerfully: *My God, my hart is ready.* Then hauing louingly imbraced al thoſe that came to ſee him, he imbraced alſo an image of our bleſſed Lady which he had euer held moſt deare: he ſaid ſome prayers proper for the time, and made a Colloquy in Latin vnto the Crucifix which was before his eyes, tanking our Lord with his whole hart fo al his benefits and mercies beſtowed vpon him, and deſiring him for the merites of thoſe bleſſed woundes of his feet, his hands his ſide, & head, which he often kiſſed, to pardon him al his ſinnes, and to receaue his ſoule into his bleſſed hands in peace.

The bleſſed Virgin Mother of God appeared vnto him, accompagnied with diuers other Virgins, to whome he ſpake a long time, and a little after with a ſweet ſilence he deliuered his ſoule into the hands of his Creatour, about the ninth houre of the night, the 14. day of Auguſt 1568. the 19. yeare of his age, and ſix moneth of his Nouiceship, hauing with few dayes labour, obtayned as many crownes and merits as others perhaps in many yeares.

His body remained ſo fayre, his cheeks ſo ruddy, his eyes ſo cleer, as one would haue thought him liuing. It was obſerued, that during his ſickneſs (except when he was ſpoken vnto) his eyes were alwayes cloſed, although he were awake; and when vpon any occaſion he opened them, he lifted them vp towards heauen, with a ſmiling countenance, as if he had beheld ſome pleaſing obiect. His body was put in a Coffin (which was extraordinary, but graunted to him in particuler by reaſon of the great opinion of his ſanctity) in the Church of the Nouiciate of S. Andrews, he being the firſt of the company that was there enterred. There came thither ſuch multitudes of people to kiſſe his feet, that Doctour Tollet, afterward Cardinal, was amazed therat, and ſaid: *Is it not a ſtrange thing, that al Rome should run to reuerence the boay of a yonge Polacke Nouice, as a Saint?*

The opinion of his ſanctity much more increaſed, by a booke written in Italian of his life, printed in Rome two yares after his death, wherein he was ſtyled Bleſſed; and in Polonia the ſame was written in Latin, where it was ſo frequent and affectuous, that many only with reading therof haue byn incited to enter into the ſame Society. Preſently after his portraicture was painted in Polonia, and his pictures were ſet vp publikely with the title of Saint, and reuerenced not only by the vulgar, euen by the Bishops, Prelats, Polatines, Lords and alſo by the King himſelfe, who placed the ſame among the ranck of Saint pictures in his Pallace, vpon the feaſt of S. Michael the Archangel, the yeare of our Lord 1604.

Some of his relikes being carried to the towne of Gallici in the yeare 1602. were receaued there with a ſolemne proceſſion, and kiſſed with great deuotion by al the people. Clement the eight, who had byn legate in Polonia before he was Pope, granted out two Breues, in one whereof he beatified Staniſ-

laus, and in the other, graunted ſix yeares, and ſix quarentens of pardon, to thoſe that ſhould viſit (on the day of his deceaſe) a certaine Chappel, built and dedicated to his honour in Polonia. His body is ſtil honoured at Rome with great veneration and concourſe of people; and in the yeare of our Lord 1605. the fourteenth day of Auguſt, Pope Paul the fifth hauing peruſed the Summary of his life and miracles, permitted that this Picture might be publikely ſet vt neere vnto his Tomb, with lights burning before it, and the memories and votiue Tables of the miracles, which our Lord had wrought by his interceſſion, to be there likewiſe publikely hunge vpon the valles: the which was done with a wonderful and extraordinary concourſe of people, both from the Citty and Court of Rome, the King of Polonia his Embaſſadour being preſent; and the Sunday following, the Bishop of Sernia ſunge Maſſe at his body, aſſiſted by the forſaid Embaſſadour of Polonia, and other of the Nobility of Poland, that were then in Rome.

Likewiſe in Polonia in diuers Churches, Maſſe was publikely ſaid in his Commemoration, where the Altars were richly adorned with his Relikes, and Images placed theron: diuers rich guifts and preſents were ſent from Polonia, and other Countreyes to adorne his Tombe and Altar in Rome, which are viſited euery day with ſingular deuotion, by reaſon of the many miracles that it hath pleaſed our Lord to worke by his interceſſion in diuers places of Europe.

Many praying at this ſepulcher, haue felt a moſt ſweet odour to proceed from his body, which begin opened a long time after his death, his ſaid body was found entire without any corruption at al. The miracles that it hat pleaſed our Lord to worke by this his ſeruant are very many, and at large ſet downe in the booke of his life, out of which theſe few that follow, are briefly taken forth.

In the Prouince of Ruſia, a venerable Prieſt being grieuouſly ſicke, Bleſſed Staniſlaus appeared vnto him, with two other Saints, aſſuring him that they ſhortly ſhould meet al together in heauen: vpon which the Prieſt, who was much deuoted vnto him, was greatly comforted and shortly after died.

One that was poſſeſſed by the diuel at Rome, and exceedingly tormented with euil ſpirits, was deliuered by the interceſſion of bleſſed Staniſlaus. A certaine Lady in France, being become lame and impotent, by reaſon of certaine poiſon that had byn giuen her, deſired to be carried in a chaire to certaine Church, where humbly beſeeching our Lord by the merits of bleſſed Staniſlaus, to reſtore vnto her health and ſtrength, she was ſoldainly healed, and riſing from her chaire in the ſight of many people, shewalked alone, to the wonder and aſtonishment of al that were preſent, eſpecially of the Phiſitians whe had long before eſteemed her incurable.

Diuers other women haue byn ſuccoured by his interceſſion in their trauayles of Childbirth; others haue byn deliuered from feuers, ſwellings, blindnes: many broken legges and armes haue byn made whole, and many diſeaſes almoſt incurable, healed. By drinking a little wine wherein one of his bones had bin ſteeped, one was cured of a dangerous ſicknes. Another was cured by the touch of one of his teeth, and by other his Relikes, diuers others. At Rome in the yeare 1602. a Gentleman of Poland viſited with a continual feuer, deſired a certaine Prieſt to pray vnto Bleſſed Staniſlaus for his recouery, who with great

confidence commaunded the feuer, by the merits of that Bleſſed Seruant of his, to depart and no more afflict the Gentleman, which God by his interceſſion effected, and the Gentleman was ſodainly reſtored to his health.

For theſe and diuers other teſtimonies, by which it hath pleaſed God to shew forth the Sanctity of his Seruant Staniſlaus, his ſepulcher or shrine is wonderfuly frequented and reuerenced at Rome, and adorned by the piety of deuout people, with ſo many ornaments and riches, that of the number of the remarquable and memorable thinges tu be ſeen at Rome, this is reckoned far one. He was of ſmal ſtature, his haire blacke, of faire complexion, fulfaced: he alwayes looked cheerfully, and was of a pleaſing compoſition of body, and of ſo rare and ſingular modeſty, that the only beholding of his face, did moue others to deuotion, and purity of life.

His holy life is of very great eſteeme, and read with admiration both in France, Italy, Flaunders, Bohemia, Germany, Polonia, & Spaine (wherof of this is only an abridgement) the which whoſoeuer shal peruſe attentiuely, shal find ful of rare examples of vertue, and learne that there is no age ſo young that may not with it owne endeauours, cooperating with Gods grace, & imploying it ſelfe wholy in his ſeruice, gayne to it ſelfe the treaſure of many merits, the teſtimony of an holy life, the bleſſednes of an happy death, and finally the glory of an euerlaſting Kingdome.

THE

# THE LIFE AND VERTVES OF HOLY Alphonſus Rodriquez, a Brother Coadiutor of the Society of Ieſus: abridged by Father Michael Iulian of the ſame Society.

ALphonſus Rodriquez, was borne at Segouia a famous Citty in Spaine, and ſtudying in Valentia heard his Humanity and Retoricke two yeares, leading a very exemplar kind of life in al modeſty and deuotion. He was called miraculouſly to the Order of Ieſus, and was receaued therin for a Coadiutor. The firſt yeare of his Nouiceship, he was ſent to the Colledge of Maiorca (an Iland between Sicily and Spaine) and becauſe the ſtory of his whole life is now in hand to be written at large, remitting my ſelf therunto, I wil only touch ſome few principal things out of an infinite number which might be recounted.

From the firſt day that this holy Brother began to ſerue God in the Society of Ieſus, he made a firme reſolution to ſerue him with great diligence, and therfore he beſought his diuine maieſty, that he would be pleaſed to exerciſe him in continual paines & traualles. He was ſo excellent in al kind of vertues, that he was a perfect model and patterne of the ſame. He was ſo humble, that he eſteemed himſelfe the greateſt ſinner in the world, and though he knew by reuelation that he ſhould de ſaued, without going to Purgatory, yet was he wont to weep for his ſinnes; neither did ony thing ſo grieue him, as when he ſaw himſelfe eſteemed by others: wondring how any body could endure to treate with ſo baſe and vile a creature; ſuch was his opinion of himſelfe. He was very notable in mortification both exteriour & interiour, ſeeking in euerie thing, that which was moſt repugnant to ſenſe and ſenſual appetite, as wel indiſtaſtful meates, which if they were by chance giuen him, he eate in great haſt leaſt they ſhould be changed; as alſo in other pennances and corporal mortifications, faſtings, wearing of hairecloth, and the like: and euen in theſe latter yeares wherin he hath been very ſickly, to haue deſired leaue he might not omit any faſting dayes, beſides that euery weeke he vſed to take three diſciplines, during the time of his infirmity.

He was ſo giuen to feruent prayer, that he paſſed many howers of the night, and the whole day in continual prayer, in ſo much that his exteriour exerciſes, did not any way interrupt it, giuing ſufficient teſtimony by his rare modeſty, and ſingular good carriage, how feruent his prayers were, ſo that he neuer loſt

the preſence of God, not for one minute.

His obedience was ſo rare, as you shal hardly find more perfect in theſe our times. For trial wherof being once bid by his Superiour to goe into the Indies, the word was ſcarcely ſpoke, but he was preſently ready to haue put it in execution, if the Porter would haue opened the dore. And the Rectour demaunding afterwards of him, how he thought to haue gone, not hauing either prouiſion or commodity of shiping? he anſwered that he went with great confidence in God, whom his Superiour repreſented, and wh would prouide him of al things neceſſary, and that if he had not found the commodity of a ship, relying vpon holy Obedience, he would haue aduentured to haue gone vpon the ſeas. He shut a doore through which he had occaſion to paſſe almoſt continually, euery time he paſſed, for the ſpace of many yeares, becauſe his Superiour had asked him once why he did not shut it.

Another time the good Brother being ſicke of a vehement ague, the Rectour diſcourſing with him of ſpiritual matters as his manner was, asked him, if his head did not trouble him? whereunto he anſwered, that it did. Then ſaid the Rectour vnto him, Brother talke no more; which he ſo punctually obſerued, that he ſpake not one word al that night, though the Infirmarian did aske him many queſtions. He continued in the ſame manner the next day, & when the Infirmarian tould him he might wel anſwere, becauſe it was a neceſſary matter; he ſaid: not without leaue of Father Rectour: hereupon the Rectour was called, and the Brother began to ſay: If your Reuerence wil giue me leaue, I wil anſwere the Infirmarian and Phiſitian when they aske me any thing. The Rectour asked him why he did not anſwere before? Becauſe, ſaid he, your Reuerence yeſterday, bad me ſpeake no more.

He had a great zeale of ſoules, yet alwayes conformable to eſtate, for by his ſpiritual talke, his modeſty, and good example, he continually preached, being Porter of the Colledge of Maiorca, for the ſpace of 30. yeares, with vertuous reputation at home and edification abroad. He hath done admirable things in conuerſion of ſoules, ſtirring vp al thoſe who treated with him, to great deuotion and holines of life. He was very careful to pray continually for the conuerſion of the whole world, and that with ſo great feruour of mind, that he did offer himſelfe to endure the paines of hel for al eternity, for gayning the ſoule of one poore Black-more, or ſlaue if God were pleaſed therewith. And once or twice God did ſo eleuate him in ſpirit, that he ſaw and knew al the men & women in the word, and reuealed vnto him, that by thoſe godly deſires of his, he did merit as much as if he had conuerted al that multitude.

Concerning his modeſty; there was no man that euer ſaw him to haue ſwarued from the leaſt point of perfection: he went with his eyes ſtil fixed on the ground, without caſting them any way, ſo that for the ſpace of 40. yeares, he neuer looked any woman in the face, though he vſually haue wine to the Cómunicants after receauing the B. Sacrament at Maſſe. He was ſo giuen to ſilence, that albeit he conuerſed al his life both with domeſticals ſtrangers, yet he is not knowne to haue ſpoken the leaſt idle word. He delighted much to talke of God, and if others did happen to talke of other matters, he preſently fel a ſleep. He ſpake of ſpiritual things with ſo much affection, that many

persons of this Iland, came of purpose to treate with him about their spiritual affaires, and to aske his aduise in their doubtes. By frequent conuersation with Almighty God, he had attayned to so great an height of spiritual knowledge, that he left some Bookes written with his owne hand, in which he speaketh so excellently of vertues, that he farre surpasseth many learned men, writing of the same subiect. By reason wherof the Vice-roy of this Iland, Bishops, Counsellours, Magistrates, Knights and gentlemen, had such an opinion of his wisedome, that they would not vndertake any busines of importance, without his aduise: to whome he gaue great satisfaction, and by his plaine and pious discourses dismissed them, with assured hope of the good successe of their busines, which was neuer frustrated if they obserued his counsel. His pouerty was so extraordinary, that he was neuer content but when he tryed some effects therof. He was sorry when the worste things of the house were not giuen him. If he found but a pin, he would not keep it without leaue. He desired continually to feele some want both in his dyet, and apparel, lodging and the like.

It could not be, but that he who was so careful ouer his senses, should haue attayned vnto such angelical purity, as Saint Ignatius his Father required in those of the Society, both of body and minde. And therfore he neuer looked any man in the face, but he wept most bitterly for a good while after, which he did al his life time, for hauing once cast his eye by chance vpon a coach passing by. To be briefe, by his practise of al sortes of vertue, he seemed rather to be an Angel then a mã: for not only in these later yeares, but for 40. yeares together, he hath not been noted to haue done any thing, not only not imperfectly or according to his owne humour, but so that it might seeme to be done most perfectly: in so much that altough the whole world, and the forces of hel it selfe should haue opposed against him, he would not haue ceased to doe that which was most perfect, and for the greater glory of God, which he had continually in his mouth, and much more in his hart. He was so punctual in the obseruation of his Rules, that he would rather haue been cut in peeces then breake the least of them. He did so hate singularity that euen in these later yeares wherin he was subiect to infirmity, he could not endure to sit at the table of the Conualescentes, or such as were weake, and in recouering of their health, much lesse to haue any particuler thing brought him. Many haue conceyued so great an opinion of him, that they would willingly haue passed the seas, only to haue seen him: and many great men both Secular and Ecclesiastical, were wont to come to the Colledge, and stay there sometime, only to conuerse with him, who went away astonished with his readines in answering at the gate, satisfying of al which came with his good carriage, sweet answers, and diligence in his Office.

Thus going on, and mounting by degrees, he came at last to that perfection of loue towards almighty God, that if his diuine Maiesty had not in a manner by miracle preserued him, he had died through the vehemency of his loue, as himselfe hath left written, and also deliuered in giuing an account of his conscience to his Superiour, which his rule commandeth twice a yeare. And to the end those things may be more assured, he hath for these ten yeares past, by order of his Superiours, giuen the account of his conscience in writing.

He had great coniunction with the Angels and Saints, with whome he conuerſed both in heauen and earth, and eſpecially with 24. of the more principal, amongſt whome he deuided the 24. houres to treate and recommend himſelfe vnto them, wherin he neuer fayled, though in the night and in his ſleep, awaking duly at the beginning of euery houre, to performe his accuſtomed deuotion: which diligence of his, our Sauiour recompenſed, by diſcouering vnto him his glory, wherin he ſaw more perfectly, and knew al the Bleſſed in Heauen, their names, and particulers, as if he had conuerſed with them al his life time. From his very infancy he bare ſo extraordinary and tender deuotion towards the B. Virgin, at whoſe hands he receiued many fauours, that one time diſcourſing and recreating as it were with her, he ſaid: O Queen of heauen, I loue thee more then my ſelfe, I loue thee more then thou loueſt me. The motherly affection of the B. Virgin could hould no longer, but appearing preſently, she made anſwere vnto him, No, no, Alphonſus, it is not ſo, I loue thee more then thou loueſt me. His familiarity with the B. Virgin and her Sonne was ſuch, as is wont to be between freinds, one to another, or as of a little child with his father and mother: and indeed he eſteemed them for ſuch, who affoarded him often their corporal preſence, he ſpake vnto them (but once eſpecially when they entred into his hart) with ſuch deuotion and ſweetnes, that he cauſed the ſame effect in al thoſe that did heare him, whome he exhorted wholy to forget themſelues, and only to delight in his ſweet Lowers Ieſus and Mary, for ſo he was wont to cal them, becauſe they would be careful both of body and ſoule.

For 40. yeares together he dayly ſaid the Office of the Immaculate Conception of our B. Lady, to which myſtery he was much deuoted: and the B. Virgin one day tould him, that she was very much pleaſed with his deuotion, which he did exhort al the Society daily to practiſe, telling them that one of the principal reaſons of the Inſtitution of the Society, was to preach and defend the Immaculate Conception of our B. Lady. And this he ſaid with ſo great affection, that he neuer vſed the like feruour: therby aſſuring them that he ſpake it not of himſelfe, but had receaued it by reuelation from heauen. The continual vſe of his beades, as was found after his death, had cauſed an extraordinary hardnes in his fingars ends.

I omit an infinit number of things which might be ſaid of his rare vertues, of his admirable lights and diuine fauours, remitting the Reader to the hiſtory of his life (which without doubt is one of the moſt rare and perfect amongſt the liues of thoſe Saintes, which haue receaued extraordinary fauours from almighty God) and wil briefly recount his laſt ſicknes, death, and burial, though from ther very beginning of the 47. yeares which he liued in the Colledge of Maiorca, our Lord exerciſed him in al ſortes of paines, as we diuers perſecutions of the diuel which vexed him for many yeares, as corporal infirmities and grieuous ſicknes wherwith he viſited him frō time to time, yet he ſeemeth to haue made choice of the laſt 7. yeares, wherin, beſides thoſe infirmities which ordinarily accōpany old age, he begā to be extremely troubled with the ſtone, which cauſed him to keep his bed continually, and the three laſt moneths of his life, to lye only vpon one ſide, being notable to turne himſelfe. He ſpent al

his time in prayer, begging earnestly of almighty God, not that he would mitigate or take away his paines, but rather that he would augment them, and lay vpon him others more grieuous.

His ordinary complaints in his sicknes were, that there was too much care had of him, who desired rather al together to be forgot or detested, as a carion or dead beast. When the Rectour once bad him take a few conserues, or sweetmeates to comforte him, he answered: *Beleue me Father, these sweet things are paines vnto me, and these paines sweetnes*, which he vsually also answered to those who asked him how he did. By reason of his great familiarity and conuersation with his Father & mother Iesus and Mary, he spake vnto them with great affection those wordes which he had learned of our Sauiour himselfe. *O Iesus and Mary, my only comforts, grant me that I may suffer and die for your loue*, and that, *I may be wholy yours, and not mine owne*. Once when he could scarcely speake, the Infirmarian asking what troubled him, he answered. *Nothing but selfe loue.*

Some few dayes before his happy death, he was taken with such a vehement ague, that renewing al his paines, it seemed God would take him away within one houre, in which time he did nothing but repeat these wordes: *Yet more good Lord, yet more.* Therfore he receaued the B. Sacrament (which for many yeares he had receaued twice a week) for his Viaticum, with his accustomed deuotion, as also the Sacrament of Extreme Vnction, stil begging of God with inuincible patience, to increase his paines. He bare such extraordinary respect to the Fathers, that when he could scarce stirre his armes, yet he would alwayes, when any came to him, pul of his night cap. Vpon Saturday in the euening being the 29. of October, almighty God performing that which he had promised him before, he fel into an extasy, much like to those which he had diuers times the yeare before, in which he perseuered the three last dayes of his life. And although his sicknes had disigured his body, yet after his extasy, he became as beautiful as an Angel, and as red as a Rose, which were certaine proofes of the great flame which burned in his brest, and brake out by those exteriour signes, and exclamations which he vttered from time to time, *O sweet Iesus, O my deare mother*, and the like. About ten a clocke in the night, hauing giuen some signe of death approaching, al the house came vnto him, and we often repeating the name of Iesus, and giuing him a Crucifix to adore, he presently opened his eyes, which for three dayes before he had kept shut, & looking vpon the Crucifix, we perceaued them to be more quicke and liuely then when he was in best health. And with this, kissing the feet of the Crucifix, and saying *O sweet Iesus*, he gaue vp the Ghost, the Eue of Al-Saints about midnight in the yeare of our Lord 1617.

The rare vertue of this holy Brother was in such esteeme, that not only those of this Prouince, but also those of Italy, Castile, Andalusia, Portugal, and the Indies, haue sent to Mariorca, with earnest intreaty for some of his Relikes. Many wrote vnto him, commending themselues to his prayers, and only to haue his name written with his owne hand, as graue Ecclesiastical and Secular men, Gentleman of great note, Grandies of Spaine, and Cardinals. Vpon the report of his death the whole Citty came flocking to kisse his hands, and feet, and among others the Viceroy with al the Nobility and Kings

Officers, the Eccleſiaſtical, & Religious men. After dinner his body was carried into the Church, and with much a doe to paſſe through the preſſe of people, it was laid vpon a hearſe. Al the Religious Orders came to ſing the office of the dead, the Dominicans, Mercedes, Franciſcans, Auguſtines, Trinitarians, Minimes, with their Superiours and Prouincials: as alſo the whole Chapter of Chanons, and al the Prieſts and Paſtours of the towne. Incredible it is to one that did not ſee it, what a multitude there was of thoſe who came to touch his body with their beades, or to get ſome little peece of his garment for Relikes, and of ſicke folkes who came to touch him, in ſo much that fixe of the Society, and two Fathers of S. Dominicke who affoarded their helpe, were not ſufficient to reach the beades and meddals, wrapped in handkerchiffes; and throwne by the people that could not come neere, to haue them touch his bodie. The office of the dead being ſaid, as the cuſtome is, there was made a short Sermon only to declare vnto the people ſome few particulers of his life, during with time, no man preſumed to couer his head in preſence of the holy Corps, though the Church was as ful as it coul thruſt, and al as deuour and ſilent, as if there had been no man there.

The next day, being Friday, he was moſt ſolemnely interred in the Church of the Society, wherat the foreſaid Viceroy, Nobility, Eccleſiaſtical and Regular were againe preſent, as alſo the Lord Bishop, who the day before was ſicke and could not be preſent. The Maſſe was ſong with Organs, muſicke, and other ſignifications of deuotion. At the ſame inſtant that he was carried to be buried, a yong man who by reaſon of a thin shing couering his eyes cauſed a great dimnes, was almoſt be come blind, came ful of hope to the holy Brothers Hearſe, and kneeling downe and kiſſing his handes, preſently al the paine ceaſed, and the little skinne which before couered the bal of his eyes falling away, he receiued his ſight moſt perctly.

And to the end that ſome there preſent might open the eyes of their mindes shut with incredulity, Bleſſed Alphonſus opened alſo his owne eyes which death had cloſed; a thing no leſſe admirable then profitable, that men might conceaue a great opinion of his holines, whom almighty God did honour with ſo great miracles. For a certaine Prieſt amongſt the reſt, not being very wel contended to ſee the Viceroy, and al the Senate one after another to kiſſe the Bleſſed Brothers hands, yet leaſt he might giue offence by omitting that duety which al others did performe, reſolued with himſelfe, not to kiſſe the holy mans hands as others did, but comming with the reſt, to hiſſe the croſſe which he held in his hands, therby intending to conceale his thoughts from the ſtanders by, which yet he could not doe from the dead man. For as ſoone as he came neer, to the aſtonishement of al, the dead man opening his eyes, caſt them with a ſmiling countenance vpon the Prieſt, and ſtretching out his hand; ſeemed to inuite him to kiſſe it. The Prieſt aſtonished, preſently with great reuerence kiſſed the ſame, & departed thence, & wholy became another man. The ſame day a child was healed of a rupture by the only touch of a peece of his caſſock. The ſame time alſo a ſucking child was cured of a vehemēt ague wherof it lay deſperate, whoſe throat being ſtopped with a great ſwelling in the iawes, it had not ſucked for 4. dayes: therfore a certaine gētle womā hauing

confidence of supernatural help, encouraged the parents of the child, and applying an handkerchiffe wher with she had touched the holy mans body, recouered the child presently, that there remained not so much as any signe of infirmity.

Two dayes after B. Alphonsus his death, there came a woman afflicted with many grieuous infirmities, and diseases and among the rest with with a dangerous bloudy fluxe, in so much that there being no hope of her life, a Father was called to assist her at her dearh. Before the Father came she was past sense, hauing turned vp the white of her eyes ready to giue vp the ghost, when on the suddaine, a peece of B. Alphonsus his cassock being applyed by the Father, she cried out that she was cured. Her fluxe ceased, the ague went away, in so much that one might doubt whether was first, the Relikes applied, or she healed. As soone as she was come to herselfe she made her Confession to the Father, with the same ioy of mind wherwith she had receaued her corporal health. Being thus restored to the health both of body and mind, she liued afterwith much deuotion towards him, by whose meanes she receiued it. Some 4. daies after his funerals another woman being desperatly sicke of an ague, which came euery day vpon, with a great head ach, made recourse to God, sending her little Sonne of 7. yeares old to say his beades at Blessed Alphonsus his Tombe, and to touch the Tombe therewith: the child did so, and returning home; his mother tooke the beades and touching her head, put them about her necke, and the paine presently ceased, God Almighty recompencing the childes prayer & the mothers deuotion and confidence, with restoring her health: and by and by she falling asleep, saw B. Alphonsus compassed with a great light, who for the accomplishment of the benefit restored also her strenght, so as she presently rising out of her bed, as wel and as stronge as euer before began, with al her forces to singe his prayses by whose intercession she had obtayned that benefit.

Another woman hauing a sore breast extremly swolne and hardned for the space of two moneths, had in vaine tried al humane remedies, who being wonderfully encouraged by the example of others, began to haue hope in Alphonsus, and laid a peece of his cloacke to her brest saying a *Pater noster*, which before she had ended, the swelling began to be asswaged, and the corruption to breake forth in such aboundance, that she began to feare least al her breast being inwardly putrified would fal away: which feare increased the miracle, and the miracle the ioy. For two dayes after, both the holes of the vlcer were so growne vp, that there remayned not so much as any marke therof; and oud of the same brest, hauing two dayes before come such aboundance of corruption, now the third day there came forth milke, as good and pure as euer before by which miracle the mother was preserued from death, and her yong sucking child, from staruing.

These miracles recounted, are testified by the deposition of worne witnesses. Many other things be dayly related which shal after be published: for God seemeth to haue set vp this holy Brother as a light to the world, who also enlightned the same before by his vertues. The general deuotion of the people doth witnes it sufficiently, who from morning to night neuer cease comming, some offering candles, others making vowes, and the like; in so much that he

seemeth to liue in his sepulcher, such are the wonders he worketh. A man may ghesse of what sanctity he was in his life, which being dead, causeth such deuotion in the people that resort vnto him, and he recompenseth their teares by granting their desires. That you may expect many the like things hereafter, I wil briefly recount one, worthy of a larger relation.

Some dayes before his death as he lay in his bed, thinking on the heauenly felicity which was prepared for him from al eternity, he began to taste of those delights so much the more purely and aboundantly, as being abstracted from sensible things, he drew neerer to Almighty God, who represented vnto his mind the Kingdome of Maiorca, as he did the whole world to S. Benet, in a beame of light, adding these words: *Dost thou see this Kingdome? I haue resolued to make thee famous in it by working of many miracles, by meanes of thy prayers.* And we already hoping of this promise, I conclude, wishing that whosoeuer hath been stirred vp to admiration by these, may likewise be stirred vp to deuotion to this Holy man; that as the better part of him doth liue immortally in heauen, he may also in some sort liue stil immortally with vs on earth. For the Diuine Godnesse hath seemed to determine with it selfe, so to recompence the Deuotion of Holy Alphonsus Rodriquez, that as in his life he made him a patterne of Religious perfection for the example of others: so now being dead, for the glory of himselfe & his Saints, he maketh him wonderful to the world, causing many to haue confidence in his patronage, that being departed hence he may not haue lesse Honour by this confidence in his sanctity, then whiles he remayned heer aliue he had gayned by the opinion of the same. His body lyeth buried at Maiorca, in the Church of the Fathers of the Society, in the same Iland, the which so honoured by al the Inhabitants therof, that it is wonderful to see: and the dayly and certaine miracles wrought therat, are already sufficient to make a whole volume. His memory is very famous al ouer Europe, and his Picture is exposed to be publikely reuerenced, with licence of the Popes Holines, in many Churches and Oratories, therby to put vs in remembrance of that saying of the Holy Prophet: *Mirabilis Deus in sanctis suis.* God is wonderful in his Saintes. To whose prayers and merits, let al good Christians commend themselues. Aman.

*Laus Deo.*

FINIS.

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## *APPROBATIO.*

*HOrum Sanctorum Vitæ, ex aliis linguis in Anglicam à D. Edouardo Kinesman versæ, tuto & cum fructu edi possunt. Audomaropoli 27. Maij M.DC.XXIII.*

Ioan. Floydus Soc. Iesu Theologus.

# THE LIFE OF THE GLORIOVS BISHOP S. PATRICKE APOSTLE AND PRIMATE OF IRELAND.

TOGETHER WITH THE LIVES OF THE HOLY VIRGIN S. BRIDGIT AND OF THE GLORIOVS ABBOT S. COLVMBE PATRONS OF IRELAND.



Printed by IOHN COVSTVRIER.
M. DC. XXXVI.

# TO THE RIGHT HONOVRABLE RIGHT WORSHIPFVL.

*And the reſt of his deare countreymen, the Catholikes of Ireland, the Tranſlatour wisheth al happineſſe.*

BEING to publish to the view of the world, and by way of dedication to preſent to your worthy ſelues (deare Countreymen) this volume, contayning the liues of the three renowned Patrons of our Countrey, I deemed it very wel befitting the argument I handle, and the condition of the tymes we liue in, to addreſſe the ſelfe ſame commonitory to you, that the Euangelical Prophet directed to the Iſraelits: *Attend* (ſayth he) *to Abraham your Father, and to Sara your Mother that bare you.* For in theſe turbulent times, wherein the fury of armed hereſy hath thruſt her violent hands to the ſtelth of your choiceſt treaſure, the Roman faith I meane, which you haue peaceably enioyed during the reuolution of many Ages, what is more powerful to ſtirre vp in your breaſts the zeale of Catholike Religion? What more able to kindle in your harts the flame of perfect charity? What more ſoueraigne to ſcatter the cloudes of your afflicted mindes? Or what more potent to breath into your ſoules the ſweet gale of Chriſtian comfort? Then to offer vnto your intellectual view S. Patricke the Abraham from whom you deſcend, and Ireland the Sara, by whom you were borne? Truly on whom ſoeuer of them both you caſt your eyes, the contemplation of either him, or her, wil inrich your memories with the knowledge of ſo worty matters, as are able to glut your minds with content, and rauish your ſoules with delight. *Iſa. 50.*

Vouchſafe then (deare Countrymen) to caſt à fixed eye on the ancient dignity of Irland, and you shal find, that she hath expoſed on the theater of the Catholike Church, ſuch firme pillars of fayth, ſuch burning lights of Religiõ, ſuch cleare mirrours of perfectiõ, ſuch perfect paternes of ſanctity, & ſuch rare miracles of learning, that other Chriſtian Kingdomes are ſo farre from ouer-peering her, that few peere her in flying ſo high a pitch of true glory. And fearing to be branded with the foule note of adulation to your worthy ſelues, or partiality to my dearle Country, I wil keep within compaſſe, ſo as I meane *Lectiones Eccleſiæ Tarrenenſis de Sancto Cathaldo tractatus Collegij Conceptionis fol. 8. & 9. Tyrens in*

ſo deeply lanced and cruelly wounded by the irreſiſtable weapons wherwith *Eckius*, *Caſtro*, *Bellarminus*, *Baronius*, *Feuerdentius*, *Becanus*, *Cano*, *Stapleton*, *Panagarol*, and other valiant Champions of the Catholike cauſe, haue copiouſly ſtored the Arſenals of their famous writings; yet wil I here (to remoue al ambiguity in behalfe of S. *Patriack*) furnish the ſcrip of your memories with fiue moſt bright ſtons taken vp out of the torrent of our glorious Apoſtles life, wherwith if you charge the ſling of your tongues, the weakeſt among you shal be able to encounter, and caſt downe any temerarious, and *Goliah* harted Proteſtant that should vndertake to renew the loſt field, or to recouer the gained breach, or to breath life anew into theſe fiue (for example ſake) death ſicke members of the fift Ghoſpel: Euery King and temporal Prince is head of the Church within his own dominions, and ſigneories: The holy Sacrament of the Euchariſt it but a bare type and naked figure: no religious worship is to be exhibited to the ſacred Relikues of Saints: The Maſſe deſcrueth not the honour or name of a Sacrifice, it being but a phantaſtical ſtage show, fraught with ridiculous geſticulations: Sole & naked fayth is able to tranport vs to the hauen of interminable happines. What? is this the ſymbole that Patricke hath planted with infatigable paynes, & roborated with ſtupendious miracles? Is this the forme of belief that hath ingendred in our worthy Anceſtours ſuch contempt of ſublunary felicity, ſuch deteſtation of ſenſual blandishments, and ſuch thirſt of heauenly beatitudes? Why then did Patricke ſeek and accept of his miſſion from the Roman chaire cap. 3. §. 2. & 4. Why did he procure her priuiledges and indults cap. 17. §. 2. Why did he not meſprize the title of Apoſtle, the office of Legat, the Pallium of Bishop she beſtowed of him, cap. 17. §. 33. Where doth he treate with Kings, touching the vndergoing this care of preaching? Or where is the leaſt mention to be found that he was employed by them in this charge? We find in this volume cap. 10. §. 2. & 4. that he reuoked to life, and enſpirited againe the dead bodyes of Kings, but neuer that he entituled them Heads of the Church, and ſurely he was no leſſe faythful in deſigning of theſe liuing vnder one ſupreme and ſoueraigne Paſtour, then he was fortunate in reuining them. By Saint Patrickes verdict then, not Kings, but Bishops are gouernours of the Church & Preſidents of fayth. The moderne ſect-maiſters depriue you of the ſubſtance and ſubſtitute but a bare shadow of Chriſts body in the holy Euchariſt. But more liberal is Patricke, who confidently teacheth (*q*) the bloud and body of our ſpouſe to be shrouded vnder theſe viſible ſymbols c. 6. §. 6. & c. 16. §. 5. and ſtileth it, *a diuine Viaticum*, c. 10. §. 2. Theſe pure Ghoſpellers deigne not ſcarce honour of ſepulture to ſacred bodies, of whoſe cinders S. Patrick deliuereth magnificent eulogies, & prophecieth glorioufly c. 12. §. 5. and brought himſelfe from *Rome* relikes of the Apoſtles & Martyrs, together wit a shet died with our Sauiours bloud, cauſing them be shrined ſumptuouſly, and worshiped religiouſly c. 17. §. 3. *Caluin* & *Luthers* progeny, are ſo incenſed againſt the holy Sacrifice of Maſſe, that they are not only content to abrogate the vſe therof, but they would haue the very name obliterated. But S. *Patricke* was a moſt earneſt eſtablisher of the Maſſe, by the confeſſiō of Proteſtants themſelues, ſo that with the bare inſtruments vſed in that myſterious oblation he wrought ſtupendious

mew Dogmatizers, none to embrace the hereſies that grew in former Ages, or ſprung vp in theſe later tymes; ſo happy was Ireland by the fauour of heauen to liue ſtil in the perpetual ſunne-shine of Catholike Religion, without the interpoſition of any cloud of errour or hereſy. Neither was Ireland our deare Country happy only, in cõſeruing the integrity of faith, without any touch of diſloyalty, & being enriched with the treaſure of wiſedome and learning, but she was much more fortunate and fecundious in producing from out of her womb miriades of Saints and holy men, whereof we haue infinit proofs extant, of which I wil for your comfort recite a few.

S. Bernard ſayth, *Out of Ireland, not only into the forementioned, but euen into forraine regions, as it were after an inundation, ſuch ſwarmes of Saints did breake out, of whom* Saint Columbanus *comming to theſe our quarters of France, there builded the monaſter of* Luxonium, *being made into a great nation.* And Henricus Antiſidorenſis ſayth: *What need I ſpeake of* Ireland *paſſing (almoſt al) without any regard of the dangers of the ſea to theſe our shores, with whole troupes of Philoſophers, and the more skilful any of them is, ſo much the more willing is he to vndertake a voluntary bannishment, that he might ſerue our moſt ſage Salomon at wil.* And Iocelinus beneath in this volume: ſayth: *Within a short ſpace, there was not a wildernesſe, no nor ſcarce any corner, nor place in al the Iland, but was replenished with perfect Monkes and holy Nunnes, ſo that Ireland by a peculiar name was iuſtly called, al the world ouer,* The Iland of Saints. *They liued according to the preſcript and tenour of life, which* S. Patricke *ſet them downe for contempt of the world, deſire of heauenly things, mortification of the flesh, abdication of ſelfe wil, they matched the Monkes of Ægipt, both in merit and number. Many forraine regions were by them illuſtrated with doctrine and religion.* Theodorus Abbot ſayth: *This Land, as it ſurpaſſeth al the world for fertility of soyle, ſo is it more bleſſed for the gratius ſimplicity of Saints.* Gaufridus likewiſe teſtifyeth: *Scotland, which is alſo called Ireland, is a fertile Ile of Saints, and equaling almoſt the number of ſtarres, with the patronages of Saints.* Marianus Scotus ſayth: *Ireland is an Iland ful of ſaints, and very wonderful men.* Gulimanus: *Ireland is the shoppe of moſt holy and learned men.* Ionas Abbot ſayth: *Ireland for faith excelleth al the neighbour Countryes.* Baronius: *Ireland is moſt conſtant in the Catholike Religion.* Doctour Sanders: *The people of that Country are farre more Catholike then many other Nations.* Flodoardus ſaith: *Ireland for faith ſurpaſſeth al the neighbour Nations.* Ioannes Maginus: *The Irish maintaine the Chriſtian religion purely.* Theſe then be the teſtimonyes (deare Country men) that learned and graue Authours giue to the ſanctity, fayth, & learning of Ireland.

But perchance your pious curioſity wil not be ſatisfyed with theſe general nations, therefore I wil deſcend to ſome particulers, and giue a ſight of a few of the many trompets of truth, Preachers of the Ghoſpel, and mirours of ſanctity, which Ireland hath diſperſed al Europe ouer, as witnes *Ioannes Molanes, Antonius Yepes, Venerable Bede, Wyon, the English martyrologe, Cambden*, and others. Ireland hath ſent *S. Columbe the Great* with his twelue holy companions into Scotland. S. *Columban* with his twelue companions into France: S. *Clement* with his twelue compagnions into Almaine: S. *Buan* into Iſland. S. *Kilian* into Franconia: S. *Seruan* into the Orcades: S. *Brendan* into the fortunate Iles: S. *Aydan* into Northumberland: S. *Finian* into Mercia, or the Kingdome of the middle Englishmen: Saint *Albuin* into Lorraine: S. *Gallus* into Switzerland: Saint *Virgile*

S. Bern. in vita Saint Malachiæ. Henric. Antiſidore. in epiſt. dedicatoriæ vitæ Saint Germani, ad Carolum Calum. Ioſelinus infrac. 19. §. 4. Theod. Abin vita S. Rumoldi. Gaufridus in vita S. Virginij. Marianus Scotus in Cronical. 2. aetat. 7. ann. 614. Gulimanus in vita S. Florentij. Ionas Ab. Apud Sanders 21. Nicomb. Card. Bar. ad Annum. 1503. Sanderus de ſcismat. Anglicano. Flodoard in vita S. Hellam. Ioannes Maginus Patauinus ſom. 2 fol. 26. Ioan Mol. in addit. ad Vſuardum & Ind. 52. Belgi. Yepes in Cron. generalib. Ord S.

into Carinthia: *S. Cathala* into Tarentum. Ireland hath giuen the Dioceſſe of Cambray *S. Erton, Adalgiſus, Mombnius.* And the Archbishop of Rhemes Saint *Abel.* She hath giuen to the Dioceſſe of Mecklin *S. Rumold* Archbishop of Dubline, and King of Irelands ſonne, and *S. Himelin*: To the Dioceſſe of Liedge *S. Moman* Martyr, S. *Foylan, Vltan*, and *Bertuin.* To the Dioceſſe of S. Omers *S. Luglius* King of Ireland, and *S. Luglianus* Archbishop. To the Dioceſſe of Gaunt *S. Liuin*, and *Columban*. To the Dioceſſe of Antwerp *S. Freatgana.* To the Dioceſſe of Namures *S. Foranan*, and *S. Eloquius.* To the Dioceſſe of Bruges *S. Guthagon.* To the Dioceſſe of Harlem *S. Geron.* To the Dioceſſe of Ruremond, S. Wiron and *Plechelmon.* To the Dioceſſe of Balduke *S. Dympbna* and *Oda* Martyrs, and Virgius of royal blood, and *S. Gereberne.* Theſe were the maiſters of fayth, the Embaſſadours of Religion, the Euãgeliſtes of peace, Ireland employed in illuſtrating forraine Countryes (not to ſpeak of *Iſlandes* & millions that shined at home like ſo many meridian ſunnes) *Paſtours and Bishops* (to vſe S. Auguſtines phraſe) *who were graue, learned, holy, earneſt defendours of the truth, who ſucked the Catholicke faith with their milke, and tooke it with their meate, whoſe milke, and meate they miniſtred to the little and great.*

Hitherto deare Countrymen, I haue exhibited Ireland to your conſideration, giuing you rathera tranſitory ſight then a ful vieu of the beauty and Maieſty the finger of the Almighty hath imprinted on her face. Now it reſteth that I preſent to your fauourable aſpects another no loſſe grateful and eyſome an obiect, S. Patricke your glorious Bishop; from whom Ireland receaued fayth, religion, piety, and whatſoeuer els in this kind she holdeth glorious, deemeth deare, or accounteth honourable. I doe not deny that *S. Iames the Great* came long before S. Potricke to plant the Chriſtian Religion in Ireland, as *Flauius Dexter* an ancient Authour liuing in the ſame age with *Ierom, Ioannes Gil*, and *Vincentius Bellouacenſis* teach. Grant *S. Manſuetus* an Irish man by birth, and diſciple to *S. Peter* the Apoſtle, was ſent by *S. Peter* himſelfe in the yeare of our Lord 49. to preach the Ghoſpel in Ireland, as it pleaſeth *Fiſingrenſis.* Admit *Palladius*, ſuppoſe. *Cataldus*, grant *Declanus, Ybarus, Kiaranus*, & *Hildebertus* for the reduction of Ireland from paganiſme, this notwithſtanding the ful reclaime and entiere conuerſion of Ireland was reſerued for *S. Patricke* who won her to the deteſtation of Idols and worship of one true and liuing God, and this none wil control or gayne ſtand but ſuch as are poſſeſſed with the ſpirit of contradiction, and who are more earneſt to iangle, then deſirous to be informed of the truth. His life which heer we offer you, wil aboundantly teach how ſtupendious he was in perpetrating of miracles, how admirable in al kind of ſanctimony, and how enflamed with the zeale of gayning ſoules.

He wrote, as *Piſeus* witneſſeth, many works. Of the future life of the Elect, one booke. Of the three habitacles, one booke. A Iournal of Confeſſion, one booke. The hiſtory of Ireland, one booke. Of ſermons, one booke. One booke of Epiſtles againſt the ſuperſtitions of the Gentils. An epiſtle to the inhabitants of Aualon. Seueral epiſtles to the Brittons. Seueral epiſtles to the Churchs of Ireland. *Hodeoporicon* or *Itinerarium* of Ireland, one booke.

He liued an hundred and two and twenty yeares, moſt part of which tyme he ſpent in reclayming the Irish from idolatry to the agnition of one true God:

*Beuedi. Bel. in hiſt. Eccl. Wion in ligno vitæ & appendice Martyrol. Ginus. Anglican. Cambden. vbi ſupra, & alij.*

*Aug. lib. 1. ant. Iuli.*

*Flauius Dexter in ſua omnimoda hiſtoria. Vincentius Bellouac. & Ioannes Gill. Fiſingrenſis.*

*Piſeus de illuſtrioribus Britanniæ ſcrip. ætat. 5. fol 90.*

during the course of so many yeares so fruitfully spent amõg vs, his pen neuer deliuered, his tongue neuer vttered, nor himselfe neuer practised indeed and thing that might haue the least colour of fauouring or establishing that Religion, which the Preachers of the fift Ghospel proudly vaunt, and vainely boast to be the doctrine and faith of the Primitiue Church. And since they obtrude their new found Ghospel on you vnder the specious vizard of venerable antiquity Loe we offer heer S. Patrickes life, written by a learned pen 400. yeares agoe, and extracted out of the seueral volumes, *S. Luman, S. Benignus, S. Mel, S. Patricke the yong*, and *S. Leuinus* haue compiled of his famous acts and stupendious signes: Loe I say we offert them *S. Patrickes* life, who liued in the purer times of christianity, let them examine it, let them search it, and point vs out what they shal find in it to countenance their cause, or to aduance their Religion: but sure I am they wil shrinke from such a disquisition, as would turne to their notable preiudice and open confusion, by discouering the fondnes and nouelty of Religion. For nothing wil occure heer but quires of sacred Virgins cap. 17. §. 2. and cap. 18. §. 4. and troupes of holy Monkes. bid. &c. 13. §. 5. cap. 17. §. 3. They wil admire at the frequent mention of holy Vayles cap. 10. §. 1. &c. 13. §. 5. and Eccleſiastical tonsure, cap. 4. §. 1. Holy water, cap. 16. §. 5. Vessels of holy oyles cap. 15. §. 4. Hallowed fire, cap. 5. §. 2. The signe of the Crosse cap. 18. §. 2. and alibi, sound very harshly in Protestants eares. Our wiuing Ghospellers hold no commerce or society with a continent and chast Monke cap. 20. §. 3. cap. 22. §. 1. The refined Ritualist of Geneua, wil neuer acknowledge our glorious Prelate, walking in the Maiesty of a Roman Pallium. These delicate Reformers, wil neuer challenge a religious, consumed with fasts and weakned with hayre-cloath cap. 1. §. 7. cap. 20. §. 3. as a disciple of their schoole, sensible Paleneſſe, cõmitting of long standing in col water cap. 20. §. 15. is a thing neuer practised by our tender Solifidians. Short and broken sleeps taken al alone on a hard flint cap. 20. §. 3. seem strange & absurd in the Theology of our libidinous Ministers, who lie immersed in beds of downe, not alone, but embracing their sweet harts with greater deuotion then euer any Geneua Bible.

This rigid tenor of life, sauoureth much of *Martin*, and *German*, those austere oldmen, whom *S. Patrick* glorieth to heue been his Masters & instructours ca. 3. §. 1. This child of grace glorieth to haue had so worthy educatours, whose liues, if any list to perusse, he shal quickly discerne how farre they were from impressing in his hart, any thing that relished to Luterianisme or Caluinisme. But what need I runne so farre into these proportionles paralels, when as the monasteries our glorious Apostle erected (the Churches he founded, the Cloisters he gouerned, the Bishops he consecrated, the Priests he ordained, the Virgins he vayled, the penance he preached, the mortification he exercised, & the progeny from him descẽded, proclaime to the world that he aduãced no other colours of Religion, then those, vnder which Christs militants spouse the Catholike Roman Church marcheth at this present day. And though the whole body of the reformed Religion lyeth a bleeding at al her veynes (and had been long since buryed in the cenders of obliuion, did it receaue no more support from the temporal sword, then it doth from the sword of the spirit) being

to produce nothing, but what hath been deliuered from the pens of famous Authours, who either for their antiquity claime veneratiõ, or for their learning deserue credit, or for their sanctity chalenge Authority. Euery Authour I wil alleadge by name speaking in his genuine sense, if not in his propor wordes.

*Panegiri de Sanctio Patricio.*

*P. Fitzimõs in sua Britonomachia.*

*Lupoldus Babarbugius de zelo veterum principum Germanorum*

*S. Antoninus 2. phist. tit. 1. ca. 11.*

*Sabel. Aëne. 8. l. 9.*

*Naucleras tom. 2. vol 3. gen. 28.*

*Baron to 10. ad Annal. 876.*

And to commence from the splendour of learning, I wil not detaine you with a long discourse, touching our domestike Academies, Lismor, Dune, Cashel, Magon, Dublin, and Ardmach, the happy nurses & fecundious mothers of al human and diuine literature, but wil remit such as are curious after fuiler content in this behalfe, to the persual of the lessons of the Church of Tarentum: The treatise of the Colledge of the Conception: Bishop *Thirie*, and Father *Fitzimons*, and wil my selfe passe to take a suruey of forraine Kingdomes, and externe Academies, that receaued from Ireland the first beginning, or at least the increase and propagation of learning. *Lupoldus Babarburing* sayth: *The French may be matched with the Romans, by the maistry of Clement the Irish man.* This *Clement* together with one *Iohn*, a Monke by profession, and an Irish-man by birth, layd the first foundations of the famous vniuersity of Paris, which was, and hath been accounted for many Centuryes of yeares the florishing Athens of Christendome, as witnesseth *S. Antonie*, *Sabellicus*, *Naucleras*, *Baronius*. The same learned and graue Authours depose in like manner, That the renowned vniuersity of *Padua* in Italy, was erected by the prementioned Irish-men. Who were the founders of the vniuersities of Oxford, Landesfarne, and Malmsbury in England? Who were the erecters of the Academies of *Herbipolis*, *Cuilen*, *Sengallensis*, and *Fulda* in Germany? Who the authours of *Bovium* in Italy, and *Luxouium* in France? irishmen, as auerteth *Cambden*, the renowned English antiquary. What infinit numbers flocked out of the neighbour Kingdomes into Ireland, to be enriched with the ornaments of learning and treasures of piety, the foresayd learned Cronicler consecrateth to posterity, telling vs in the wordes: *That his Countrymen the English Saxons, did throng from al paris into Ireland, as vnto the mart of al good litteratur, in so much that it grew to a common Prouerbe among them of such as were giuẽ to their studies, he was sent into Ireland to be trayned vp.* This we may further confirme from the suffrage of S. *Adelme*, who in his epistle to King *Elfride* speaking of Ireland, sayth: *It florished and was stored with as copious a number of Students, as the heauens were adorned with the syderial beames of glittering starres.*

*Cambdem. in impress. Lon dinens. fol. 185 177. 267. 730.*

*S. Adelmus in epist. ad Elfridum Regem. sec.*

These then were the burning lampes of learning, and brighsome lights of wisedome that shined so gloriously at home, and extended their lustre so spaciously abroad, for the publike good and common benefit of al Europe. Where you are to obserue, that albeit they were of rare learning, of profound wisedome, of deep iudgement, and subtile vnderstandings, yet did they submit their vnderstanding and iudgements, and captiuate their wisedomes and learning to the obedience of fayth: so that in al their number there was none found to deny the deity of the second person, with Arrius, nor the diuinity of the holy Ghost with Macedonius, nor the truth of the real presence with Caluin, nor the necessity of good workes with Luther, none was found to be a Manichean, Marconist, Donatist, Eunomian, Anabaptist, or Puritan: none I say was found among them to adhere to old sect-Masters, or to follow

signes, c. 11. §. 2. & deliuered many honourable encomiums of it. Now as for saluation attained by sole faith, the Proto-Patriark of the fift Gospel is so serious to establish this wicked *Theorem* that in fauour of it, he shameth not to discard canonical Scripture; thinking perchance that himselfe being the Apostle of a God and Goddesse *Bachus* & *Venus* might by authority downe waigh and ouer beare the Apostle of Iesus Christ. Saint Patricke was so farre from allowing of this exotical and vnchristian paradoxe, the sluce to al flagitiousnesse, that he tearmeth with S. Iames, Fayth that is not animated by good works a dead, and life lesse faith, nay no faith at al, that in any wise auailes towards our final happinesse. By this Antithesis of these fiue articles in debate between vs and Protestants (nor to enterlarge me any more in a cause so perspicuous in any dispassionate eye) the Antinomy or opposition of the fift Ghospel, and S. Patrickes Religion, is Religion, is rendred so luculent and manifest, that the proudest Achilles of the Protestant side, vnlesse he be moone sicke, wil neuer presume to accept of the combat on the open plaine of Saint Patrickes life. Now to decline from the trial of so indifferent and vnpartial a barre, and to flinch from the vnpreiudicate verdict of S. Patricke (who liued within the compasse of the fiue prime Ages of the confessed purity of faith and Religion) cannot but put al Catholikes, and especially Irishmen, in suspicion of their fraudulent deportement, and soule-wracking impostures, since it was Patricke that brought to them the brightsome light of true and neuer fayling faith, if euer she blazed her glorious beames on the face of Ireland (and I suppose none wil be so impudent as to deny she did) since it was Patricke that planted Ireland, a Paradise of pleasures, whither Elias would not disdaine to he transported in his fiery Caoch to glut his mind with her marueilous delights; since it was he that consecrated her as it were a third heauen, whither Saint Paul would willingly be rauished to contemplate her delightful maruailes; since it was he that dismpestred her by the soueraigne influction of his sacred benediction, of the encombrance of serpents, scorpions and other venemous animals; since it was he that beautifyeth her with the stately structures of religious monasteries, garnished her with many miriades of renowned Saints, enriched her with copious treasures of sacred priuiledges, so that scarce any corner can be found in Ireland that is not sanctifyed with some worthy monument of his holy benediction, what hitherto we haue instanced in a more ample and diffuse manner concerning S. Patricke our chiefe Patron and Apostle, the same we may auouch no lesse of Saint Bridgit the second in the number of our holy Patrons; how farre she was fr[illegible] holding with Protestants, or breaking with Catholikes, her li[illegible]gue ample testimony. The same we may as wel auerre of Saint Columbe, who is the third in the glory of patronizing Ireland; for he taugh no other Religion in Brittany or the lesser Scotland, then that himselfe learned in Ireland, or the greater Scotland. What this Religion was Protestant or Papistical, I leaue it to the arbitrement of any that wil with conscience peruse his life, which heer we haue compendiously set downe. Heare then, O worthy children

with an obsequious eare, the doctrine of your thrice worthy Father Saint Patriacke, and of your two other holy Patrons, bind it on your fingers, and write it in the tables of your harts, to preuent that you sinke not so deep in the gulfe of true misery, as you haue soared high in the ayre of Christian glory, to preuent that the world that hitherto hath proclaymed your impregnable fidelity, declaime not against your damnable perfidie: *If sinners entise you, doe not condescend; for their feete doe runne to euil.* What greater euil can they runne into, then to varnish their nouuel Religion with the graue colours of venerable antiquity? Or what greater imposture can they impose on you, then to father their protestant paradoxes on the primitiue Christians? Can any conceaue that our moderne Sect-masters, after the reuolution of so many Ages, see more cleerely, or practise more faithfully, the Religion that flourished in the fiue centuries after our redemption, then Saint Patricke, who liued within the compasse of the said tymes? O no: This bragge then of their pretensed concordance with the Christians of these purer tymes, is a vaine flourish, a painted shew, a mere colluſion. Who is meanly conuersant in the Epistles of (a) *Anacletus* the first, *Sixtus* (b) the first, *Euaristus* (c) the first, *Alexander* (d) the first, or in (e) *Dionisius*, (f) *Eusebius* (g) *Sylvester* h *Damasius*, i *Anastasius*, but knowes what to hold and embrace concerning the primacy, and headship of the Roman sea? Who euer perused k *Tertullian*, l *Saint Cyprian*, m *Saint Hilary*, n *Saint Ambrose*, o *Saint Hierosme*, p *Saint Augustine*, but see how patently they confesse the real presence of our Sauiours body and bloud in the holy Eucharist? There is none so little versed in q *Alexander*, r *Telesphorus*, s *Anacletus*, t *Saint Cypian*, u *Euseb*, x *Sylvester*, y *Saint Hilary*, z *Saint Hierome*, but can tel, that they acknowledge the Masse to be a true and perfect Sacrifice. Who is so alphabetical a Controuertist, but can beare witnesse that (a) *Basil the Great*, (b) *Gregory Nissen*, c *Nazianzen* d *Saint Ambrose*, e *Saint Cyril of Hierusalem*, f *Saint Chrisostome*, g *Saint Hierome*, allow of Religious honour done to Saints relikes? Euery yesterday reader of the famous monuments of the holy Fathers, can tel you that (h) *Origen*, i *Didimus Alexandrinus*, k *Cyril of Hierusalem*, l *Nazianzen*, m *Saint Gregory Nyssen*, n *Theophilus Alexandrinus*, o *Saint Hierome*, p *Saint Austin*, q *Sedulius*, r *saluianus*, openly teach and publikly professe the necessity of good works, and generally declaime against the Lutheran iustification by sole faith.

*Prou. 1.*

(a) *Anac. epist. 1. & 2.* (b) *Sixtus epist. 2.* (c) *Euar. epist. 1.* (d) *Alex. epist. 1.* (e) *Diony. epist. 1.* (f) *Euseb. epist. 3.* (g) *Siluest. in Concil. Rom c. 20.* (h) *Dam. Epist. 2. ad Stephanum. & Concil. Africæ.* (i) *Athan. ad Ger. & Burgundiæ Episcopos.* (k) *Tert de resur. carnis c. 8* (l) *Cyprian epist. 54*

By these points insisted vpon, and instanced by vs, you may learne the sympathy between vs moderne Catholikes and *S. Patricke*, and between *S. Patricke* and the Primitiue [illegible]ians: and on the contrary, discouer the discrepancy of the Protestants, not only with *S. Patricke*, whom I am sure they wil discard for

(m) *Hylar. lib. 8 ne Trin.* (n) *Ambros. de Sacrament. lib, 5 cap 4* (o) *Hiero. in Ezech. lib. 14* (p) *August. in Psal. 33* (q) *Alex. epist. 1. c. 4* (r) *Telesp. epist. ad omnes viriliter c. 2* (f) *Anac. ep. 1. c. 2* (t) *Cypri. ep 60. & 68.* (u) *Euseb. apud Gratianum de consecrat. distinct 1* (x) *Sylue in actis Concil Rom* (y) *Hil ad Constant 3* (z) *Hier ad Helbidium epist 150* (a) *Basil orat 40* (b) *Greg Nissen orat in Theod* (c) *Nazi in Iulianum apostatam* (d) *Ambs ferm de SS, Naza. & Chrys* (e) *Cyril Hieros cathe 18* (f) *Chrisost hom 66 ad populum Antioch & 1 aduersus Gentiles* (*Hier aduersus Vigilantium.*

a very superstitious papist, but from al the current of the ancient Catholiks, hauing no more alliance with them, then truth with falshood, light with darkenes, or Christ with Belial. And to returne home, deare Contrymen, it is not they that conuerted Ireland, being a pagan Kingdome, but rather peruerted her being a Catholike country, they haue not illuminated faith-lesse, with the light of faith, but on the contrary, obscured her faythful with the the fogge of heresy. For which respect that remarkable censure of *Tertullian* may be deseruedly pronounced of them: *Of the administration of the word, what shal I say? Since it is their study, not to conuert the Etnikes, but to peruertouts: and this glory they ayme at, if they may procure the ruine of such as stand, and not the erection of them that are prostrate, for their worke consists not of their owne proper building, but of the destruction of the truth, they digge vp our workes, to build their owne, so it comes to passe, that they contriue more easily the ruine of standing houses, then the structure of ruinous buildings.* Since it is so deare Contrymen, preseuer constantly to the end, in that fayth our glorious Apostle S. *Patrike* hath denounced & preached to you: keep your selues intrenched within the strong and impregnable fortresse of the Catholike Roman Church, which the fraud of heretikes shal neuer vndermine, nor the force of Tyrants could neuer ouerthrow, and to the new and late-borne Ghospelers answer with Tertullian. *Who be yee? Whence, and when came yee? Whence doe yee now come abroad? Where did yee lurke so long? We neuer hither to heard any thing of you.* And with blessed Optatus: *Shew vs the beginning of your Chayre, yee who claime to your selues holy Church?* And with holy Hilary: *You came newly, you rose too late, we haue what we ought to beleeue touching Christ, the Church, and Sacraments, for we may wel suspect that it is not long since you began to appeare, in regard that the good corne was sowen, and grew before, and not after the darnel.* You may likewise seuerely admonish them with that holy Doctour Saint Hierome. *Whosoeuer thou beest that art a teacher of new opinions, spare the Romans eares, spare the fayth that hath been praysed by the Apostles mouth. Why doe you labour to teach vs after 400. (now 1500. years, what we neuer heard of before? Why did you bring to light that which Saint Peter and S. Paul would not preach? Without this your fayth the world hath been Christian to this present day: I wil professe being now and an old man, that fayth wherin I was borne a child.* Lastly you may iustly obiect to them the golden trumpet of the Ghospel *Saint Paul*, thundring out this terrible commination: *But although we or An Angel from heauen euangelize to you, beside that which we haue euangelized to you, be he Anathema or accursed.* By this is most euident with what feare, with what care, with what solicitude, with what zeale, nouelty is to be detested, and antiquity to be maintained, Protestancy to be auoided, & Catholike religion to be embraced, since it is not lawful for Saint *Peter*, Saint *Paule*, Saint *Iohn*, no nor the whole Senat of the Apostles, nor yet for al the hosts of Angels, to set downe any forme of belief, other then that which hath been preached already. Now if the dissemination of the tares & new dogmats, be liable to this Apostolical Anathema or curse, O subiect to so heauy a censure, questionlesse the embracemēt of thē is a damnable, & implyes no lesse thē wrack of our souls euerlasting weale. The terrour of which dreadful menace, I pray God by the merits of our glorious Patrons and intercession of their numerous and

*Tert. de Prescrip.*

*Optatus li. 2. contra Parmenianum. Vide Nil. li. 6. ne Trin. ante med.*

*S. Hierome in Epist ad Pammachium et Oceanum.*

*Gal. 1.*

holy progeny of Saints, that it may alway ſound in your eares, & ſinke into your harts to the end, that amidſt the ſwelling billowes & boyling was of enraged hereſy, you may ſticke faſt to the irremoueable rocke of the Roman Church, by the ſtronge cable of true & ancient Religion, and after attaine to that euerlaſting beatitude, which God of his inexhauſted munificence, beſtoweth of them that neuer change their fayth from him. For this and no other end haue I vndertaken this traduction of our glorious Patrons liues. So wishing you deare Contrymen, al edification and furtherance in vertue, by the perſual of this little Volume, and humbly begging for my ſelfe a part in your holy deuotions, I wil vpon confidence of your fauourable allowance take the quality of,

Yours in Chriſt Ieſus.
N. N.

ADVERTISEMENTS.



# ADVERTISEMENTS TO THE READER.

FIRST (gentle Reader) I would haue thee vnderſtand, that in this Tranſlation of Saint Patrickes life, I haue followed Jocelinus of Torneſio, who had written it in latin aboue 400. yeares agone, at the intreaty of Saint Malachy Bishop of Conerthen, of the right Reuerend Father in God Thomas Lord Primate of Ireland, & of the honorable Knight Syr Iohn de Cury, as himſelf ſignifyeth in his Preface, which together with many other celebrious and note-worthy things I haue willingly left out, contenting my ſelfe in this preſent edition to publiſh a ſummary abridgment of the matters that are moſt remarkeable and befitting our tymes. If I learne that this my labour wil proue grateful, I wil God willing put my hand to an entiere edition.

Secondly, I would haue thee know, that in ſeueral Chapters and paſſages, I haue for the latin word Brittania, tranſlated England, whereof I would haue none to take aduantage. I know the English lay clayme to Saint Patricke, ſo doe the French, ſo doe the Moderne Scots. Therefore it was not my mind or meaning to giue a deciſſiue verdict or ſuffrage in a matter ſo diſputable on al ſides, or to depriue any of the former Nations of the right or title they haue to him. For S. Patricke is too rich a iewel to be loſt, but vpon good euidence, and better then I haue alladged.

Thirdly, concerning S. Bridgits life, I haue tranſlated it partly out of Cogitoſus her nephew (as ſome doe thinke) & partly out of Capgraue,

*and haue my ſelfe diſtinguished it by Chapters and Paragraphes otherwiſe then it is in the latin, thinking that the methode I obſeruet therein would be more for thy ſpiritual profit, the ornament of the worke, and perſpicuity of the life it-ſelfe.*

*Fourthly, this ſummary of S. Columbes life, I haue abriged out of S. Adamnan, whom I haue preferred before many other Authours, ſuppoſing that none wil be ſo impudent, as to deny what hath been deliuered from ſo holy and innocuous a pen. Further, for the latin word Scotia, I haue moſt commonly tranſlated Ireland, in regard that Ireland was anciently called Scotia, by the conſpiring confeſſion and vniforme conſent of al learned Writers, & eſpecialy, becauſe it is cleerer then midday, that my Authour meaneth by the latin word Scotia, Ireland, which he cals ſometimes Hibernia, in one and the ſelfe ſame paragraphe, whereof ſee cleer and vndeniable proofes* lib. 2. cap. 6. §. 1. & lib. 3. cap. 2. §. 1. *Which we haue faythfully tranſlated as they lye in the latin, to ſhew with what ſincerity and candour, and vpon what iuſtifiable grounds we haue proceeded in this matter.*

*Fiftly gentle Reader, I truſt that as the deſire of aduancing thy ſpiritual profit made me vndertake this tranſlation: ſo thou wilt be pleaſed of thy curteſy to correct patiently, or to couer charitably, the faults eſcaped both in the English, and print. Truly were I able (as I was not) to inueſt theſe Saints liues in a lofty and magnificent ſtile, yet would I preferre a plaine and ſimple phraſe. I know that would ſound ſweeteſt in the eare, but this ſinketh deepeſt into the hart, whereof holy Scriptures written in a phraſe plaine enough, giue aboundant teſtimony.*

# THE LIFE OF THE GLORIOVS BISHOP SAINT PATRICKE APOSTLE AND PRIMATE OF IRELAND.

## *Of S. Patrickes Country, Parents, Byrth, and ſome miracles wrought by him in his infancy.*

### CHAP. I.

IN the village of *Taburnia* in Brittany, hard by *Emptor*, Towne, in the South of Brittany, there liued a man named *Calphurnius*, who took to wife a french Damoiſelle named *Conqueſſa*, Neece to *S. Martin* Archbiſhop of *Tours* in *France*. This holy couple liued together in great ſanctity and perfection, being iuſt before God & walking in his iuſtifications and commandments without blame. In proceſſe of tyme it pleaſed God to bleſſe them with a holy & happy iſſue, whom they named *Patricke*, who was no ſooner regenerated in the lauer of holy Baptiſme, but God began to denounce to the world his admirable ſanctity, by the voyce of ſtupendious miracles, in manner following.

2. A certaine man ſtrucken with blindnes from his mothers womb, named *Gormas*, heard in his ſleep a voyce commanding him with the right hand of the child *Patricke* (newly chriſtned) to make the ſigne of Croſſe on the ground; which voice added further, that thereupon would gush out a vaine of liuing water, wherewith if he washed his eyes, he should recouer his ſight. The man obeyed the diuine oracle, and found vertue of *Siloe*, rieterated in that miraculous fountaine: Nay (which is more prodigious) al the ſame tyme his ſpiritual eyes were opened, being illuſtrated with the guift of infuſed knowledge, ſo that of an ignorant blind man, he became a learned Reader, and vnderſtander of holy Scriptures.

3. The holy child *Patricke* encreasing in yeares, grew likewise in grace, and as a shop ful fraught with sweet perfumes, breathed for the fragrant odours of astonishing miracles. In *Emptor* Towne, where the holy child & his sister *Lupita* were brought vp, vnder the care of an Aunt of theirs, after the dissoluing of the frost, a certaine sink or vault did so swel vp with waters, that it threatned the destruction of many houses, and particularly the inundation did ouerwhelme the house wherein the holy child liued, so that al the houshold stuffe was ouerflowen: the Blessed child being hungry, called to his nurce for bread; who answered, that he was neerer drowning then getting any thing to eate. With that the holy child dipped his fingers in the swelling waters, & sprinckling them thrice ouer the same with the signe of the holy Crosse, commanded the sinke in the name of the most holy Trinity to retire. It was a wonder to see the inundation ceased, the sinke or vault became sodainly dry. For from his sacred fingers it seemed to them that stood by, in lieu of drop of water, sparckles of fire to issue forth, which dryed vp those swelling waters.

4. On a certaine day in the winter tyme, the holy child being among a company of his play-fellowes, gathered vp in his lap some pieces of ice, & carrying then home laied them on the floore. To whom his nurce said, that it had been better and much more fitting for the season, to braue brought home wood for the fire, then so to play the wanton with the pieces of ice. The sweet child answered wisely, saying: It is easy for the Authour of nature to dispense with the course of nature, and to make euen this frozen water seruiceable for the vse of fire: Then he layd the pieces together, and after praying and making the signe of the Crosse vpon them, he blew them: with that they took fire, which cast out such flammes and heat, as yealded forth not only the benefit of warmnese, but also ministred great matter of admiration to al that saw it: which, what els could the same foreshew, but that this great Saint should inflame the cold and frozen harts of many, and with the word of God breathed from his sacred soule inflame them in the loue of so potent a Lord?

5. One tyme as *Lupita*, *S. Patrikes* sister, went to weane the lambs from their dammes, she fel, and in failling burst her head against a sharp-edged flint, that wounded her cruelly, many ranne to see that great mischance, & among them the Blessed child *Patricke*, who by making the signe of the crosse on her forehead, restored her to perfect health. In like manner did the Blessed child reuiue his vncle, who dyed of suddaine death, by making the signe of the Crosse vpon him, and offering his deuout prayers for him. *S. Patricke*, was by his Aunt deputed to the charge of keeping sheep, one day, as he lead them out to their pasture, there rushed out of a wood hard by a famished wolfe, who carried away one of the sheep. His Aunt missing the sheep, imputed the losse of it to the Saints negligence in performing his charge: he supported patiently her vndeserued check, and prayed to God earnestly for the bringing back of the lost sheep. Behold the next morning, the woolfe came carying the sheep in his mouth, and layd the same before the Saint, and so went his way. The holy childs nurce in her sickenes longed much for hony, but none being to begotten, she fel a grieuin and lamenting: the holy child blessing a cup of cold water, conuerted it into hony, and gaue it to his nurce wherewith she satisfyed her longing, and recouered her health perfectly.

6. A noble man that liued in *Emptor* Towne, forced *S. Patrikes* Aunt to vndergoe the heauy yoake of seruitude, giuing her in charge to cleanse o empty euery day the dirth and filth of a great stable or ox-stal, where many oxen and horses were stabled. The vertuous woman supported with great meeknes this affliction, as comming from the hand of God. But *S. Patrike* offering his prayers to God for his Aunt, al the roomes were made cleane, & so continued for a lõg time without any humã help: which great miracle exciting al men to admiratiõ was the cause that the womã was set at liberty, & the S. held in great veneratiõ.

7. The admitable progresse the holy child made in the course of vertue, went farre beyond the number of his yeares: for this tender breast abounded with plenty of diuine guifts, that pure receptacle was enriched & stored with al vertues, so that in the slippery course of youth, he slidde not into any lapse that might ly as a stayne on the spotles robe of his chastity, such was his care in keeping the integrity both of soule and body vnblemished. And albeit the in ward motion of grace did instruct and direct him in al his actions, yet when he came to competent yeares, his parents tooke care for his trayning vp in learning. The child plyed his booke vere diligently, and particularly he gaue himselfe to learne Psalmes, Hymnes, and spiritual Canticles, which he got by hart, for euen from the prime of his youth he was wont euery day to say the whole Psalter. His tender body he chastised with fastings, watchins, and other exercises of deuotion, exhibiting it a liuely host, holy and pleasing to God, and representing in his moral body the life of an Angel without a body.

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## *Of S. Patricks being carryed into Ireland: and of his captiuity, and release from the yoke of seruitude.*

## CHAP. II.

FIER tryeth gold, and the furnace of tribulation the iust: to the end that *S. Patricks* vertues should become more illustrious, & his crowne of blisse more glorious, he was exposed to the assaults of tentation. For some Pirates breaking into England, carryed away many captiues, and among the rest *S. Patricke* being then sixteen yeares old, of whom they made sale in Ireland to a certaine Pagan petty-King named *Milchoe*, who raigned in the North. By *Milchoes* appointment, *S. Patricke* was deputed to the seruile charge of keeping hogs: the holy youth, embraced patiently Gods disposition, and omitted not in the meane season to exercise himselfe in deuotion and in the care of his saluation. An hundred times a day, and as many more in the night, did he prostrate himselfe in prayer before God. As for his fasts, they were admirable, liuing on roots, hearbs, and such other slight food, and ful often without any corporal sustenance, neither could the rigour of the season, or sharpnes of the weather, cause him at any tyme to intermit his exercises of deuotion.

2. After the enduring of six yeares captiuity, the Blessed Sainct ceased not with vnfatigable groanes and feruent prayers, to solicite the diuine Maiesty

in behalfe of his freedome, and returne to his natiue ſoyle and parents. Wherupon one day as he was in prayer, an Angel appeared to him, aſſuring him that his faſts and prayers had aſcended vp in the ſight of God, and that his releaſement was neer at hand. The Angel added further, that himſelfe was named *Victor*, that he was peculiarly deputed to his cuſtody, and that at al occaſions he would be ready to releeue and aſſiſt him. Then the Angel directed the Saint to a place which the ſwine had digged and rooted vp, where he was to find a ſumme of gold where with to pay his ranſome. Moreouer, the Angel told him, that at the next hauen there was a ſhip bound for Brittany, which could not (God appoynting it ſo) haue a fauorable wind without his preſence.

3. *S. Patricke*, hauing payd his ranſome to his greedy and cruel Lord, haſtned to the hauen foreshowen to him by the Angel, where imbarking himſelfe in the formentioned ſhip, after three dayes ſayling (the windes being fauourable) they arriued ſafely on the coaſt of Britanny, where going a ſhore, in traueling through a ſolitary and baren Countrey ſome foure and twenty dayes together, they began to feel the extremity of hunger. *S. Patricke* al this while ceaſed not to preach vnto them the Kingdome of Heauen and the faith of the moſt holy Trinity, but they wilfully ſhut their eyes againſt the light of truth, vntil that vexation, the miſtris of vertue, gaue vnderſtanding: for being pinched with the implacable rage of hunger, the eldeſt of them broke out into theſe words: *Thou ſeeſt, O worshipper of Chriſt, to what extremity we are brought, inuocate then thy God whoſe omnipotency thou blaſeſt, to the end that taſting of his liberality, we may be incited to adore and acknowledge his Maieſty.* Saint Patricke offered vp his prayers to God in their behalfe, and loe ſudenly there appeared a heard of ſwine, and wil hony in ſuch plenty, that they relieued their preſent diſtreſſe, and were wel prouided for againſt their future neceſſities. And though for the preſent they both thanked God and had his Saint in great veneration; yet the ſmiling gale of proſperity and plenty ingendred in them an obliuion of their bountiful benefactour, and ingratitude for his ſinguler benefit, in ſo much that of that miraculous prouiſion, they offered victimes and ſacrifices to their Idols, and after eate of them, of which idolatrous victuals *S. Patricke* would not in any caſe taſt, albeit he were earneſtly intreated therunto, but by Gods fauour, faſted out twenty dayes without any kind of corporal ſuſtenance.

4. Leſt the greatnes of miraculous ſignes or faſts should extol Gods choſen veſſel *Sant Patricke*, the Angel of Satan was permitted to buffet him. One night the Prince of darknes rushed vpon the Saint ſo fiercely, that he depriued him of the vſe and exerciſe of his members and ſenſes, and thus moleſted him for the ſpace of three dayes. The Saint in his diſtreſſe had recourſe to God, his ſure and ſoueraigne refuge, twice inuoking for his help, *Elias* the Prince of Prophets. Elias being ſent by our Lord, chaſed away that diabolical tentation, reſtored the Saint to the vſe of his ſenſes and members, illuſtrating him both inwardly and outwardly with immenſe ſplendour. The Saint ouer-

omming this aſſault of the aduerſary, together with ſome other difficulties in

way returned home to his natiue ſoyle, to the vnſpeakable ioy of his Pa-

who requeſted him with teares in their eyes, not to depriue thē any more

the

rents,

of the contentment Parents reap of their childrens presence. The mirrour of obedience *Patricke*, out of reuerence & respect to his Parents, remayning with them for a while.

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*Of a vision S. Patricke had touching the conuersion of Ireland: of his iourney to Rome, where he was made Bishop, and of his mission by the Popes holynes for Ireland.*

## CHAP. III.

WHiles *S. Patricke* liued with his father, one night, he saw in a vision as it were a man of a comely countenance and cariage, bringing many letters from Ireland, and giuing him one to reade: Which when he began to read, he found written in the very beginning: *Hæc est vox Hibernigenarum*, This is the voyce of the Irish Nation. Hauing read the beginning, and intending to goe on with the rest, it seemed to him that he saw in spirit the Irish infants shut vp yet in their mothers wombs, crying to him with a loud voice: We pray thee, O holy man *Patricke*, that thou come & conuerse with vs, & set vs free. The Saint could not read any futher, but awaking out of sleep he rendred many thankes to God, and by reason of the vision he persuaded himselfe, that God called him to conuert the Irish Nation, that seemed to craue and desire his presence: & being desirous to know further the diuine pleasure touching this affaire, he had recourse to God, who by the Angel *Victor* commanded him to repaire into *France*, there to be trayned vp in Christian learning and discipline.

2. *S. Patricke*, as God appointed him, went into *France*, and there repaired to *S. German* Bishop of *Antisiodorum*, with whom he liued some eighten yeares, al which tyme he imployed in studying the holy Scriptures. He was by *S. German* promoted to holy Orders successiuely, & lastly inuested with the sacred Order of Priest hood. *Saint Patricks* earnest desire of attayning to greater grace of diuine knowledge, made him repayre to his Vncle *S. Martin*, Archbishop of *Tours*. This holy Bishop being a Monke himselfe, cloathed his Nephew *Patricke* with a Monkes weed, and instructed him in regular discipline and monastical obseruances, which the Saint embraced very willingly, and according to the tenour of them, directed his life alwayes after. So taking their leaues each of other, *Saint Patricke* returned to his old Maister *Saint German* againe.

3. *S. Patricke* determined with himselfe to goe to *Rome*, to better instructed in the Ecclesiastical Constitutions and Canons: being desirous withal that his iournay for Ireland might be approued and ratifyed by Apostolical authority: which his determination when he opened to *S. German*, he liked wel thereof, and ioyned with him the seruant of God *Sergecius* the Priest as a comfort in his trauailes, and as a faythful witnes of his holy conuersation. Setting himselfe on his way, by diuine inspiration he went to a certaine Ermite of great fame, sanctity, and merit, named *Iustus*, liuing in an Ile of the *Tyrrhene*

sea, where after charitable salutations and some spiritual conference passing between them, the holy man *Iustus* deliuered to S. *Patricke* a little staffe, which he sayd he receaued out of our Sauiours owne hands to giue to him. S. *Patricke* after some dayes aboad with the seruant of God *Iustus*, went on his iourny to *Rome*, being enriched with that holy staffe that God had sent him. O singular guift descending from the father of lights! For as by *Moyses* rod God wrought many prodigious wounders in bringing the *Israelites* out of the house of bondage, so by this holy staffe, which himselfe sent to his true seruant *Patricke*, did he worke wonderful miracles in the conuersion of many Nations.

4. After the Saints safe arriual at *Rome* he visited with great deuotion and reuerence the memoryes of the Apostles and Martyrs, & comming to the Popes acquaintãce, his Holynes admitted him to great fauour & grace. There sate thẽ in the Apostolical chayre (both by name and conuersation) Pope *Celestinus* the First, the three and fortieth after *S. Peter*. The Popes Holynes finding S *Patricke* sound in faith, learning, & sanctity, consecrated him Bishop, & determined to employ him in the conuersion of *Ireland*. His Holynes had sent before into *Ireland* for that end another Doctour named *Palladius*, his owne Archdeacon, on whom he bestowed store of books, with Relikes of the Apostles S. Peter and S. Paul, & of many other Martyrs. But he finding the Irish Nation, obstinately bent against the doctrine of truth, departed from Ireland, & intending to returne backe to *Rome* dyed in the way. The Popes holynes being certifyed of *Palladius* death, commanded *S. Patricke* tho succeed him in that charge of preaching the Ghospel to the Irish Nation. *S. Patricke*, with twenty more famous for learning and sanctity, whom his Holynes had giuen him as his Coadiutours in that great worke he was to vndertake, set himselfe on his iourney towards *Ireland*. In the way he repaired to his old Maister and Instructour, *S. Germain*, of whose guift he receaued chalices, vestements, and other like Church stuffe.

5. As *S. Patricke* tooke shipping in *England* for to passe into *Ireland*, where a poore leaper besought the Saint most earnestly to carry him into *Ireland*: The Saint of the aboundance of his piety condescended t tohe distressed leapers request, but the Mariners would not in any case admit him into the ships. The Saint ful of confidence in God, cast out into the sea a hallowed Altar stone, which his Holynes had bestowed vpon him, and made the leaper to sit on it. O prodigious wonder, that stone set on & loaden in that manner, being supported by the Read corner stone, floted on the waues against its owne nature, and went side by side with the ship al the seas ouer, and euen with it came to the shore. When they came in sight of the land, the Saint saw an host of Diuels enuironing the Iland, and opposing themselues as a strong Bulwarke, to hinder his entrance into the Country. But the Saint was nothing terrifyed at the sight of these vgly spirits, knowing that there were more and farre more potent with him then against him: wherefore making the victorious signe of the Crosse against them, he chased away al that army of diabolical fiends.

*Of S. Patrickes arriual in Ireland: of the conuerſion of a noble Man named* Dichum, *and of many miracles wrought by the Saint.*

## CHAP. IIII.



Aint *Patricke* with his holy family landed a *Inuerds* hauen in *Leinſter*, and thence, hauing firſt refreshed himſelf after his long nauigation, ſayled towards the North; for he had a great deſire to bring *Milcho*, in whoſe ſeruice he was al the tyme of his bondage, to the knowledge of the true God, and of his Religion: but God diſpoſing it ſo for the greater haine of his ſoules, the Saint arriued in *Vlidia*, where being ready to goe ashore, a multitude of Pagans ſtood there in a readines to hinder his entrance; for the Magicians & Diuines of that Region, prophecyed of his comming in manner following: *There wil one come with his crowne shauen, and in his hand a crooked ſtaffe, his table shal be ſet in the Eaſt of his houſe, and his people shal ſtand behind him, from his table he wil ſing blaſphemies, and al his family wil anſwer*, Amen, Amen: *This man when he shal come wil deſtroy our Gods, ouerthow our Altars and Temples, ſeduce the people after him, he wil ſubdued or cut off our Kings that wil reſiſt him, and his doctrine shal raigne for euer.* Which moued *Leogarius* the ſonne of *Neil*, being then the Monarch of *Ireland*, to command his ſubiects throughout al his dominions, to watch al the hauens and ports, to the end they might driue *S. Patricke* away, wherſoeuer he meant to land.

2. As *S. Patricke* went to the shoare, being al alone, the cruel Pagans incited a moſt fierce dog to aſſayle the Saint, but the dog no ſooner ſaw God ſeruant but he became mute, and as ſtiffe as a ſtone, which when a certaine man of great ſtrength, of a huge ſtature, and fierce ſpirit, named *Dichu*, ſaw he drew out his ſword, thinking to kil the Saint, but God oppoſing the sheild of his diuine protection, al his ſtrength fayled him, and ſuch a ſtifnes grew ouer al his body, that he could neyther ſturre hand nor foot. The noble man ſeeing this great miracle wrought vpon himſelfe, became another man; for he & al his houſe beleeuing in Chriſt, were baptiſed, & *Dichu* hauing obtayned health both of ſoule and body, beſtowed vpon *Saint Patricke* the place where that miracle hapned, with al the appartenances for the building of a Church. The place is called *S. Patrickes* Barne euen to this day: In proceſſe of tyme, the Saint built thereon a faire Monaſtery, which he furnished with a company of perfect Monkes, ouer whom he placed *S. Dunnius* his owne diſciple, as Abbot.

*Saual, that is S. Patricke grange.*

3. One day as the Saint ſaid Maſſe in the ſaid Church, a ſacrilegious Magicien, the child of perdition ſtood without, and with a rood put in at the window, caſt down the chalice, & shed the holy Sacrament; but God without delay ſeuerely punished ſo wicked a ſacriledge, for the earth opening his mouth after a moſt ſtrange manner, deuoured the Magician, who deſcended a liue downe to her: the Saint ſorrowed much for the effuſion of the Chalice, & as he afflicted himſelfe with bitter teares, the Chalice by diuine vertue was

erected in is owne place with the Sacrament ſo entire, that there appeared no ſigne nor marke of the effuſion. The ſame ſeuere reuenge did Almighty God exerciſe vpon another Magician, for attempting to kil the Saint.

4. *S. Patricke* leauing his furniture in the cuſtody of *Dichu*, his firſt begotten in Chriſt, went himſelfe, as he had purpoſed often, to viſit his old Maſter *Milchoe*, in hope by his preaching to ſubdue him to the ſweet yoke of our Sauiour, but the wicked wretch fearing that *S. Patrickes* efficacious preaching ſhould ſoften his ſtony hart, and with al diſdayning to ſubmit himſelfe to the doctrine of him who in former tymes had been his ſlaue, when he heard of the Saints approaching, being giuen ouer into a reprobate ſenſe, and gathering al his ſubſtance in a heap together, he ſet fire to it, and after caſt himſelfe into the mideſt of the flames, as a ſacrifice to the infernal Furies: But *Milchoes* two daughters were conuerted to the faith by *Saint Patricke*, and receaued the grace of Baptiſme, wherein both were named *Emeria*. Theſe holy virgins were endowed in their life with many ornaments both of grace and vertue; and the many miracles wherewith according to *S. Patrikes* prophecie God honoured their ſepulcher in *Ciuambron*, giue euident teſtimony that they are tranſlated to a better life.

5. As S. *Patricke* paſſed through the country ſowing the ſeed of euangelical doctrine, he became acquainted with a youth named *Mochna*, whom by diuine inſpiration he knew would proue a choſen veſſel; the holy youth *Mochna*, imbraced willingly *S. Patrickes* doctrine, the Saint himſelfe baptiſed him, and taught him his croſſe row. The youth within the compaſſe of one month learned al the pſalter, and before a yeare came to an end, attayned the vnderſtanding of holy Scriptures. After a while as *S. Patricke* paſſed by that place, *Mochna* repaired to him, and being both in talke of diuine matters, a paſtoral ſtaffe ſent from heauen fel iuſt between them: S. *Patricke* tooke great ioy in that miraculous guift, and turning to *Mochna*, ſayd to him: Know my deereſt child, that by this paſtoral ſtaffe you are deſigned to take vpon you the charge of ſoules, promoting him therfore (though much againſt his wil) to holy Orders, at laſt he inſtalled him Bishop of *Earuim*. *S. Mochna* did great good in the Church of God by meanes of his holy conuerſation and ſingular doctrine, & aſcended to the triumphant, being endwed with the ornaments of rare vertues, and glory of many miracles.

6. *Leogarius* the Monarch, to keppe his ſubiects in awe and ſubiection, contrayned al his Princes and great Lords to giue him hoſtages of their loyalty, among others he had *Dichus* ſonnes as pledges of their fathers fidelity. When King *Leograrius*, who was wholly addicted to ſuperſtition and idolatry, heard that *Dichu* and al his family was conuerted to the Chriſtian Religion, he fel into a great rage and chafe againſt him, and commanded that his two ſonnes, who where hoſtages, ſhould be put to death, by keeping al manner of liquour and drinke from them. The Saint knowing by diuine reuelation of that moſt cruel commandement, had his recourſe to his wronted weapons of holy prayer: and loe the night following, an Angel comming into the priſon, preſented to the yong noble men a ſoueraigne liquour, that quenched their preſent thirſt: and which is farre more ſtrange, extinguished in them al appetit

of drinking, vntil within a few dayes he came againe and releaſed them at S. *Patrickes* interceſſion.

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*How S. Patricke propheçyed that S. Benignus ſhould ſucceed him in the Primacy of Ireland, and of many hard conflictes the Saint had with King Leogarius and his Magicians.*

## CHAP. V.

THE ſolemne feaſt of our Sauiours triumphant Reſurrection approached, which S. *Patricke* determined to celebrate with great ſolemnity in a fayre and ſpacious field, called *Breage*, and there by euangelizing the Kingdome of heauen and adminiſtring the Sacrament of holy Baptiſme, to encreaſe the number of the faithful, for which end he went to a certaine noble mans houſe, hard by the field aforeſayd. The noble man, whoſe name was *Seignen*, entertained the Saint very courteouſly, and was himſelfe with al his houſe conuerted to the true faith. This noble man had a ſonne, whom at the ſacred font the Saint called *Benignus*, a name rightly beſeeming him; for in his life and demeanour, he was moſt benigne and ſweet, being beloued both of God and men, worthy of eternal glory in heauen, and to be reuerenced of al men vpon earth. This holy child could not be ſeparated from the company of the Saint; for when the Saint layd him downe to reſt, the child ſtealing from his father and mother, fel downe at his feet, imbracing them very louingly, and fixing many a ſweet kiſſe vpon them. The next morning as the Saint got vp into his Coach, hauing one foot in the boot of his Coach and another vpon the ground, the child took him by the feet, beſeeching him after a moſt earneſt manner not to leaue him behind: and returning to his Parents, that laboured to detaine him, he ſaid weeping, and crying out aloud: *Get you hence, Get you hence, diſmiſſe me, I pray you, that I may fallow my ſpiritual Father.* The Saint beholding and admiring ſuch great deuotion in ſuch a tender breaſt, gaue the child his benediction, & propheçied, that he ſhould be his Succeſſour in the Primatſhip of *Ireland*, which thing fel out accordingly.

2. The holy Bishop ſolemniſed the Paſchal feaſt in the foreſaid field, and according to the cuſtome of holy Church, did light the candels with hallowed fire. The Idolatrous people celebrating at that tyme a great ſolemne feaſt of theirs called Rach, in which feaſt (dedicated to the Prince of darknes) the children of darknes vſed no light, for it was the cuſtome with them to quench the fire in al places there abouts, and it was treaſon for any to light it, before it were ſeen lighted in the Kings palace. King *Leogarius* with al his Nobility, then kept Court at *Tarach*, his principal howſe, frō whence ſeeing the fire, which the Saint had kindled, he raged extremely, and diligently inquired who preſumed to attempt ſuch a matter. One who was in the company preſently anſwered, as it were by way of prophecy: If this fire be not extinguished this night, the kindler of it with his followers shal beare rule in al

this Kingdome. The King being wholy incenſed hereat, haſtned with al expedition to quench the ſame, taking with him thrice nine, that is 27. chariors, in regard that his Magicians put him in the head, that that number was fortunate and proſperous. Vpon the ſight of al theſe chariots, the Saint ſung that verſe of the pſalme: *Theſe in chariots, and theſe in horſes, but we wil inuocate in the name of the Lord our God.* When the King came neere the place, he ſent for the Saint, commanding him to make his appearance before him. The diuine office being ended, the Saint came, but none of the Courtiers, as the King commanded, exhibited him any reuerence or honour, except one *Hercus*, who roſe ſaluted the Saint very officiouſly. The Saint gaue him his benediction, and promiſed him life euerlaſting. *Hercus* receiuing the grace of regeneration, and leading a life conſpicuous both for miracles and vertues, being after made Bishop, departed to a better life in *Slane*.

*Pſal. 19. v. 8.*

3. A certaine Magician that was in great fauour with the King, and whom the King honoured as a God, oppoſed himſelf againſt *S. Patricke*, euen in the ſame kind that *Simon Magus* reſiſted the Apoſtle *S. Peter*: the miſerable wretch being eleuated in the ayre by the miniſtery of Diuels, the King and the people looked after him, as if he were to ſcale the heauens, but the glorious Saint with the force of his feruēt prayers caſt him downe vnto the ground, where dashing his head againſt a hard flint he rendred vp his wicked ſoule, as a pray to the infernal Fiends.

4. The Magicians death put the King in a great rage, ſo that with a great trou wel appointed for ſo cruel a maſſacre, he attempted to kil the Saint. Who perceiuing their deſperate intention, began to ſing that verſe of the Pſalme: *Let God ariſe, and let his ennemies be diſperſed, led them that hate him fly from his face.* Almighty God, in whoſe protection the Saint was, with thunder and lightning ſtrucke ſome of them downe ſtarke dead, & the reſt he put to flight. The King hauing but foure in his company, did himſelfe in a cloſe roome from the fury of God: the Queene falling proſtrate before the Saint, vndertooke in the behalfe of her husband, that he would adore the true God, & ſubmit himſelfe to the Saincts directions, who praying to Almighty God, the vehement ſtorme ceaſed. The King came, as the Queen had promiſed, couering with the vaile of humility the obſtinate malice of his hart, in shew and outward adoration acknowledging the ſoueraigne maieſty of God, he intreated the Saint, that he would be pleaſed to come to his Court, promiſing that he would be wholy directed and gouerned by the Saint: wherto he condeſcended, albeit he were not ignorant of the Kings deep and wicked diſſimulation.

*Pſal. 67. v. 1.*

5. But the wicked King obdurate in his malice, beſet al the way, wherby the Saint was to paſſe, with armed chariots; for euery ſeueral paſſage, he belayd with nine chariots, to the end if he eſcaped one paſſage, he should be intrapt in another. But the malice of man cannot preuaile againſt the goodnes of God, who conducted his true ſeruant *Patricke* with eight more, and the holy youth *Benignus*, inuiſible through the midſt of their bloud-thirſting ennemyes to *Tarach*, were the King kept Court. When the Saint entred the Kings palace, none did exhibite him any honour or reuerence, excepting the King Poet, who with great ſubmiſſion ſaluted him: which was repu-

ted in him to iuſtice, for he receaued the grace of baptiſme, & the poems which before he ſung in honour of the falſe Gods, thence forward he emploied in prayſing the true and liuing God.

6. The wicked King ſeeing he could not by force cut off the Saint, attempted to make him away by fraud, for by the hand of his Magician he offered the Saint a poyſoned cuppe, which to the great aſtonishment of al the company, he drunke off without receauing any dommage thereby, but the Magician fearing to be ouercome, with his diabolical ſpels cauſed a fantaſtical ſnow to fal ouer al the adioyning country: in like manner by force of his magical charmes he ouercaſt al the land with a palpable darknes, the one or other he was not able to remoue, as himſelfe publikely confeſſed. But *Saint Patricke*, the child of light, offering his deuout prayers to the Sunne of iuſtice, chaſed away both the fantaſtical ſnow and diabolical darkenes: the people of that Region, who ſat in darknes, now ſeeing this great light, prayſed the true God, and magnified his holy ſeruant S. *Patricke*.

7. Al this could not bring the child of *Belial*, the Magician, to any good, therefore to diſcerne the light of fayth from the darkenes of idolatry, and the verity of true doctrine from the vanity of magical leuity, a new courſe of tryal was ſet downe: for by the appointment of al the company *S. Patricke* and the Magician according thereunto, a new houſe was built after a ſtrange and extraordinary manner, the one halfe being made of green oake, the other of dry and withered timber, then binding both Saint *Benignus* and the Magician, they placed them in the houſe oppoſite one againſt another *S. Benignus* attyred in the Magicians apparel, was placed in the part that was made of dry wood, and the Magician *S. Patrikes* veſtement was placed in the part that was built of green timber: this being done, fire was put to the houſe. O ſtrange and vnheard euent! the fire burnt the Magician with the greene part of the houſe euen to ashes, leauing not ſo much as the leaſt ſigne of burning in the Saints veſtement: But the holy youth *Benignus* was not touched by the fire, nor receaued any harme by it, the Magicians garment being conſumed into ashes. Behold then the renouation of the miracle of the three Children in the Babyloniam furnace, regiſtred by *Daniel* in his booke of prophecyes.

8. For al this King *Leogarius* relented not from his wicked malice, but rather hardned his hart like another *Pharao*; for in reuenge of the Magicians death, he contriued by al meanes poſſible the Saints vtter deſtruction, finding many of his ſubiects willing & prompt to execute his bloudy purpoſe: but Almighty God, the powerful Protectour of his ſeruāt, armed the zeale of ſenſeles creatures to fight againſt thoſe ſenſeles idolaters, for the earth gaping horribly ſwallowed downe to the bottomles pit of hel thoſe officers of malice, and many of the inhabitants of *Tarach*, who had any hand in this wicked deſigne. This ſeuere reuenge ſtrucke ſuch a terrour in their mindes, that al the people of the Country there about, fearing to incurre the like dāger, became Chriſtians, and receaued the grace of Baptiſme, but the wicked King he could not reclaime: therfore he thundred out his malediction againſt him, denouncing prophetically, that none of his progeny ſhould raigne after him in the Kingdome, but that it ſhould deſcend to his yonger brother. But the Queen

imbraced the Christian Religion, receaued Baptisme at the Saints hands, and ended her dayes happily. After this he went ouer al the countrey, preaching the Ghospel, our Lord working withal, and dayly confirming his doctrine with sundry miracles.

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*Of S. Patrickes sisters Trigidia, Darercha, and Lupita, and of S. Patrickes iourney into Meath and Connacke.*

## CHAP. VI.

SAint *Patricke* had three sisters of remarkeable sanctity and perfection, whose names were *Tygridia*, *Darercha*, and *Lupita*. *Tygridia* was the happy mother of seauenteen sonnes, and three daughters: al the sonne were either Bishops of renowned sanctity, or els Priests, and Monkes of great perfection. The daughters became Nunns, & ended their dayes in great sanctity. The Bishops names were *Brochadius*, *Brochanus*, *Mogenochus*, and *Lumanus*, who came with their vncle into *Ireland*, and laboured diligently in cultiuating the field of our Lord. *Darercha* his yongest sister was mother to the three holy Bishops *Mel*, *Moch*, and *Munis*, who also following their vncle, became diligent workemen in our Lords vineard.

2. *S. Patrike* departing *Vilidia*, came by sea vp to *Meath*, and strucke in at *Boine-mouth*, were leauing his Nepheu *S. Lumanus* to keep the ship, he hastned into the country to preach the Ghospel. *S. Lumanus* added fourty dayes more to the fourty dayes which *S. Patricke* had commanded him to expect his owne returne, then being weary of his long aboad in that place, one day (the windes being contrary) he commanded the ship in the name of God and of *S. Patricke*, to conuey him to some commodius place. O miracle! the ship without any pilot, sayled against the wind and water, and carryed him so farre as *Trim* into the Country, there did he conuert to the Catholike Religion a yong noble man, named *Forkernus*, and afterward his Father named *Feleminus*, and baptised him with many others in a fountaine, which in their presence he produced out of the earth by his prayers. There by furtherance of *Feleminus* Gods seruant, he builded a Church some twenty fiue yeares before the foundation of *Ardmach*, where himselfe was installed Bishop, his Nephew hauing been wel trayned vp in learning, he inuested with the holy Order of Priesthood, and at his death he commanded him to take the gouernement of that Bishoprike vpon him: which he did for the space of three dayes of obedience to his spiritual Father, & then resigned it ouer to one *Cathladius* an English man.

3. King *Leogarius* had two brothers, the eldest (named *Coybre*) was like himselfe in wickednes and infidelity. The other brother (called *Conal*) tooke no more of his brothers nature, then the fish taketh of the salt sea, nor the rose of pricking thorn. The child of perdition *Coybre*, would not listen to the Saints doctrine, but threatned to kil him, and whipped his seruants. The Saint perceauing him to be obstinate in his infidelity, and reproued of God, sayd to him by way of prophecy: *In regard thou hast cast off the sweet yoke of*

*Christ, none of thy posterity shal enioy thy Kingdome, but it shal be transferred to thy yonger brother.* Which afterward fel out to be most true.

4. S. *Patricke* left the children of darknes, & repayred to the place where *Conal* liued, who receaued the Saint with great ioy and exultation, & opening his eares & hart to the doctrine of life, was incorporated to Christ by the lauer of regeneration. *Conal*, the chil of grace, bestowed his Court, with al the adioyning territory vpon the Saint, whom he besought most earnely, that for the better enlargeing of Christian Religion he would be content to build a citty for himselfe, and for his holy company, in that place. The Saint accepted thereof, and congratulating much at his charity, yealded to his louing request, and built the city, which now is called *Domnach Padruig*, that is, *Saint Patricks* citty; and not farre off appointed a place for the huilding of a new palace for *Conal*, as himselfe desired. Then giuing his benediction by way of prophecy, he sayd: *Happy and fortunate shal his palace be, and many shal liue happily init, Gods blessing wil blesse thee, and wil establish thy throne; he wil enlarge thy dominion, and thy Brethrens of spring shal serue thy posterity for euer.*

3. S *Patricke* determined with himselfe to goe into *Connact*, there to preach the Ghospel to the inhabitants of that Prouince. By the way he went to a place where King *Leogarius* had an Idol, gilded magnificently ouer with gold & siluer, called *Ceancrochie*, that is, the head of the Gods. This Idol was compased about with diuers petty Gods made of brasse, that inclined towards it in signe of subiection.

6. The Saint seeing he could neyther by feruent Sermons, nor great miracles reclayme the people from the madnes of their Idolatry, had his recourse to his wonted weapons of holy prayers, no sooner did he then eleuate his pure hands in prayer, for the subuersion of the Idol, and had after a threatning manner lifted vp the rod of IESVS against it, but it fel downe vpon the left side, and al the gold and siluer dissolued into dust, the litle Gods were swallowed vp by the earth, euen to their necks. Hervpon many who saw that prodigious accident, belieued in the true & liuing God, & were baptized in a fountaine, which the Saint by his prayers produced out of the earth.

7. After the subuersion of the Idols, the Saint held on his intended iorned, but when he drew neer the frontiers of *Connact*, two Magicians with their magical charmes ouercast al the region with a horrible dracknes for the space of three dayes, hoping by that meanes to debar his enterance into the country. But the Saint with fastes and prayers chased away that diabolical obscurity, and so got into the country. King *Leogarius* so often spoken of, had two daughters, one was named *Ethne*, and the other *Fedelta*, both of them were fostered by these Magicians. One day that these yong ladies walked abroad for their pastime to a fountaine hard by, there they found the Saint whith his holy retinue, who indeuoured to bring them into the way of saluatiō, promising that if they yealded to his persuasion, they should contract a holy matrimony with the heauenly spouse: with which diuine exhortation, the virgins where so inflamed, that they imbraced without al delay the Christian Religion, and were baptised. Then they requested the Saint in performāce of his promise, to exhibit to them the sight of their heauenly spouse. The Saint answered, you must first receyue

the B. bloud, and flesh of your ſpouſe, to the end that being ſtrengthned by taſting of that diuine viaticum, you may paſſe to his heauenly manſion. The holy virgins belieuing the Saint, craued with greath feruour the holy Euchariſt, and receyued it with no leſſe deuotion: then giuing nature her due, they aſcended to their heauenly ſpouſes nuptil feaſt: the Magicians, who foſtered them, were alſo conuerted to the Chriſtian Religion, and receyued the grace of regeneration.

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*Of the conuerſion of Connact, and ſome miracles wrought by the Saint, during his adoad there.*

## CHAP. VII.

AFTER this a great and ſolemne Councel of al the prouince was aſſembled, whither came with a great retinue, the ſeauen ſonnes of *Amlaic*, a potend and rich noble man, who liued in that prouince. To this aſſembly the Saint repaired, hoping to gayne many of that great multitude to Chriſt. A certaine Magician oppoſed himſelfe againſt the Saint, and laboured extremely to diſpatch him out of the way, but Almighty God ſtretched out his potent arme, and with lightning of thunder, cut off the child of perdition, in the preſence of al the aſſembly. This great, and terrible miracle induced the ſonnes of *Amlaic*, with twelue thouſand more, to embrace the Chriſtian Religion, wherein they perſiſted firme & conſtant euer after. Heere I for beare to treat how the Saint conuerted the two holy Virgins, daughters to *Gauranus*: how he brought a Magician, whom the earth had ſwallowed vp euen to the eares for attempting ſome miſchiefe againſt the Saint, to the deteſtation of Idolatry: and how by roling a ſtone, which a hundred men could not ſtirre, he drew a great multitude to beleeue in the corner ſtone, our deare Sauiour Ieſus Chriſt.

2. The glorious Bishop *S. Patricke*, ceaſed not in al places to enlighten the harts of ſuch as were blieded with Idolatry, ſo that the number of the faithful increaſed dayly. One day comming to place called *Fearta*, he found two women dead, ouer whom inuocating the name of Chriſt, be reſtored them againe to life, who being reuiued exclymed againſt the Idols & panyme Gods, & in the hearing of al the company, proclaymed Chriſt to be the true and only God: al who were preſent, gaue glory to God, & deuoutly receaued the ſacrament of Baptiſme. A certaine woman named *Fidelina*, dyed in trauayle of child-birth, her friends brought her dead corps, and layd it before the glorious Bishop, requeſting him with teares in their eyes to reſtore her to the number of the liuing, which the B. Saint did by vertue of his feruent prayers: the woman after her reſtoring to life againe, was deliuered of a ſonne, & both of them were chriſtned within a few dayes. The woman relating what she had ſeen of the glory of heauen and paynes of hel, excited many thouſands to become Chriſtians: this miracle the Saint reiterated in another woman.

3. The holy Saint trauailed about al *Connact*, neuer ceaſing from preaching,

or worcking of miracles, vntil such time as he brought al the countrey to imbrace the fayh of Christ. In many places he builded Churches, appointed Priests, & other ecclesiastical persons to direct them in the way of saluation, & to sing the diuine office. In a fayre and spatious field farre distant from woods, & quarryes, he built by miracle a fayre Church, which standeth to this day. Of two riuers that were in those quarters, one called *Dubh*, abounding with fish, & another called *Drobhois*, which wanted that commodity; the holy Bishop requested some Fishers who drew in their nets ful of fish, to help him to some; but the Fisher-men voyd of al charity, dismissed the faithful seruant of our Lord empty. But God the louer and authour of charity, depriued *Dubh* of that benefit, and bestowed it vpon *Drobhois*, which vntil that tyme had been barren. Hereby the prudent Reader may learne, how meet it is to entertaine with al charity the true members of Christ, and faithful seruants of Almighty God.

4. In regard of the great scarsity of Churches in *Ireland*, in the infancy of Christian Religion, the Blessed Saint ordained, that at the sepulcher of euery Christian who could not be buryed in a Church-yeard, a Crosse should be erected, the better thereby to distinguish the faithful sheep, from the vnbelieuers, as also to excite the faithful who suruiued, to impart their charitable suffrages to their deceased Brethren. It happened, that at what tyme the Saint departed *Connact*, he saw a dead mans head with a Crosse standing by at the tombes of two lately interred. The Saint bad his coach-man make a stand, then turning himselfe to the graue where the Crosse was, he questioned with the dead, what sect or Religion he was? Who answered, that he was a Pagan, ignorant of the Christian Religion. To whom the Saint replyed, what then haue you to doe with the Crosse of Christ? The dead man answered, He that is buried neere vnto me, was a Christian: and one of your Religion bringing a Crosse by mystaking fixed it ouer my graue. The Saint without delay, descended out of his coach, to put the Crosse ouer the Christians graue, and after departed.

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*Of S. Patrikes iourney into Leinster, of his prophecy of Dublin, and conuersion of that Citty.*

## CHAP. VIII.

SAINT *Patricke* hauing confirmed the inhabitants of *Connact* in the Christian Religion, made a iourney into *Dalnardia* in the North, wher with his doctrine, example, and miracles, he brought the inhabitants of that Country to the profession of Christianity; thence he departed, and passin through *Meath* and *Lemster*, in al places he preached the Ghospel and Kingdome of heauen, and in places conuenient he ordayned Bishops. It would be a worke able to blunt the penne of the most eloquent Oratour, to set downe the stupendious miracles, which he wrought in that iourney; for euen like another *S. Peter*, with the very shadow of his body did he worke miraculous cures, and so many as he receaued to Baptisme, knowing that our aduersary would labour to entangle them in his snares he endeauoured to cõfirme in faith, fearing their relapse into infidelity. And because, as witnesseth

S. Iames the Apostle: *Faith without good workes is dead*, yea which is more, that a dead faith, is not faith. The glorious Saint laboured to excite in them that pure and sincere faith, which through loue performeth good workes.

2. When S. *Patricke* came in his iourney so farre as *Finglas*, a place distant a mile from *Dublin*, being then but a little village, and contemplating the place and territory there about, blessing it, he prophetically broke fort into these words: *That village which now is very small, shal be hereafter very eminent, it shal be enlardged in riches and dignity, neither wil it cease to increase, vntil such time as it become the principal seat of al the Kingdome.* The inhabitants of that village hearing what great miracles and signes God had wrought by the meanes of his faithful seruant *Patricke*, went forth with great ioy to meet him. The Lord of that place his only sonne lay sicke, euen ready to yeald vp his Ghost: the Saint being intreated by his father, and al the assembly thereunto, went to the place where the sicke was, and by prayer restored him to perfect health; the people seeing this miracle, beleeued in the authour of life, our Sauiour Iesus.

3. In that village, a graue matron, in whose house then the Saint lodged, complained to him of the penury of fresh water. The B. Bishop taking pity of her, as also what the whose multitude (newly regenerated) there suffered, and that he might enkindle their thirst after the fountaine of life, our deerest Sauiour, he deemed it expedient to manifest his vertue and power. The next day in the presence of many he went to a commodious place, where stricking the earth with the end of the staffe of Iesvs, and making his prayer, he produced thence a faire wel, ful of sweet and pleasant water, and soueraigne in curing many diseases, which wel to this day is called *S. Patrikes* wel.

4. Here the course of my history requires, that I declare how the glorious Bishop S. *Patrike* came to the famous citty of *Dublin* which he found lying in the fuddes of Paganisme and Idolatry, but the Saint washed it with the pure waters of euangelical doctrine, and that with great facility, by reason of a memorable accident that happened, the which was this. The King and al the Cittizens were drowned in sorrow and anguish, for the death of the two flourishing hopes of the Kingdome, the Kings only sonne, who dyed of a natural death in his bed-roome, and the Kings daughter, who was drowned in the adioyning riuer; the yong Ladyes body was drawne out of the waters and layd by her brothers dead corps, to solemnise their obsequies both together: In the meane time newes were spread ouer al the Citty, that S. *Patricke* of *Ardmach* (the potent reuiuer of many dead to life) was seen in the towne. The King hearing thereof reioyced much, and caused him to come where his two children were dead, and ful of faith promised, that if God by his prayers did restore his children to life, he himselfe with al the Citty would become Christians. The Saint seeing such gaine of soules in a readines, in the sight of the King, his Nobles, and al the communalty, raysed from death to life the princely children, whose corporal resurrection cooperated much to the spiritual resurrection of their father, with the rest of the people. The King was named *Alphinus*, his sonne *Cochad*, and his daughter *Dublinia*, who gaue her owne name to the Citty. The King and al the Citty being astonished at this great miracle, abiured the worship of Idols, and were baptised.

baptised in *Saint Patrickes* Wel, which to encrease the beliefe of the faithful, the Saint made to gush out, by sticking the point of the staffe of Iesus in the earth From that day forwards King *Alphinus*, with al the Cittizens of *Dublin*, obliged themselues by vow, and their posterity, to the seruice of *S. Patricke*, and the Primates of *Aramach*: moreouer as perpetual gage of their seruice, ordained that euery company of trades-men should pay a yearely annuity to the Primat of *Aramach*. The King & the Princes offering each of them a talent of pure refined gold to the Saint, al which liberal guifts the true professour of pouerty bestowed vpon the poore, reseruing only a part which he kept for the building of Churches.

5. The glorious Bishop gaue his benediction to the people of *Dublin*, and taking his leaue of them, he went to a towne called *Cnoc*, where he sent often for one named *Murinus* a man of *Belial*, who would not in any wise present himselfe before the Saint, whose wisedome he deemed able to conquer the hardest hart: the Saint sent for him often, but al in vaine, for he caused answer to be made, that the Saint should suffer him to sleep. The Saint knowing by inspiration of the holy Ghost that he was a child of perdition, adioyned thereunto saying: *Let him sleep, let him sleep, and before the general day of iudgment, let him not awake, or arise.* Which being said, the Saint hastned on his iourney, and the wicked wretch dyed a double dead, both of soule and body.

6. A wicked man named *Forga*, carrying great malice and spite to the Saint, for the destruction of the formentioned idol, called the heard of the Gods, attempted to lay violent hands vpon the Saint, and being not able to compasse his wicked intent, he rushed very violently vpō *Odranus* the Saints Coachman, and mundered him in the Saints sight: the Saint stung at the hart, thundred out his malediction against the man of *Belial*, who being strucken therwith, yealded vp his wicked spirit to be ingulfed in hel fire: But as for *Odranus* his soule, the Saint saw it carryed vt between Angels to heauen, where it was ranged among the triumphant hostes of Martyrs.

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*Of S. Patrickes iourney into Munster, and of the miraculous refection of* 14000. *with many other miracles wrought by the Saint in those quarters.*

## CHAP. IX.

THE Saint leauing *Leinster* took his iourney towards *Mounster*. The King of that Country named *Oengus*, hearing of the approach of the glorious Bishop, went to meet him, & receaued him with great honour and exultation. A principal motiue of the Kings ioy, & of receauing the Christian faith, was, that hauing entred his Idolatrous Temple that morning to adore his false Gods, he found them al prostrate vpon the ground: & albeit he did set them often vp in their owne place, yet stil they tumbled downe; for as *Dagon* could not stand before the Arke of Gods couenant so could not these Idols stand in their place, when the Blessed Bishop *Patricke* drew neere vnto them, who deseruedly we may cal the Arke of the

couenant seeing in his cleane hart he carried, as in a golden vessel, the diuine Manna of contemplatiue sweetnes, the table of the diuine Law, and the Rod of heauenly discipline. The aforesayd King led the Saint with great reuerence and honour to his Court at *Cashel*, where, vpon the Saints preaching he beleeued in the most holy Trinity, and receaued the grace of regeneration.

2. As the Saint gaue the King his benediction by lying his sacred hands vpon his head, the King requiring it often, and with great deuotion, it happened that the point of the Saints staffe wounded the Kings foot, which yet put him to no payne, in regard that his hart being wounded with ardent charity, expelled al sense & feeling of that bodily sore: but when the Saint saw in what case the Kings foot was, blessing it with the figure of Christs banner, he cured it perfectly. The Kings reioycing, & giuing thankes vnto God for so great a signe wrought vpon him, the holy Prelate ful of the spirit of prophecy, spake to the King as immediatly followeth, *The blood of no King of thy stocke, who shal sit in this place vpon thy throne, shal be shed, but of one only.* Which prediction, the inhabitants of that Country constantly auerre to haue proued true, in as much as no King of his posterity was euer kild vnto the tenth generation, but only one.

3. From *Cayshel* the holy Saint went into *Ormond*, there to extirpate & root out the briers of Idolatry, and to sow instead thereof the pure wheat of Euangelical doctrine, where God with suddaine death seuerely punished a wicked wretch with al his cõplices, for disgorging impious obloquies against the Saint. At what time the Angel of peace *S. Patricke* passed through the country of *Ciarragi*, he saw twe brothers named *Bibradin* and *Lo[illegible]dus*, at mortal debate about the parting of their fathers inheritance, in so much that from high words they fel to bloudy blowes and stroaks: the Saint fearing least so hainous a sinne as fratricide should be committed in his presence, with his holy prayers he so benummed theis hands, that they hung stiffe and inflexible in the ayre. Vpon sight of that stupendious miracle, the two brethren referred their cause to be decided by the Saints arbitrement, who not only reneued between them the league of broterly loue, but also restored to them the perfect vse both of their armes and hands: the place where this miracle hapned to the two brothers, was bestowed vpon the Saint towards the building of a Church there.

4. After that the blessed Bishop had confirmed the people of *Munster* in the knowledge and loue of the true God, he tooke his iourny towards the North, King *Oengus* being attended vpon with twelue of his Princes, and 1400. of his subiects, followed the Saint, when he came as farre as *Comeath* a towne lying vpon a riuer *Boisneau*, where a holy Bishop named *Trianus*, a Roman by nation kept his residence, by diuine prouidence it fel out, that no victuals could be had for that great company; the blessed Bishop being desirous to giue the multitude a spiritual and corporal refection, commanded a cow, by whose milke *S. Trianus* liued, to be made ready for supper: but what was it among so great a company? The Saint therfore directed his prayers to the heauenly sanctuary, & loe there ranne out to the adioyning wood, two great Stags, and two great Hogs, which presented themselues before the Saint, who commanded that they should be likewise made ready: so al the cõpany being set to supper, that

little prouision was laid before them, which by vertue of the Saints sacred benediction, serued to satisfy al the company so plentifully, that a great deale of reuersion was gathered vp and carryed thence, which need not seeme incredible to any, who wil reflect with the eye of their consideration vpon our Sauiours promise: *He that beleeueth in me, the miracles that I doe, he shal also doe, and greater then these shal he doe.*

5. This miraculous refection was seconded by as miraculous a signe, for the holy Saint to remoue and root out of their harts the tares of infidelity, in presence of that great assembly restored to life 19. dead bodyes at once: al those who were so miraculously restored to the number of the liuing, rehearsed in the hearing of al the assembly what they had seen touching the torments of hel, proclaiming *Patrikes* God to be the true and liuing God. King *Oengus* and his subiects magnifyed God, and honoured the Saint as their proper Apostle: the men who were reuiued were christned, & became Monkes vnder the obedience of *S. Ernanus*.

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*Of S. Patrickes returne into the North, of the resuscitation of King Echu, and of his prophecy touching the sanctity of S. Columba.*

## CHAP. X.

THE holy Bishop came againe vnto the North, where King *Echu* reigned, who had a daughter named *Cinnia*, whom he loued most tenderly. This yong Princesse imbraced *S. Patrickes* doctrine, and against her Fathers wil, and loathing and carnal wedlocke, she resolued to dedicate her virginity to her heauenly spouse her father seeing the loue of chastity so deeply rooted in her hart, sent for the Saint, and spoke to him as followeth: *The hope I had by my daughter to be blessed with a copious posterity of Nephewes, is cut off by your meanes, if then for the want of so great a blessing you promise me the Kingdome of heauen, without compelling me to receaue Baptisme, she shal serue her Creatour, as you shal thinke good, otherwise you shal misse of your desire.* The Saint ful of confidence in God, leauing al the matter to his diuine disposition, yealded to the Kings request. The yong Lady, being vayled, and consecrated by the Saint, led a life so excelling with many ornaments of vertue, that she by her example drew many to the seruice of Christ and both in this life and after her death shined aboundantly with the glory of miracles. The Saint commended her to the care of *S. Cethuberis*, who was the first of al the Irish Virgins that receaued the veyle of virginity from the Saint: to her being Superiour of the Monastry of *Druimduchan*, where a great number of sacred virgins liued, the Saint wrot a letter of exhortation.

2. Within a few dayes King *Echu* departed this life, who before his death commanded that his burial should be deferred vntil such tyme as the Saint came, who knowing by reuelation al what happened, made al hast possible to the Kings Court, where arriuing, he offered his feruent prayers to Almighty God in the behalfe of his resurrectiō. The King being reuiued, rehearsed what

he had ſeen touching the glory of heauen and the torments of the damned: and further added, that he ſaw the place which the Saint promiſed him in the heauenly glory, whereof he could not take poſſeſſion, becauſe he was not baptiſed: after baptiſme the Saint put the King to his choice, either of prolonging his dayes in this life, or going ſpeedily to heauen: the King meſpriſing al the glory of this world in compariſon of the celeſtial felicity, did choote to be diſſolued, and to be with Chriſt: ſo taking the diuine Viaticum of the holy Euchariſt, he was tranſlated to an immortal life.

3. The bleſſed Saint by occaſion of difficulties and doubts, which in ſome places where he preached the Ghoſpel were obiected againſt the laſt and general reſurrection of the dead, brought to life againe men whoſe bodyes were reſolued into cinders yeares before, as himſelfe in an epiſtle directed to a deare friend of his beyond the ſeas depoſeth in theſe tearmes: *Our Lord imparted to me, his vnworthy little one, the vertue of doing ſuch ſignes among this Pagan people, as we read neuer the like to haue been wrought euen by the Apoſtles themſelues, ſo that in the name of our Lord Ieſus I haue reuoked from the dead, bodyes turned into aſhes many yeares before, notwithſtanding I pray that none eſteeme me for theſe or other like miracles, worthy to ſtand in compariſon with the Apoſtles, or any men of perfection, conſidering I am wretched ſinner, and contemptible.* Stay thy ſelfe heere, courteous Reader, and obſerue to what height of perfection this B. Bishop had attained, who working ſuch and ſo great miracles, was ſo abiect and ſo contemptible in his owne eyes? for my part I admire more this profound humility in him, then the rayſing of the dead.

4. My intended courſe of breuited, makes me not ſet downe at large, how the Saint reclaymed from idolatry a petty King called *Eletus*, with al his Kingdome, by reuiuing the Kings ſonne, whom ſwine had torne in pieces. Al alſo a noble man, who was very hard fauoured and contemptible in his perſon, by vertue of S. *Patrickes* prayers I became very faire of complexion and very perſonable of ſtature, to the great aſtonishment of al that knew him. A tender ſuckeling, found in the tombe where his mother lay buryed, was brought to Saint *Patricke*, who named him *Olcanus*, and ſet him to his booke, and being come to riper yeares he paſſed into *France*, where he attayned to great learning. Afterward comming into *Ireland*, he taught in publike ſchools, and was Maiſter of many a holy Bishop, and himſelfe became a Bishop of great merit and vertue.

5. A certaine Prince named *Conallus*, fought and obtayned S. *Patrickes* bleſſing: his yonger brother named *Ferguſus* came to the Saint with the like intention: the Saint hauing firſt prayed, bleſſed *Ferguſus* with great attention, *Conallus* ſeeing what diligence and deuotion the Saint vſed in bleſſing his yonger brother aboue himſelfe, was not a little aſtonished and troubled thereat. S. *Patricke* obſeruing that alteration in the Princes countenance, declared what moued him to vſe ſuch diuerſity in bleſſing them, fortelling prophetically: *Bleſſing, I haue bleſſed thy brother* Ferguſus *in regard of a bleſſed ſonne that ſhal deſcend from him, for his ſonne* Feleminus, *ſhal beget a ſonne, who ſhal be called* Columba, *a name very anſwerable to his holy life, for from his mothers womb, he ſhal be ful of the holy Ghoſt, and ſhal be inriched with the treaſures of diuine wiſedome and vnderſtanding:*

*he will be the shyning and burning lanterne of his generation, and shal be iustly called the Prophet of the highest, & from the time that he comes to yeares of discretion, a deliberate vntruth shal not escape out of his mouth.* How truly this hath been presaged of S. *Columba* called *Columcil*, who was the founder of an hundred Monasteryes, the history of his life, sufficiently declareth.

6. Within the compasse of seauen weekes, which *S. Patricke* spent in the country called *Turtirim*, he builded seauen Churchs, ouer which he ordayned Pastour *S. Connedus*, a man of great vertue and learning. After a few dayes *S. Patricke*, who commanded him to returne back to his Church, foretelling that he need not to feare the effusion of his bloud, for that none should be killed in that place for euer: The euent hath shewed his prophecy to haue been most true. The B. Bishop prophecied of the natiuity of *Saint Treua*, at whose consecration a wayle was sent from heauen, wherwith the Saint vayled her.

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*Of the conuersion of the Ile of Man, of a strange vision S. Brigit had, and of the prophecye touching the future sanctity of the Saints Colmanellus and Comgallus.*

## CHAP. XI.

SAINT *Patricke* seeing that in *Ireland* the harueſt was great and the workemen few, tooke shipping to passe into *England*, there to gather many Coadiutours and fellow helpers in cultiuating our Lords field. In those dayes the Arrian perfidy and Pelagianisme tooke great rooting in *England*, which the blessed Bishop laboured to extirpate by reclayming with signes and sermons his deare Country-men to their former integrity of fayth: so comming backe into *Ireland*, he brought with him many learned and Religious men, of which nuwber thirty were installed by him Bishop in seueral Episcopal Sees. In his returne he conuerted the Isle of man, ordayning a learned and holy person named *Germanus* Bishop ouer that yonger flocke, the like he did in seueral other Isles. It was his custome not only in cities, but euen in principal townes, to instal Bishops, to the end the faythful not be depriued of the Sacrament of Confirmation.

2. After the Saints returne out of *England*, he bestowed vpon six Clergymen, that were going in pilgrimage ouer the seas, a Whales skinne, wherin himself was accustomed to stand when he said Masse; hauing that guift of the Saints loue, they neuer felt in al the tyme of their trauaile any penury or want. In processe of tyme they al six became very learned, and were made Bishops, and ended their dayes in great sanctity: their names were *Lugacius*, *Columbanus*, *Meldaunus*, *Lugadius*, *Cassanus*, *Ceranus*.

3. Three whole dayes without intermission, did the Saint preach to infinite multitudes that flocked from al parts to heare him, they thought they had

not been there one day, so sweet and attractiue were the Saints doctrine and discourses. In that assembly was present the most holy virgin *S. Bright*, who reclyning her head slept, which *S. Patricke* perceauing, forbad that any should awake Gods beloued spouse til she pleased her selfe. By the issue it was manifest, that that passage of the Canticles might be fitly applyed to her: *I sleep, but my hart waketh*, in regard that her heauenly spouse imparted his secrets to her. When she awaked, the Saint commanded her to tel in the hearing of al the people, what she had seen, who obeying him, told that she saw first a Synod of men al in white, with ploughs, oxen, and fieds al white: after that she saw them to be stayned with spots and lastly to become wholy blacke. *S. Patrick* interpreted the former par to his own time, wherein good workes and faith were vnited together, and exercised: the second state to the following generation, which would indeed persist in the candour of faith, but would deface it with depraued workes: the third state, he referred to the insueing Ages, wherein men would not only giue ouer the exercise of good workes, but also would prophane their liues with renouncing of their faith.

4. On a tyme *S. Patricke* made a iourney into *Delnardia*, as he passed by a place called *Muchoomuir*, his discipline *Benignus* saw quires of Angels enuironing that place with celestial splendour, & piercing the skyes with the harmonious concent of diuine prayses; the vision disappearing, he related to *S. Patricke* al what he had contemplated, who being inspired by God, declared to his disciples, what that admirable vision pretended: *Know then*, said he, *that a sonne of life, whose name shal be Colmanellus, wil build a Church in that place, where he wil gather together manny sonnes of light, who wil become with the Angels, cohabitants of the heauenly citty, and he himselfe shal be the Primat and Legate of al Ireland.* In processe of time al fel out to be true, as the Saint foretold.

5. Another time *S. Patricke* with his holy family ascended a little mountaine, not far distant from the valley, where after wards the monastery of *Benchor* was built: from the hil top they saw al the valley replenished with celestial brightnes and Angelical quires: which admirable vision moued al the company to intreate the Saint to build a Church in that sacred valley, which the Saint would not doe, but prophecying foretold: *After the space of 60. yeares completely expyred there wil be borne a sonne of light named* Comgallus, *which is interpreted a fayre pledge, who shal be beloued both of God and men, and shal build in the place a foresayd, Church of Saints, wherein shal be gathered innumerable troupes of the children of light, that shal dedicate themselues to the seruice of Christ.* Not one iote of al this did passe vnaccomplished; for in the tyme fortold *Congallus* being borne, built the monastery of *Bangor*, wherein he begot to Christ by meanes of the Ghospel; many thousand of perfect Monkes: in so much, that that holy place; the fruitful mother of Saints as a vine fructifying in sweetnes of odour, did extend its branches to the sea, and its plants beyond the sea; for it filled Ireland, Scotland, and many other Ilands with perfect Monkes and Monasteries, as also forraine Countryes. One of the sonnes of that Monastery named *Luanus* founded a hundred Monasteries, another named *Columbanus*, a most holy man ful of diuine grace, erected many Monasteries, and was the father of a numberles number of holy Monkes: he builded the famous Monastery of *Luxonium*

in *France* and *Bobium* in *Italy*, where he ended his dayes most gloriously and happily.

6. A wicked man named *Fergus*, who liued in *Meath*, hindred the Saint from building a Church within his territories, which the Saint taking in euil part, prophecied, *That none of his posterity should inherit his liuing, or thriue in any other Country except the infant yet shut vp in his mothers womb*: which fel out accordingly. As the Saint for the like respect vas to giue his curse vpon two brothers named *Frechus* and *Enda*, his disciple *S. Secundinus* requested him not to lay his curse vpon the man, but vpon the stones that in great heaps layd hard by, wherto the Saint condescended. A marueilous thing ensued; for from that tyme forwards, those stones proued vnseruiceable for any building or structure. *Enda* did penance for the iniury offered to the Saint and presented his ninth sonne named *Cormachus*, with the ninth part of al his liuing to *S. Patricke*: the child grew vp in yeares and ended his dayes in great sanctity.

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*How S. Mel, and S. Lupita, cleared themselues before S. Patricke, and of some miracles wrought by the Saint.*

## CHAP. XII.

SAINT *Lupita*, *S. Patricks* sister, liued in one house with Saint *Mel* her nephew, by occasion whereof, some suspected the holy Bishop *S. Mel* with committing of incest with her, which aspersion the holy Bishop remoued by taking many great fishes on the dry land in *S. Patricks* sight. *Lupita* in like manner to declare her innocency, carryed hoat embers in her lap without signe or token of any burning. *S. Patrick* seeing such great miracles, pronounced them both innocent, yet to cut off al occasion of scandal, he ordayned that the men should liue in houses a part from the women, building for them distinct houses and Churches.

2. *S. Patricke* being to passe the *Sinny*, a deep and vnwadable riuer that runneth between *Meath* and *Connact*, could not get a boat to ferry him ouer, he prayed therfore to God for help, and loe the earth did ryse vp so high in the riuer, that it gaue a dry passage ouer to the Saint & al his company. The Saint thought it expedient for the aduancement of Religion, to build a Church there in a certaine field, but the Lord who owed the place, gaue him a repulse, and would not giue way to the building, vnles the Saint bought it with gold. The Saint offering his prayers to God went to a place, where swine had rooted vp the ground, & found there so much as was sufficient to purchase the field. Another tyme also did he find in the same place so much gold, as serued to buy a piece of ground, whereupon he ment to built a Church.

3. In that Church called *Elfin*, *S. Patricke* installed one of his disciples named *Asicus*, who was a Monke, making him a Bishop. *S. Asicus*, as *S. Patricke* had appointed, brought thither a great company of Monkes, whom himselfe gouerned as Abbot. This holy man vpon a certaine tyme told a lye when he should haue vttered the truth sincerely, which ouerlashing of his tongue he so seuerely chastised in himselfe, that he retired himself frō the cōpany of men, &

liued in a desert 7. yeares vnknowne and vnseen to any person where he might be found: at last found by his Monks, they requested him, that he wold returne home to his Bishopricke, but he would not yeal to their persuasion, iudging & prononcing himselfe vnworhy to exercise episcopal authority, since his tongue had been defiled with a witting vntruth, which in the mouth of a Priest is, as the holy Canons declare, sacriledge; the forsayd Monkes would not in any case depart from *S. Asaw*, but liued within that place al the dayes of his life, after whose death they builded a Monastery there, wherein they serued Almighty God in iustice and sanctity.

4. As some of *S. Patricks* disciples came by sea to visite him, there arose a great tempest, which moued the Saint to great compassion for his beloued children: some who were with him said, that the ship was not able to sustayne so boysterous a storme. The Saint immediately betooke himselfe most feruently to his prayers: and then within a little while, in the hearing of al them who were present, he commanded the winds and waues to become calme. O stupendious euent! Without delay the wind was allayd, the seas ceased to boyle, and there ensued a great calme: the same day the disciples arriued and told how they escaped that eminent danger. Another tyme the disciples aforesayd, comming to visit their holy father, and traualing by the sea side, they were encompassed by the tide before they were aware, which put them in great feare of death. The Saint knowing in spirit what danger his children were in, commanded the sea in the name of God to giue his disciples a free passage: the sea obeyed the Saints commandment, so that his disciples returned to their father, to their great ioy, and to the vnspeakable admiration of al those who heard of so prodigious a miracle.

5. *S. Patricke* of his profound humility and charity, kept alwaies in his company some leaper or other, whom himself tended most carefully, washing with his owne hands his vlcerous soares, and prouiding him of al his necessities. A certain leaper that liued with the Saint, being depriued of his bodily health, laboured by frequent prayers and other exercises of piety to procure and conserue the health of his soule. This leaper fearing to be offensiue to others, withdrew himself from the company of men, liuing solitary in a great hollow tree: One day he requested a Christian that passed by, to bring him out of a place hard by a bundel of reedes; the man went to the place, and as he pluckt vp the reedes, a faire fountaine gushed out, whereof he gaue notice to the leaper, when he brought him the reedes, who replied: Know then my deare brother, that God sent thee hither to wash me in that fountaine, and lastly to bury me in that place, which said, he gaue vp the ghost: As the Christian washed the leaper in that miraculous water, there remained not a spot of leprosy vpon him, and so burying him he departed. It hapned that *S. Munis*, much about that time, bringing from Rome many relikes with him, was forced to lodge neere that place. In the night he saw squadrons of Angels to descend from heauen, and to keep watch and ward about the leapers sepulcher vntil it was morning, al which vision he related to *S. Patricke*, signifying that he intended to remoue that holy body out of that solitary place. *S. Patricke* forbad him so to doe, foretelling that a sõne of light, not yet borne, whose name should

be

be *Keranus*, would inhabit in that place, which he would furnish with a holy company of Saints, and that he would exhibit great honour to that leaprous body, al which fel out to be true in proceſſe of time.

6. The foreſaid *S. Munis*, with *S. Patrickes* leaue, made him a cel in a certaine place, where he ſuffered great diſtraction and diſturbance of mind, by reaſon of the frequent concourſe of courtiers, who came often to viſite him from the Kings palace, being built ouer a great water that lay hard by the place, where *S. Munis* liued: which difficulty he made knowne to *S. Patricke*, who offered deuout and feruent prayers vp to God for this effect. And loe the next night after, God transferred the water and the palace ſo farre off, that it wrought his ſeruant no annoye, who afterwards (though very much againſt his wil) was ordained Bishop, and departed this life, shining with vertues and miracles.

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*How S. Patricke penetrated S. Piechus his conſcience; of S. Fiecus his ſanctity, and ſome great miracles wrought by S. Patrike.*

## CHAP. VIII.

A YONG gentleman of excellent education & learning, named *Fiecus*, had married a wife, which within few dayes dyed. As this man came where *S. Patricke* was, the Saint by inward illuſtration of the holy Ghoſt penetrating his conſcience, ſaid: Behold a man of one wife, who according to the Apoſtle may be worthily aduanced to the ſacred Order of Prieſthood and Epiſcopal dignity. The yong gentleman, admiring how he came to ſee the ſecrets of his hart, receiued the lauer of regeneration, & by vertue of *S. Patrickes* bleſſing, made ſuch progreſſe in learning, that in one day he learned the whole Pſalter, and in a short time attained to the vnderſtanding of ſacred Scriptures; he was ſucceſſiuely inueſted with holy Orders, and in fine made Bishop in the Church of *Sclepten*, who in his Epiſcopal See erected a faire conuent of Monkes.

2. Becauſe this holy Bishop, in regard of his many infirmities and weakning by long faſts, could not viſite his Dioceſſe on foot, or exerciſe his Biſhop-like function, *S. Patricke* ſent him a coach, which *S. Secundinus*, being ouercome by humane frailty tooke il, thinking that himſelfe deſerued it better. *S. Patricke* knowing of the trouble *Secundinus* was in, ſaid vnto him: fearing that by following of our own iudgment we may erre, let vs leaue the diſcuſſion of the matter to the arbitrement of an Angel. With that the Saint prayed to God, who ſent an Angel, by whoſe order the horſes were put into the coach, and diſmiſſed without any to driue them, adding further, That they were ſent to him, with whom they would make a ſtay. The horſes being harniſhed, and diſmiſſed in manner as the Angel had ſet downe, the firſt night they came to *S. Secundinus* dwelling place, the next night to another Saints houſe, and the third night to *S. Fiechus* houſe, where they ſtayed: giuing therby to vnderſtand, that they were chiefly ſent to him.

3. Another time the Angel commanded *S. Fiechus* to build a Monaſtery,

and the Angel himſelfe deſigned the Refectory, Oratory, and al other houſes belonging thereunto. This holy Bishop was accuſtomed in the beginning of lent to retire himſelfe to a ſolitary place, bringing with him for his ſuſtenance but fiue barly loaues mingled with ashes. On Palme Sunday or Maundy Thurſday he would returne, bringing with him halfe of one of the loaues vneaten: This Bleſſed *Fiechus* ſent before him to heauen 60. Saints, whom himſelfe followed, being renowned both for ſanctity and miracles.

4. Some wicked men ſent the Saint as it were by way of preſent ſome poyſoned cheſes, which to the great aſtonishment of many he conuerted into hard ſtones, wherwith they were nothing reclaimed frō their malice, but rather became more obſtinate; for cōſpiring together againſt him, they ſent fifty men to kil him. As they entred a certaine Forde to paſſe ouer it, the Saint ſeeing them, and knowing by diuine inſtinct what miſchiefe they intended, ſaid vnto them with a loud voyce: *You shal neither come hither to vs, nor yet returne backe to your owne people, for your bodies shal remaine in that water vntil the day of iudgment.* According to the Saints cēſure they were without delay drowned, neither could their bodies be euer after found, albeit great and diligent ſearch had been made after them.

5. Another time ſome children of *Belial* digged vp deep pits and holes in the way which the Saint with al his retinue was to paſſe, couering them ouer with greene graſſe. The Saint ful of confidence in God, gaue his benediction to his holy family, & ſo he and they paſſed without receauing any hurt or detriment, the green graſſe like ſolid earth yealding them fitme paſſage. The Saint commanded a yong mayd, who gaue them notice of the ambush layd, for to cal her father, whom with his ten ſonnes and three daughters he conuerted to the Chriſtian faith: the daughters became Nunnes, and were vayled with the Saints owne hands. Of the ſonnes, fiue flouriſhed in the world in great proſperity, and the fiue others became Monkes of great perfection and ſanctity, as the Saint had prophecied of them.

6. A certaine man named *Domnardus* being blind for a long time, and hearing that *S. Patricke* paſſed by, went forth to meet him, hoping by the Saints merits to recouer his eye-ſight. As the blind came along in the way, he ſtunbled very often, which moued a Clergy-man who was in the Saints company to laughter, which when the Saint vnderſtood, that none of his company should euer after preſume to doe the like, he ſpoke, as followeth to the Clergy-man: *Amen I say to thee, that the eyes of this blind shal be opened, & thy eyes excyting to thee irrilegious laughter shal be strucken with blindnes:* with that making the ſigne of the Croſſe, he opned the blind mans eyes, and shut the eyes of the Clergy-man. The ſame day did the Saint erect vpon their feet three criples.

7. Nine Magicians conſpired the Saints death, and to haue the more free acceſſe to him, they counterfeited themſelues to be Monks, putting on religious weeds. The Saint by diuine inſpiration knew them to be volues wrapped in sheeps cloathing, making therfore the ſigne of the Croſſe againſt the children of Satan, behold fire deſcended from heauen, and conſumed them al nine. The Saint lifting vp his hands anathematized an idolatrous wood dedicated to Idols. O moſt ſtrange and remarkable miracle! al the wood like vnto the figtree ſpoken of in the holy Ghoſpel, withered by and by, and neuer after was ſeruiceable for any other vſe then the fire.

*Of a mountaine ſwallowed done by the earth, and caſt vp againe at the Saints interceſsion: and of ſeueral other great miracles.*

## CHAP. XIIII.

ONE of the noble men of *Munſter*, named *Cearuallus*, would not permit *S. Patricke* to build a Church within his territories. Not farre from the noble mans houſe was a faire and ſpacious poole very pleaſant to behold, but the houſe by the interpoſition of a great mountayne was depriued of the pleaſure of that grateful proſpect: The Saint vrged the noble man very much, to giue him leaue to build a Church: who anſwered: If you remoue this great mountaine, that depriues my houſe of the pleaſant proſpect of the broad and ſpatious poole that lyes on the further ſide, I wil then yeald to your requeſt. The Saint offered his prayers vp to God, and with that the earth ſwallowed downe the mountaine, notwitſtanding the wicked man would not ſtand to his former promiſe, wherfore the Saint prayed to God the ſecond tyme, and the mountaine did forthwith ſwel vp to its former height and greatnes.

2. A wicked Tirant named *Euchoaius* who liued in the country of *Vlidia*, cauſed two holy Virgins to be ſtiffled, and meſpriſed *S. Patricks* interceſsion for them. The Saint denounced prophetically to him, *That none of his poſterity ſhould ſucceed him, but that his Lord ſhip ſhould be transferred to his yonger brother*. The Tyrants wife came, and begged the Saints bleſſing both for her ſelfe and for the child which ſhe carried in her womb, which the Saint gaue her, and foretold that ſhe ſhould be deliuered of a moſt holy iſſue. The child being borne was named *Douengardus*, and was moſt renowned both for ſanctity and miracles. *Euchodius* within a few dayes was depriued both of life, and of his lordship, which his yonger brothers poſterity enioyed according to *S. Patrickes* prophecy.

3. *S. Patricke* founded an Epiſcopal See in a place called *Achadſouiur*, where he made one of his diſciples namned *Sennachus* Bishop, a man of admirable purity and innocency. *S. Patricke* bleſſed him and al his family, prophecying, That many Saintes and holy Prieſts ſhould ſpring out of it, in which place *Sennachus* ended his daies in great ſanctity.

4. As *S. Patricke* paſſed through a wood in *Midernia*, he found there a great company of men, cutting downe of great oaken trees, and in regard their axes were edge-leſſe, & that they had not whet-ſtons to whet them, the poore men were quite wearied out of breath, the skin & flesh was torne from their hands, euen to the ſinewes and bones. The Saint compaſſionaring their diſtreſſe gaue them his bleſſing, wherupon they recouered their ſtrength, their hãds were healed vp, & their hatchets ſo wel edged, that they cut the ſolid oake trees with as little difficultv, as if they had been tender twigs. This prodigious effect of the Saints bleſſing, did perſeruer in them vntil ſuch tyme as the Saint procured their releaſe, for which end he went to their cruel Lord named *Tremei*, but he would not admit the Saints interceſsion. The Saint after three dayes faſt &

prayer, came againe with great submission to procure their exemption from bondage, but this cruel man he found to be another *Pharao*, who presently got vp into his coach, with purpose to aggrauate their yoak of affliction, but God reuenged the contempt offered his new *Moyses*, for loe the horses precipitated themselues with great violence into a standing water neer by, and the man of *Belial* being drowned, the captiues were restored to their long expected and wished liberty.

5. S. *Patricke* intended to erect an Episcopal see in a place called *Luda*, but an Angel wished him to desist from that worke, for that *S. Mochæus*, who came out of *England* in pilgrimage into *Ireland*, should there build and inhabit that place, which fel out accordingly. One day as *S. Patricke* and *Mochæus* were in spiritual conference, an Angel tendered them a letter, wherin *S. Patricke* was commanded to bestow that place with al the appurtenances vpon *S. Mochæus*, and himselfe to erect his Archepiscopal see at *Ardmach*. The Saint obeyed willingly the diuine commandement, committing to S. *Mochæus* his care twelue leapers, whom himselfe was accustomed to attend, and so departed.

6. Twelue brethren, whose Father was lately deceased, made a meeting for the parting of their portions, and excluded their yonger brother, named *Fergusius*, from any share in that diuision: who had recourse to *S. Patricke*, by whose intercession he receaued a competent portion of his fathers inheritance: the yong noble man, bestowed one halfe of his estate vpon S. *Olcan*, who erected an Episcopal see in a place called *Derkan*. *S. Patricke* blessed *Fergusius*, & prophetically said vnto him: *Albeit thou seemest now humble and contemptible in the eyes of thy brethren, yet thou shalt be shortly Prince ouer them, any many good Kings wil descend from thee, which shal not only reigne in their owne country, but also in foraine Kingdome.* This prophecy of the Saint was fulfilled, for from him descended *Edanus* the sonne of *Gabranus*, who subdued *Scotland*, and whose posterity reigneth yet in that Kingdome.

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*How S. Patricke gaue Prince Conal his benediction, and the Crosse for his Armes, and of many remarkable miracles.*

## CHAP. XV.

SAINT *Patricke* came to his deare ghostly child Prince *Conal*, demanding of him whether he would be content or not to be cloathed with a Monkes weed: The Prince answered, that his hart was ready to performe what the Saint would enioyne him. The holy Bishop reioycing much at his deuotion is reported to haue said to him: *Thou shalt carry a shield and staffe, as the markes of soueraigne power, and as the signes of thy great merit: Thou shalt represent the person and habit of a lay man, but shalt enioy the merit and dignity of a Monke. Many Saints shal spring from thee, and many nations of the earth shal be blessed in thy seed.* Moreouer with the rodde of Iesus the Saint made the signe of the Crosse vpon Prince *Conals* shield, which he and his posterity, euer after tooke for their Armes.

2. A certaine man named *Victor* hid himselfe in the night, feating that

if he appeared in the Saints presence, he should be forced by the euidence of his doctrine and signes to renounce Idolatry. The Saint comming to the place where *Victor* was, so bright and subtil a light issued from him: that the splendour thereof pearced euen to the secret place where *Victor* lay lurking. *Victor* being conuicted, or rather attracted by so euident a signe, became a Christian, bestowed al his estate vpon the Saint, and made himselfe the Saints disciple, who in processe of tyme attayned to such learning and sanctity, that he was made a Bishop.

3. *S. Patricke* had a disciple named *Volchan*, a man of great vertue, but specially of most remarkeable obedience. The Saint being desirous that his vertue, knowne only to God, should be manifested to the world, or the edification & exemple of others, cómanded *Volchan* to goe & build a Church wheresoeuer God would vouchsafe to prouide him a place. He without delay taking an axe vpon his shoulders, went his way. The Saint seeing the alacrity and promptnes of his obedience, sayd to him: *Doe not despayre, my most deare* Volchan, *of finding a place, wheresoeuer the Axe shal fal, build in that place; for there thou shalt increase into a great Nation.* After *Volchan* had walked on al day long, towardes the euening the Axe by chance slipped off his shoulder, in which place the obedient *Volchan* builded a Monastery, wherein himselfe and many others liued and dyed in great perfection.

4. *S. Patricke* had a *Drouer* named *Rodanus*, who after became very learned, and a Bishop of great merit and miracles: The Saint likewise preferred *S. Kertennus* to the Episcopal shee of *Clocher*, & when he had consecrated him Bishop, he bestowed vpon him a Chrismatory, or vessel of holy oyles for extreme Vnction and Confirmation, that was sent him from heauen. A child named *Lunanus* by vertue of the Saints blessing learned al the Psalter in fifteen dayes, who after led a most holy life, and dyed glorious for vertue and miracles. The Saint by reuiuing a noble mans wife named *Ethra*, gayned the noble man himselfe, with al his followers, vnto Christ.

5. Some wicked men enuying the progresse of Christian Religion and the Saints glory, suborned a woman that vsed to beat and to dresse flaxe, in the way the Saint was to passe, to hide a great quantity of the flaxe in a hollow tree not farre off, and when the Saint should passe that way, they wished her to exclaime against him, and his holy company, as hauing stolne the flaxe. The woman did as she was put in the head by those wicked men, who rushed out of their dennes, when the woman began to crye, and flocking about the Saint and his compagnions, they accused them as theeues, guilty of torments, and of death. Neere the place where this tumult was excited, there was one buryed, whom the Saint reuiued: the reuiued man by his testimony cleered the innocency of the Saint, and freed him from that slander, shewing where the flaxe was hidden. The contriuers of this mischiefe were by this miraculous euent reclaymed from idolatry to the acknowledgement of the true God.

6. A man of *Iueach* hauing stolne and eaten a he-Goat *saint Patricke* had, and thinking by oah to cleere himselfe of al suspicion, swore that he had no hand at al in the theft; loe the eaten goat by a hydeous noyse made in his belly, bewrayed him to be the authour of the theft, whose posterity euer after

wore goats beards. It was S. *Patrickes* custome to keep company, to loue and frequent the society of vertuous and holy men, which custome, how grateful it was in the eyes of the Almighty, himselfe vouchsafed to manifest by this ensuing miracle. For as he and a man of a most venerable life named *Vinnocus* were in conuersation together of diuine matters, & hauing bestowed their garmets vpon the poore, behold there came from heauen a cloak, that fel iust between them both. Each of the Saints alleadged, that it was sent to the other. They being in this humble and charitable debate, the cloak disappeared, and two other were brought by an Angel for each of them one.

7. In that part of Britanny which is now called *Wales*, there raigned a wicked Tyrant, a cruel persecutour, and ennemy of Christians, named *Cereticus*. The Saint directed to him a commonitory epistle, hoping thereby to reclaime him from his wicked courses: But he derided the Saint and became more obstinate in mischiefe and iniquity, which when the Saint vnderstood, he prayed to God in manner following: *Our Lord God omnipotent cast this foxenatured man, who is so monstruous in vices, after a monstruous manner from the face of the earth.* Our Lord inclined his eares to the voyce of his seruant, for he transformed him into a fox, who flying away, was neuer seen afterwards.

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*Of Saint Machaldus conuersion, and most rigid pennance, and of Saint Metuessaes holy life.*

## CHAP. XVI.

A Wicked man named *Malchaldus*, the Prince of theeues and robers, seeing S. *Patricke* passe by the way, determined to kil him, but after holding it a disgrace to sheed the blood of so poore, weake, and feeble a man as the Saint was, he and his ruffian-like company thronged about the Saint, and by way of contempt and derision, requested him to reuiue againe one of his company named *Garbanus*, whom they had couered with a cloak, counterfeiting him for dead. The Saint told them that their iest was turned into a truth, and so departed. The theeues found their companion dead, & fearing that the like mischance might fal vpon themselues, they ranne apace after the Saint, & prostrated themselues before him, & acknowledging their heynous offence, they became Christians. The blessed Bishop at their request restored againe their dead companion to the number of the liuing.

5. *Machaldus* hauing confessed his sinnes, requested the Saint to set downe for him some course of pennance, by which he might purchase eternal life The holy Bishop being inspired from aboue, enioyned him to forsake his natiue soyle for euer, and to bestow al his substance vpon the poore. Then did he attyre himselfe in a course and despiceable weed, and locked his feet in fetters, casting the key into the sea. After, he commanded him to enter al alone into a boat, whithersoeuer the boat should carry him, there to liue al the dayes of his life. The truely penitent *Machaldus* followed the Saints direction, and so

committing himself to the sea, he landed in the Isle of *Man*. The two holy Prelats *Conindrius* and *Romulus*, whom *S. Patricke* sent to succeed *S. German* in the gouernement of that Isle, seeing the man in so miserable a plight, & knowing the cause, intertained him very charitably, detayning him with themselues. After the cõpasse of many yeares in the belly of a fish, that by diuine prouidence was brought to *Machaleus*, was found a key which vnlocked his fetters. Saint *Machaldus* attained to such eminent sanctity, that after the death of the two fore mentioned Bishops he was created Bishop of the Iland, and ended his dayes there in great sanctity, being famous both for vertue and miracles.

3. The glotious Saint by conuerting stones into milke, and milke into stones, conuerted a Magician from the worshiping of stones to the seruice of the true and liuing God. Such reuerence did the Blessed Saint carry to Sunday, in honour of our Sauiours triumphant resurrection, that he was neuer accustomed to trauaile vpon Sunday; for wheresoeuer he was belated vpon Saterday, there did he stay vntil Munday morning, giuing himselfe wholy to diuine contemplation.

4. One Saterday he was benighted in a great field farre from any shelter, it began to rayne heauily, but not a drop did touch the Saint, or any of his company. This miracle was seconded with a farre greater, for euen that night the Saint was thus sheltred miraculously from the rayne, the playne was ouercast with so thicke a mist, that the Saints coach-man could not find the coach horses which he let out to pasture. The Saint knowing in what affliction his faithful seruant was, of compassion towards him he stretched out his sacred hand, and loe an vnseen and neuer heard of prodigy, his fiue fingers like fiue bright-some sunnebeames, illuminating al the country ouer, conuerted the darknes into light, and the night into day. By help of this immense splendour, the coach-man found his horses, and so returned ioyful and greatly confotted to his good father. Whiles the Saint preached the Ghospel to a certaine noble man, there came a flame out of the Saints mouth, which entered in at the noble mans mouth and eares, heating there with his hart, and also al his inward powers.

5. A yong Lady named *Memessa*, daughter to a great Prince in *England*, by contemplation of the creatures attayned to such perfect knowledge and loue of the Creatour; that for his loue she mesprised al the world; her parents laboured very much, but could not neither by faire or foule meanes enforce her euer to contract with any of the great Lordes that were suiters te her, so cõstant she was in her purpose of dedicating her virginity to her Maker. Her parents seeing nothing could preuaile with her, sent her into *Ireland* to S. *Patricke*, who instructed her in the Christian Religion, and after receiuing the Blessed Sacrament, being in prayer, she yealded vp her pure soule, wich was carried between Angels, into the bed-chamber of her heauenly spouse. Holy water made by the Saint, was no sooner be sprinkled vpon a nobleman named *Darius*, who lay sicke vpon a dead horse, but the noble man recouered his health, and the horse his life.

*Of a vision S. Patricke had touching the building of Ardmach, and of the cure of 16. Leapers.*

## CHAP. XVII.

THE formentioned noble man *Darius* being willing to gratify the Saint, bestowed vpon him a faire, pleasant, and delightful piece of ground, antiently called *Druimsallac*, and now *Ardmach*: the next night after, the Saint saw the Angels squaring the forme and compasse of a faire Citty, that was to be built in that pleasant and delightful field. One of the Angels commanded him the next day to goe to a place called *S. Patrickes* Wel, where he should cure 16. Leapers, couered ouer with vgly soares; the Saint did accordingly, and baptized the leapers in the wel aforesayd, which miracle comming to the notice of the people, was a mayne help towards the building of the citty. At the Saints requeſt an Angel remoued out of his place a great rocke, that was like to make the entrance into the citty very cumbersome and difficult.

2. The glorious Bishop, with Gods help and fauour begun, and throughly built a citty, faire for the situation, greatnes, and compasse, and brought many principal cittizens to inhabit therin. The citty it-selfe, was adorned with faire and decent Churches, wherein ordained by the Saint Clergy-men for the singing of the diuine office, the gouernement of soules, and instruction of the people. There were besides Monasteries furnished with Monkes, and others replenished with sacred Virgins. In a Monastery of holy Virgins liueda virgin the King of *Englands* daughter, and nine other ladyes which accompanyed her: When she came S. *Patricke*, the Saint saw with his owne eyes, three three of his holy number ascend vp to heauen. In this Citty did the Saint erect his Archiepiscopal sea, intending to make it the principal and metropolitan Church of al *Ireland*, and that this his intention might be established for al succeeding Ages, he purposed to make a iourney to *Rome*, there to haue it confirmed and ratifyed by Apostolical authority. The Angel appearing liked wel thereof, and because for the present the Saint wanted horses, he prouided him miraculously of coaches to carry him and his retinue to the water side.

3. The glorious Bishop, after that with infatigable trauaile of preaching & marueilous plenty of miracles he had conuerted the Kingdome to the Christian Religion, hauing ordained Bishops, Priests, and other Clergy-men, in al places that he thought conuenient, blessing and takin his leaue of them al, he went with some of his company to *Rome*. Comming thither, he acquainted the Popes holines with the affaires of *Ireland*, and the cause of his iournay. His holynes embracing the Saint as the Apostle of *Ireland*, honoured him with a palle, and constituted him as his owne Legate ouer al *Ireland*, confirming with his Apostolical authority al what Saint had ordered, disposed: or done in *Ireland*. His holynes gaue him rich presents and precious guifts, among other his guifs were relikes of the Apostles *S. Peter* and *S. Paul*, and S. *Stephen*

*The antiquity of a Pallium in Ireland.*

S. *Stephen* the Protomartyr, and that which passeth al, his Holynes bestowed vpon him a certaine sheet died with our Sauiours blood. The Blessed Bishop after his returne, placed al these rich relikes behind the high Altar in the Metropolitan Church of *Aramach*. It was the custome in that Church euery yeare to expose these relikes at Easter, and at Whitsontide, to be seen and honoured of the people.

4. It passeth our abilities to set downe the innumerable signes which he wrought in his iourney; going and comming from *Rome*, for in al places did he manifest signes of his sanctity. In *England* his natiue soyle, he made some stay, where he built many Monasteries, and repaired many more destroyed by the Pagans, which he furnished with Mõks, which liued according to the forme of Religious discipline & life that the Saint prescribed them: he also prophetically foretold many aduerse and prosperous euents that should happen in *England*. In like manner did he forsee and fortel the sanctity of *S. Dauid*, being as yet in his mothers womb. After his returne from his tedious and painful iourney, bringing with him from beyond the seas thirty Bishops, whom he sent to labour in the field of our Lord, he began in time conuenient to celebrate solẽne Councels, in which he cut off any thing he found to be preiudicial to Christian Religion or contrary to the Churches Canons: placed and established such constitutions, as were conformable to the holy Canons, and made for the aduancement of Religion, piety, and good life; in the meane space he dayly shined with the splendour of infinit miracles, whereof this insuing, as it cannot but be deemed most stupendious, so questionles is to be accounted most beneficial.

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*How S. Patricke free Ireland from the encombrance of Diuels, Magicians, and venemous beasts. And how he fasted 40. dayes without corporal food.*

## CHAP. XVIII.

IRELAND since its first inhabitatiõ was pestered with a triple plague, to wit, with great aboundance of venemous beasts, copious store of Diuels visibly appearing, and infinit multitudes of Magiciãs, that the like is not recorded of any other country or Kingdome. The glorious and most holy Bishop laboured by intercession of most feruent prayers, and other exercises of deuotion, to deliuer the Iland of that triple pestilence. The most excellent Prelate taking the staffe or wand of Iesus into his sacred hand, and eleuating it after a threatning manner, as also by the fauourable assistance of Angels, he gathered together in one place al the venemous beasts that were in *Ireland*, after he drawe them vp before him to a most high mountaine hanging ouer the sea, called then *Cruachanaile*, and now *Cruach Padruig*, that is S. *Patrickes* mountaine, and from thence he cast them downe in that steep precipice to be swallowed vp by the sea: O singular signe, o magnificent miracle, vnseen and vnheard of since the beginning of the world, now known and spoken of by al Nations!

after, directing his face towards the Ile of *Man*, and blessing it with al the other Isles by him conuerted to Christ, by help of his prayers he procured them the same singular benefit. Of the Magicians he conuerted and reclaimed very many, and such as persisted incorrigible, he rooted them out from the face of the earth. By his prayers he obtained of God, that the apparitions and illusions should not molest the Christians from thence forwards.

2. To the end that *Ireland* neuer after should be molested with venemous beasts, dor yet encombred with the accustomed habitation of Diuels, the most excellent Bishop fasted fourty dayes without any corporal food, imitating in that holy fast *Moyses*, who obserued it in the law of nature, and *Elias*, who obserued it in the written law, and especially our deare Sauiour, who consecrated in his person that mystical fast. The Saint therfore ascended the high mountaine of *Cruachmaile*, where he disposed fiue stones in forme of a Crosse, and in the midst of them he placed himselfe, shewing as wel by the forme and manner of his sitting, as by the mortification of his abstinence, himselfe to be the true seruant of Christs Crosse. The Diuels grieuing much that their power and dominion in *Ireland* had been ouerthrowne and weakned, thronged about the Saint in the shape of most vgly and deformed birds, labouring with their horrid skrikes, to annoy and hinder the Saint in his holy prayers: But he being preuented by the grace of God, and assisted by his power, making the signe of Christes triumphant banner against those foule fiends, he chased them away farre from him, and with frequent percussion of his cymbal, he draue them out of al the coasts of *Ireland*, so that from that time euen to this present day, no venemous beasts were seen in *Ireland*, nor yet are the inhabitants since molested with illusory apparitions of Diuels, as they be in other countryes: the Saints cymbal being broken with often playing vpon it, was amended by an Angel.

3. By Gods fauour, whose wont it is after a storme to cause a calme, the Diuels being chased and driuen away, a great multitude of Angels illustrated the mountaine with heauenly splendour, and recreated the Saint with their sweetest harmony, the Saint after immolating the hostes of thankes-giuing and prayses to God, for enabling him to performe so long a fast, and for conferring such admirable fauours to *Ireland* at his intercession, descended from the mountaine, and played on his cymbal, the sound wherof was heard ouer al the Kingdome: then eleuating his hands, he blessed al *Ireland* which the inhabitants thereof, and commended them to Christ; then did he make glad al the Church with his presence, solemnizing with great deuotion our Sauiours triumphant Resurrection.

4. The Paschal festiuities being duely and deuoutly accomplished, the Saint with a great traine of spiritual children in his company, made a circuit about the land, teaching the wayes of our Lord in al places, and with his efficacious sermons strenghtning the inhabitants in the faith of Christ. The people being incited by that admirable and most prodigious signe of chasing away the Diuels venemous bests and Magicians, flocked from al parts to the Saint, and submitted themselues & al they had to his holy wil & pleasure, em-

bracing with great deuotion his doctrine and precepts. The Saint seeing what disposition our Lords field was in, to yeald not only the 30. or 60. but euen the hundred fold fruit, caused al the land to be deuided, and equally distributed, & being deuided, to be tithed with al the inhabitants of both sexes, & euery tenth head, as wel in men, women, as cattle and moueables, did he separate for our Lords part, al the men he made Monks, & al the women he consecrated Nunnes, building innumerable monasteries for them, & assigning them the fifthes of lands, cattle, and other moueable goods for their sustentation. Within a short space there was not a wildernes, no nor scarce any corner or place in al the Iland, but was replenished with perfect Monks and holy Nunnes, so that *Ireland* by a peculiar name was iustly called al the world ouer: *The Iland of Saints.* They liued according to the prescript and tenour of life, which *S. Patrick* set them downe; for contempt of the world, desire of heauenly things, mortification of the flesh, abdication of self-wil, they matched the Monks of *Ægypt* both in merit and number. Many foraine Regions were by them illustrated with doctrine and Religion.

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*How the present and future state of Ireland was reuealed to S. Patricke: and of the patronage the Saint affoordeth them who are deuout vnto him.*

## CHAP. XIX.

THE B. Saint with great instance of prayers begged of God to know in what estate *Ireland* was in his Maiestyes eyes: God did heare the desire of his hart, for being in prayer he saw al *Irelana* on a flame of fire flaming vpward euen to heauen, an Angel telling him, that such was the estate of *Ireland* in the eyes of God for that present. Within a little while, he saw mountaines as it were of fire, ascending to the clouds: A short while after he saw brightsome torches shining, afterwards smal lights, and lastly a few coals raked in ashes, but yet aliue, to whom the Angel appearing said: *That by that variety was expressed the seueral estates* Ireland *should vndergoe in the succeeding time S. Patricke* bathing his face in teares, often redoubled that of the Royal Prophet: *wil God reiect for euer? Or wil he not adde to be better pleased? Or wil he cut off his mercy for euer from generation to generation? Or wil God forget to haue mercy? Or wil he in his wrath keep in his mercyes?* The Angel sayd, looke towards the North, & thou shalt see the mutation of the right hand of the highest. The Saint lifted vp his eyes, and saw a little light arising in *Vlidia*, which struing for a long space with the darknes, chased it away, and after illuminated al the Country, neuer ceasing to increase, vntil it brought *Ireland* to its free resembling & flourishing estate. By the Saint interpretation, the fiery ardour designed the present deuotion and zeale of Religion and charity, wherwith the inhabitants were inflamed in the Saints dayes. The flaming mountains, the Saints who were conspicuous for miracles, vertuous life and learning. The diminution of light, the decrease of sanctity and the mist ouerclouding al the land, the infidelity that should preuaile in the Country.

2. As ſome of S *Patrickes* diſciples diſcourſed together of his guifts and vertues, one of them ſayd, he was the holieſt man breathing vpon the face of the earth: to whom S. *Secundinus* anſwered: Truly he had bee moſt holy, had he not been indued with leſſe fraternal charity then it behoueth him. Which comming to *S. Patrickes* hearing, he asked *Secundinus* what moued him to vtter ſuch cenſure againſt him. *Secundinus* anſwered, becauſe you accept not of the liuings and rich preſents that are offered you, with which you might maintaine great multitude of holy men. To whom *S. Patricke* replyed: Charity makes me not to accept of ſuch great charity; for if I did accept of what would be giuen me, I ſhould leaue not ſo much as the paſture of two horſes for the Saints who ſhal liue after vs.

3. The aforeſaid *S. Secundinus*, being of great learning and wiſedome, ſignifyed to S. *Patricke*, that he had a deſire to compoſe a hymne in honour of a Saint that yet was liuing, and becauſe it was S. *Patricke* himſelfe he ment, he concealed the Saint name; the glorious Biſhop anſwered, It is iuſt and reaſonable that people diſplay the vertues of Saints, and that the Church declare their prayſes, which yet is more ſecurely done after their deaths, when al occaſion of ſinning is cut off: But if you wil put in execution what you entend, doe it quickly, loe death is at the doore, of al the Biſhop that are in *Ireland*, you are the firſt that ſhal depart this life. *Secundinus* made the hymne, and within a few dayes after he dyed ad *Donnachſeachluin* his Epiſcopal citty, ſhewing by frequent miracles that he reigneth with Chriſt.

4. S. *Kennechus* ſaw a company of Diuels, to goe fetch the ſoule of a flagitious ſinner, who for his many miſdeeds, deſerued to be buryed in Hel. The Saint abiured them at their returne, to let him vnderſtand the ſucceſſe of the matter. After a little reſpit the Diuels comming againe, told S. *Kennechus*, how S. *Patricke* defended the ſinners ſoule from them, in regard that he was accuſtomed vpon the Saints day to keep a great feaſt in honour of him, and euery day to ſing ſome chapter of that hymne S. *Kennechus* reioyced much thereat, and by telling that miracle, excited many to ſing that hymne very deuoutly in honour of the Saint. An Abbot *S. Patrickes* diſciple named *Colmanus*, did ſing the foreſayd hymne very often: being demanded the cauſe, he anſwered, that whileſt he ſung it, he enioyed ſtil the Saints preſence before him, and that his eyes could neuer be ſatiated with the contemplation of his delectable face: wherby it is cleare how faythful a friend this bleſſed Saint is to al thoſe, who frequent his memory, or haue him for their Patron.

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*Of the Saints admirable contemplations, reuelations, mortifications, and prayers.*

## CHAP. XX.

OFtentimes did the glorious Saint ſee our Sauiour, the heauens open, and our Lord Ieſus ſtanding in the midſt of the multitudes of Angels, and this ſometimes when he ſayd Maſſe, & other times, when he deuoutly ſung *S. Iohns*

reuelations: besides the Angel *Victor* so often mentioned in this volume, was wont to appeare to him thrice euery week for to recreate him with his diuine colloquies and discourses. Of soules departing this life, our B. Saint saw ful often, some to goe to endure the paynes of hel, and others to be sent to enioy the ioyes of heauen; one exãple very remarkable, which the Saint himselfe for edifications sake was wont to recite, I wil here recount. A great noble man, who liued in much prosperity, and dyed with no lesse glory, was accounted by them that knew his life & end, most happy & pleasing vnto God, whereas a poore indigent lazar, who liued al his life in great misery, & after his death wanting the honour of burial, became a prey to the foules of the ayre, was esteemed most wicked before God: But the B. Bishop seein the blindnes of humane iudgement, told them that he saw the rich mans soule to be buryed in hel, and the poore mans soule to be carryed vp to heauen, and this which the Saint saw concerning these two, he was wont to recite of many other.

2. The same of *S. Patricks* vertues excited a holy man of great merit and vertue, named *Vinnualoeus*, who liued in *Britany* in *France*, to leaue his natiue soyle and to goe for *Ireland*, there to become *S. Patricks* disciple & scholler. The night before he was to begin his iournay, he saw in a vision a most venerable man attyred in Episcopal robes, who told him that himselfe was *S. Patricke*: Know, my dearest *Vinnualoeus*, that I am *Patricke* to whom you repaire, know that the time of my resolution is neere at hand, so that before you can come where I am, I shal depart this life. It is the wil of God that you forsake not this place; with that the vision disappeared.

3. The course which the Saint held in his deuotion, as it was most admirable, so did he continue it daly without any intermissiõ: Euery day was he wont to say deuoutly the whole Psalter, with Canticles, Hymnes, and *S. Iohns* reuelation, besides two hundred other prayers: three hundred times in the day did he prostrate himselfe in adoration before God, and in singing euery canonical hower, he was accustomed to blesse himselfe a hundred times with the signe of the Crosse: moreouer it was his wont euery day, to say Masse with great deuotion and reuerence, neither did he omit to preach to the people, or to teach his disciples. The night tyme, which he deuided into three parts, he spent after a most heauenly manner; the former part he employed in reciting twice fifty Psalmes, and in making two hundred genuflexions: the second part he spent in saying of the third quinquagenary of Psalmes, and of other prayers, al which time he stood immersed in cold water: the third part he allotted to his sleep, hauing for his bed a bare stone, and another stone instead of a bolster, giuing himselfe in this manner to his rest, he would gird his loines with a rough, and course haire-cloath steeped in cold watter, to keep his body in due subiection, fearing it should stirre vp any dishonest motions against the spirit: in this manner did the blessed Bishop offer himselfe a holy liuing and grateful victime vnto God.

*Of Saints Patrickes moſt profound humility, and of his many miracles.*

## CHAP. XXI.

THE glorious Bishop ouer his other attire wore a white robe, repreſenting by the forme and colour of his attire the candour of his inward powers, nay he would accept of no guifts or preſents eſteeming it happier to giue then to receaue; and if ſometymes rich men did beſtow any preſent vpon him, he would without delay giue it to the poore, eaſing himſelfe of it as of a heauy burthen. In his countenance, in his aſpect, in his talke, in his gate, euen in the motion of his members, and deportement of al his body, the beholders might ſee & learned leſſons of edification, his ſpeach being tempered with ſweetnes, and ſeaſoned with the ſalt of diſcretion, he accómodated himſelf to al ſexes, peoples, and occaſions, he was wel ſeen in foure languages, the Britrish Irish, French and Latin, and attained to good inſight in the Greeke, he wrote a volume called *S. Patrickes* Canons, which is furnished with excellent doctrine for al ſorts of people.

2. When any difficult or obſcure queſtions were put vnto him, he was wont of his profound humility, firſt to anſwer: I know not, God knowes. He was indued with the guift of prophecy, and whatſoeuer he foretold fel out without any ambiguity. He did Prophecie of the Saints of *Ireland*, and eſpecially of al the Saints of *Munſter* and *Connact*, that were to be borne within the compaſſe of one hundred yeares, ſo clearly, that he fortold their names liues, and places of their habitation. In giuing his benediction he extended his right hand, and in beſtowing his malediction he ſtretched out his left hand: whomſoeuer he bleſſed, Gods bleſſing did light vpon him, and whomſoeuer he curſed, Gods curſe came vpon him.

3. And though in al vertues he did match, or rather ſurpaſſe other Saints, yet in humility he did farre ſurpaſſe himſelfe. Hēce it came, that in his miſſiue ſetters he ſtyled himſelfe: *The greateſt ſinner in the world, the leaſt and moſt deſpicable among them*; and reſting little by the ſignes he wrought, he deemed himſelfe vnworthy to be compared to any perfect man. He exerciſed himſelfe in the manual workes, as *S. Paul* did, of tilling the ground, and fishing, but eſpecially in building of Churchs. Three hundred & fifty Bishops did he conſecrate with his owne hands, fiue thouſand did he inueſt with the holy function of Prieſthood, the number of them that were ordayned in inferiour Orders, as alſo of Monkes, and Nunnes, is ſo numberleſſe, that God alone doth know them.

4. The Bleſſed Bishop liuing and leading a life of this tenour, shined with ſo many and ſo great miracles, that in them he was not inferiour to any of the Saints that went before him. It was in a manner a dayly exerciſe with him to cleanſe leapers, criples, deafe, dumbe, to cure palſeies, lethargies, lunatikes, epilephies, to erect criples, to reſtore ſight to the blind, ſpeach to the dumbe, to the deafe hearing, and in a word to heale al diſeaſes: He merited to be the magnificent reuiuer of three and thirty dead perſons. Threeſcore and ſix treatiſes were

written of his guifts, vertues, and miracles, a great part of them perished by fire vnder the Pagan Princes *Iurmundus* and *Tugesius*. Foure volumes are yet extant written by foure of his disciples. Saint *Benignus*, *S. Mel*, *S. Lumanus*, *S. Patricke* the yonger, who lyes buried in *Glastenbury* Monastery in England. *S. Euinus* compiled his actes and miracles partly in Irish and partly in Latin, out of which holy Authours we haue extracted what we thought good, and digested it into this volume.

5. The most glorious Bishop, being loaden with yeares, and abounding with merits, knew by diuine reuelation that the dissolution of his earthly tabernacle was neer at hand, which moued him to goe towards the Citty of *Armath*, thinking to enrich that his Metropolitan Church with the pretious depositum of his sacred body, but the Angel *Victor* appearing to him, told him that it was the diuine pleasure he should expect the general resurrection in the Citty of *Downe* in *Vlidia*. The Saint embracing with great resignation the disposition of the diuine prouidence, returned backe againe to *Vlidia*.

6. Within a few dayes after, as the most holy Prelat *S. Patricke* preached of the glory of heauen to a great multitude of religious and Ecclesiastical men, there descended from thence an immense splendour that illustrated a place in the east part of the Church-yeard the pearle of Ireland *S. Bridgit* being present. The Saint commanded her to declare the mistery of that diuine light, she told in the hearing of al the assembly, how that celestial light sanctifyed and designed the place, where a Saint most glorious and most deare vnto God should be shortly interred: then rounding *S. Ephemeria* in her eare, she told it was the Patron and Apostle of Ireland, *S. Patrick*, adding further, that she would account her selfe happy, if his sacred body might be wraped in a winding sheet which she had spunne, and weaued with her own hands, and had prepared for that purpose.

7. The Blessed Saint knowing by diuine inspiration the holy Virgins desire, commanded her to goe and bring that sheet wherein for the most tender loue he carryed to the most Blessed virgin, he would haue his sacred body wrapt: himselfe went to the Monastery of *Saual*, where sickning he expected the end of this life, or rather the beginning of the other life that hath no end: the B. virgin *Bridgit* was so ouer wearied with the length & difficulty of the iourney, that she could not come so soone as she purposed. The Blessed Bishop knowing in what distresse the holy virgin was in, he sent his coach-man to meet her, & the sacred virgins that came in her company: so the virgins comming to *Saual* where the Saint lay sicke, she presented him with the sheet, which he receaued very gratefully, then kissing his feet and hands, she and her virgins receaued his benediction.

*Of S. Patrickes death, of the Angelical obſequies exhibited to him, and of his entertainement at Downe.*

## CHAP. XXII.

THE Bleſſed Saint being brought very low by his infirmity, as the Angel had admonished, receaued the holy Sacraments at the hands of his diſciple *S. Taſach* Bishop; and eleuating his eyes, he ſaw Ieſus ſtanding in the midſt of a multitude of Angels; then bleſſing his diſciples, and rendring thankes to God, he paſſed out of this life, his bleſſed ſoule was receaued into the ioyes of his Lord by the al-immaculate Virgin the Mother of God, and ſacred quires of virgins, with the Patriackes, Apoſtles, Martyrs, Confeſſours and Angels. No maruaile that he was honoured of al Saints, ſith there shined in him the vertue of al Saints. An Angel he was, not by nature but by office, ſince his lips did keep ſcience and the law of life: a Prophet, ſince few of the Prophets were indued with the fore ſight of future things ſo copiouſly as he was: an Apoſtle he was, ſince *Ireland*, and the neighbour Ilands, are ſignes of his Apoſtleship: a Martyr he was, in regard of the many conflicts he had againſt Kings, Magicians, Idolaters, and Diuels: A confeſſour he was, ſince that he neuer ceaſed from the preaching and confeſſing the name of Chriſt: A virgin he was, for as much as he kept the integrity of faith in body & ſoule. The glorious Saint diceaſed at the age of a hundred and twenty three yeares: He was ſixteen yeares old when he was carryed away by the Pirates: ſix yeares did he ſerue in captiuity: eighteen yeares did he liue with *S. Germain* in France: he was fiue and fifty when he came into *Ireland* to preach the Ghoſpel: fiue and thirty yeares did he imploy in the conuerſion of *Ireland*, and the adioyning Iles: afterwards for three and thirty yeares he gaue himſelfe to the ſweet reſt of contemplation, eyther at *Ardmuch* or at *Sand* Monaſtery, during which tyme he neuer came abroad, vnles it were for great affaires, or keeping a Councel once a yeare for the redreſſe of abuſes.

2. After his departure his ſacred body was wrapt vp in the sheet which the bleſſed virgin *S. Bridgit* had prepared, and a great multitude of Clergy men and ſeculars came to bemone the death of their common father and Apoſtle, and to ſolemnize his funerals. The night following a brighſome quier of Angels that kept watch at his body with their ſweet harmony, caſt al the multitude into an extatical ſleep vntil their departure; the next morning the Angels left ſo fragrant an odour behind them, that it continued for the ſpace of twelue daies, whilſt the holy body was vnburied, during which time in al that region they enioyed the brightnes of the day-light, without the interpoſition of any night. By occaſion of this ſtupendious miracle, the Ardmachians and Vlidians fel into great debate and contention for the poſſeſſion of that ſacred treaſure, and as they were vpon the poynt of entring into a fierce and bloudy conflict, they hard a voyce from heauen which ſeemed to be *S. Patricks*, commanding

manding them to ſurceaſe from the effuſion of blond, the ſea moreouer paſſing its wonted bounds ſweld vp ſo high, that it impeached their mutual fight and ſlaughter for the preſent.

3. The Vlidians put the bleſſed Saints body vpon a new wayne drawen by two kine, and ſo carried it away, with great ioy and ſinging of Pſalmes, Himnes, and ſpiritual canticles, wherat the Ardmachians fury was ſo inkindled, that they intended by force of armes to detayne the holy body of their Patron, and Primat: but Almighty God to ſtint that bloudy ſtrife, ſubſtituted before the Ardmachians eyes a phantaſtical wayne which reſembled ſo fully the former, that they being perſwaded it was the ſame that carried the rich treaſure of the Saints ſacred body, followed it ſo farre as the riuer *Caulcune*, in the confines of the prouince of Ardmach, where that imaginary wayne diſappeared out of their ſight: in the meane time the Vlidians entred the citty of *Downe*, and after great ſolemnity of Maſſes, they interred the holy body in the place aforeſaid. Saint Patricke departed this life in the yeare of our redemption 493. *Felix* being Pope, *Anaſtaſius* being Emperour, *Aurelius Ambroſius* being Gouernour of England, and *Forchernus* reigning in Ireland, and Ieſus Chriſt being ſole Monarch of al the world, to whom al honour glory and prayſe for al eternity. Amen.



# THE LIFE OF THE HOLY VIRGIN S. BRIDGIT PATRONESSE OF IRELAND.

Abridged out of what COGITOSVS her owne nephew and IOANNES CAPGRAVIVS haue written more largely of her famous actes and Miracles.

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## *Of S. Bridgits Countrey, Parents, Birth, and many vertues, and especially of her charity to the poore.*

### CHAP. I.

THE glorious virgin *S. Bridgit*, who descended of the ancient and honourable family of *Etech* in the Kingdom of *Ireland*, was borne at *Fochart*, a village a mile distant from *Dundalke* in the county of *Louth* Her Father was a noble man of *Leinster*, named *Dubtacus*, who falling in loue with a hand-mayd of his named *Brocseca*, a woman indued with singular beauty and admirable comlines, he got her with-child of this sacred virgin, which when his owne wife perceiued, being in great trouble therat, & takin the matter very grieuously, she said vnto him; cast out this handmayd, fearing her posterity surpasse mine. *Dubtacus*, constrayned through his wiues importuinty, made sale of her to a certaine Magitian, in whose house falling in trauaile, she was safe deliuered of the holy child; such as were present at her birth saw the cloath, wherewith her tender head was couered, to burne with a flame of fire, whereupon hastning to quench it, they found no fire at al.

2. So much did the holy virgin loath to feed of the Magitians meats, that she was constrained euery day to cast vp what she eate. The Magitian considering

attentiuely the cause thereof, said: I am vncleane, and this holy virgin (ful of the spirit of God) cannot taste of my meat, choosing out therfore a white milk-cow, he bestowed it vpon her to liue by her milke. The holy virgin increased in vertue, no lesse then in yeares, for she excelled in al kind of holy conuersation and sanctity of life, and became very conspicuous for her modestie, chastity and temperance, but aboue al her charity to the poore is most remarkable.

3. The sacred virgin being deputed by the Magitian to keep his cowes, gaue al the butter and milke she could gather to relieue the present wants and necessities of the poore. When the Magitian saw but a smal quantity of butter in great vessel, wherin the butter was to be kept, he chafed extreamely. The Saint seeing what passion he was in, offered her pure prayers vp to God, and so by diuine vertue filled the vessel with butter euen vp to the top: wherat the the Magitian was so much astonished and moued, that he believed in Christ, setting both and her mother at liberty.

4. In regard she gaue to the poore al whatsoeuer she could lay hands vpon, and among other things, her Fathers sword, he purposed to sel her, for which end bringing her where the King was, he requested him that he would be pleased to buy his daughter. To whom the King spoke in this manner: what made you to giue away your fathers sword to the poore man? To whom she answered: I haue giuen it to Christ, & Sir, if my God did aske your Majesty, and my father too of me, I would bestow you both, and whatsoeuer els you haue, vpon him, if it lay in my power. Then the King turning to her father said to him: This your daughter is of too great worth to be bought by me, and of farre greater to be sold by you, so giuing her another sword to giue her father, he dismissed her.

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*Of S. Bridgites singullar chastity, and of some miracles wrought in approbation thereof, as also of other stupendious signes.*

## CHAP. II.

WHEN this sacred spouse of Christ saw herselfe pressed and importuned by her freinds to marry, she prayed to God, that he would be pleased to disfigure her body with some deformity, to the end that men should cease from making further loue vnto her; and without delay her eye burst, and melted in her head. Then taking three other mayds in her company, she repayred to a holy Bishop, called *Machillas, S. Patricks* disciple, to be vayled at his hands. The holy Bishop saw a pillar of fire appeare ouer her head, & contemplating moreouer her earnest and ardent loue of virginal integrity, he gaue her the holy vayle of chastity: at which time, as she fel prostrate before the venerable Prelat to offer her selfe a holy, cleane, & impolluted host to her heauenly spouse, she touched the alter post, which incontinently budded forth a fresh with leaues, and so continueth green and florishing to this day. Being vayled with the sacred cognizance of chastity, her bursten eye was restored againe to perfect health.

2. Against Easter the sacred virgin made bere of one onely measure or pecke of malt, sending part therof to eighteen Churches that were round about, and besides during al the octaue, that smal quantity sufficed abundantly, and serued to satisfy al those who would and were desirous to taste therof. At the same time a Leaper came to the holy virgin, requesting her to help him to a cow, but she hauing none said to him: Wil you that we pray God to deliuer you from your sicknes? who answered, that he preferred his cure before al other guifts. Whereupon she hauing blessed water, sprinkled the leaper therwith, & immediatly he became cleane: in like manner two sicke virgins taking water, which the holy Virgin had blessed, recouered their perfect health.

3. Two blind men being Brittons, or English men by birth, with a leaper who was their guide, came to her Church doore, and besought the sacred Virgin to help them to their bodily health. She intreated them to haue patience a litle, and to enter into lodging to refresh themselues, and that she would in the meane time pray to God in their behalfe, which delay they tooke so impatiently, that with great indignation they replied, you heale the diseased of your owne Nation, but as for vs being strangers, you neglect to cure vs for Christs sake. The holy virgin receauing this reproach, went forth vnto them, and casting holy water vpon them, she cleansed the leaper, and restored the blind men to their sight.

4. A certaine woman brought some apples to the Saint, at which time there came some leapers to begge almes of her: them the said Saint, deale these apples amongst them. The woman hearing it, conuayed her apples away saying: I brought those apples for your selfe, and your virgins, & not to be giuen to leapers: whereat the Saint being not a litle offended, she answered: You haue done very il in hindring vs to giue almes, therfore your trees wil neuer more produce any fruit. The woman going forth into her orchard, which she left ful of apples, found none at al, and so it remayned fruitles alwayes after.

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*Of S. Bridgits great austerity, and of many admirable miracles wrought by her.*

## CHAP. III.

ONE night the season being frosty and cold, when al had taken themselues to their rest, and were fast asleep, the holy virgin went to a deep poole, wherin she stood al night long weeping and praying, firmely purposing with herself to obserue the same custome euery night: but our deare Sauiour out of the aboundance of his infinit mercy, would not haue her to continue it any longer, for the next night following, she found the poole dry without any water, and comming to see it the next morning, she saw it as ful as it was before: the same hapned to her the second night, which was a sufficient reason that she forbore that austere exercise of mortification.

2. Vpon a time that some venerable Bishops came to seeke lodgind at her

houſe, ſhe being vnprouided of al prouiſion, the diuine munificence relieued her wantes by miracle: for thrice in one day did ſhe milked one cow that ſhe had which yealded ſo much milke, as the three beſt cowes would. Another tyme a dog did fawne vpon her for meate, the holy virgin, with whom mercy grew euen from her infancy, hauing nothing but flesh that was boyling for ſome gueſts that were to come, drew it out of the pot, and gaue the dog a piece therof. When the hesh was laid vpon the table, it appeared ſo intire, as if nothing had been cut off, which excited the beholders to great admiration of the miracle, and veneration of the Saint.

3. The bleſſed virgin laboured very earneſtly to reclaime nine men from fulfilling their nefarious vow made of killing a man in the Kalendes of Iuly, yet for nothing that ſhe could either ſay or doe, would they relent from their wicked deſigne: Betaking her ſelfe therefore to prayer for the deſperate wretches, loe there appeared before their eyes a figure, reſembling to the ful, the man whom they intended to kil, whom they incontinently aſſayled with their ſwords & launces, and after, as it were inſulting by way of triomph ouer their ſlaine ennemy, came backe immediatly to the Saint with their wepons al imbrued in bloud, where learning the truth of the matter, they did pennance for their cruel intent.

4. Vpon a time that a certaine fermer came with al his family to celebrate ſome ſolemne feaſt with *S. Bridgit*, he being there, his Cowes were ſtolne away by theeues, who in their way came to a riuer, which they found ſo ſwolne vp with water, that they could not paſſe ouer, tying therefore their garments and armes to the cowes hornes, they made them enter into the water, but they returning backe with great violence, came and ranne directly to *S. Brigits* aboad, and the men being ſtarke naked followed them, doing afterwards pennance for their heinous fact in the Saints Monaſtery.

5. The holy virgin being once benighted in a ſpatious field in *Meath*, declined to a certaine poore womans howſe, with whome ſhe lodged al night, and albeit the woman receiued her with great ioy, rendring God many thankes for the happy and ſafe arriual of the moſt holy virgin, yet her pouerty was ſuch, that ſhe vanted wherwithal to entertaine ſo whorty a gueſt, but neuertheles of reuerence to the Saint, ſhe broke downe a frame ſhe vſed to weane in, and boyled therewith the calfe of one onely cow which ſhe had. Supper being ended, and after reſting her ſelfe al night, the next morning, to the end the charitable woman ſhould not ſuſtaine any dommage or detriment by the entertaynement or refection of the Saint, ſhe found another calfe like to her owne with her cow, and found likewiſe a weauing frame, in forme and greatnes iuſt alike to her owne that ſhe had burnt.

*Of the great power S. Bridgit had euer Diuels, and how much they feared her.*

## CHAP. IIII.

WHEN a certaine perſon tormented with a malignant ſpirit, knew that he was to be led to *S. Brigit*, he fel downe to the ground, ſaying: Yoy shal not carry me thither. Doe you know ſayd they where she liues? Yes ſayd he, and I wil not goe by any meanes. And when they could not remoue him from the place, they ſent for the Saint, intreating her to come thither. When the Diuel ſaw the ſacred virgin comming a farre off, being terrifyed, he departed from the man out of their ſight.

2. Another obſeſſed perſon, who by reaſon of ſtrange fits of fury and rage wherewith he was vexed, bred great annoy and trouble to many, was brought to the Saint, to whom she ſay: Preach to me the word of our Sauiour *Iesus Christ*, he answered: O moſt holy Virgin *Bridgit*, I am compelled againſt my wil to obey your commandement, ſaying: Loue God then, and al men wil loue thee: honour God, and al men wil honour thee: feare God, and al men wil feare thee. This being ſaid the diuel fledaway with a loud cry.

3. As Saint *Bridg* ſat at the table with a certaine virgin whom she had inuited, she ſaw a Diuel ſitting hard by her, the other virgin ſaid: I would fayne ſee him, if it were poſſible. It is not impoſſible quoth *S. Brigit* but firſt ſigne your eyes, that they may be able to ſuſtaine his ſight, & contemplate his face: hauing ſigned her eyes, she ſaw the enne my in a moſt vgly and blacke shape, with a terrible great head, exhaling forth at his noſtrils ſmoke and flames of fire. Speake to vs Diuel, ſaid *S. Brigit*. To whom he anſwered: O moſt holy virgin, I cannot ſpeak to you, neither yet can I contemne your commandements, ſi ce you contemne not Gods holy ordonances, and are ſo affable to his poore and little ones. Wherfore cameſt thou hither? ſayd the Bleſſed Virgin. I remaine with this virgin, ſayd he, and in regard of her ſluggiſhnes, I haue gotten a place in her. Behold then ſaid the holie virgin (turning to the other virgin) whom you haue intertayned theſe many yeares? And from that day forwards, the virgin was deliuered from the Diuel.

4. There aſſembled together a great multitude of men with oxen and engines to draw away a great tree which was cut downe that was to be vſed in ſome building, but al in vaine, for neither the multitude of men, the ſtrength of the oxen, nor yet the variety of engines could preuaile any thing towards the remouing therof. The men were almoſt ready to depart, thinking it impoſſible to ſtirre it out of its place; at laſt by the help and force of Saint *Bridgits* prayers, together with her pregnant faith like to a muſtard-ſeed, by which faith as our Sauiour ſayth mountaines are transfered, they carried away that tree without the aſſiſtance of humane help, and found no difficulty in bringing it to the place, whither the Saint appointed them to carry it.

*Of the obedience that vnreasonable creatures exhibited to S. Bridgit.*

## CHAP. V.

ONE day as the Saint saw duckes sometimes swimming in the waters, and other tymes flying in the ayre, she commãded them to come to her. They, as if they had been trayned vp vnder humaine discipline, flew in geat hast with prompt obediẽce to the Saint. The blessed virgin touched them gently, and imbraced them sweetly, which doing for a pritty space, permitted them after to fly away. Another tyme a great wil bore being persued very eagerly, came in great hast to *S. Bridgits* heard of swine; she beholding the boare among her swine, gaue him her blessing, and he remayned familiar, and without any feare euer after with her heard. By this and the other precedent example it is cleare and euident, that the fowles of the ayre and beasts of the earth were subiect to her command, and obeyed her wil and pleasure, as we may further gather from these ensuing accidens.

2. A simple country man comming to the Kings Court, saw there a Fox, who being taught for that purpose, made the King great recreation with his many sleights and trickes, and thinking it was not tame or familiar, he killed it in presence of al the multitude; for which being reprehended, and cast into fetters, he was brought fast bound to the King, who commanded that he should be put to death, vnles he procured him another Foxe like vnto the former in al conditions and subtil feats, and that his wife & children should be made slaues. Saint *Bridgit* hearing thereof, prayed very earnestly to God for the release of the poore man: by and by another Fox entring into her coach, sat quietly and familiarly by her side, whom when she had presented to the King, and that he saw it to play trickes and pranks, and in al things to be conformable to the other Fox, his wrath appeased therewith, he set the poore man at liberty, *S. Bridgit* returning to her monastery, and the Fox remayning as yet amongst the presse of people, fled backe againe into his denne: al those who saw what had passed, wondered much at the miracle, and honoured no lesse the Saint by whose meanes it was wrought.

3. As the sacred Virgin sat with her virgins in her coach, she saw a man, with his wife, family, and oxen, toyled very much with carrying heauy and cumbersome burthens, euen in the extreame heat of the sunne, & taking compassion of them she gaue them her owne coach-horses to help, and ease them of their insupportable paynes. In the meane tyme she sat downe by the way side, and spoke to some of her virgins, bidding them to dig vnder the adioyning earth, to the end that water might spring forth, wherewith such as were dry might quench their thirst. Vpon the digging vp of the ground, there gushed out a cleare and faire riuer. Within a little time after, there came a certaine Capitaine to the place, who hearing of what Saint *Bridgit* had done

with the horſes, he beſtowed vpon her wilde and mad horſes, which became without delay ſo tame and gentle, as if they had been alwayes wont to draw a coach. There came leapers ſometymes to *S. Bridgit*, who begged her coach of her, which she gaue them without delay, and her horſes likewiſe.

4. A certaine Queene came to viſit *S Bridgit*, bringing with her many rich preſents, and amongſt the reſt a very fayre ſiluer chayne, which her mayds tooke away, hiding it, the Saint beſtowing the reſt vpon the poore. Not long after when a poore man cried to the Saint for almes, hauing nothing she tooke the chaine, and gaue it him. The mayds ſeeing it, ſayd: You are the cauſe that we looſe al that God ſendes vs, for you giue al to the poore, leauing vs poore and needy. To whom she anſwered, ſeeke the chaine in the place, where I am wont to pray in the Church, and peraduenture you shal find it there: they finding the chaine, ſhewed it to many, and kept it euer after, as an euident teſtimony of her ſanctimony and vertue.

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*How Saint Bridgit protected and aſsiſted ſuch as inuocated her in their diſtreſſe and dangers.*

## CHAP. VI.

SAINT *Bridgit* came one time, being intreated therunto by her father, to the King, ſaying: Let me haue your ſword for my Father, and releaſe me one of your ſlaues. To whom the King anſwered, what you giue me for theſe two great petitions. She replied, if you wil, the life euerlaſting, and that your ſeed shal reigne for euer after you. The King anſwered againe: I couet not a life, which I doe not ſee, neither am I ſollicitous in behalfe of my children, that shal liue after me: two other things I deſire and couet, the firſt is, that I may enioy this life, which I loue; & the ſecond is, that in al places and conflicts, I get the vpper hand ouer mine ennemies. Theſe two things, ſaid the Bleſſed virgin, shal be granted you. Not long after, with a few in his company, he went to fight with a great multitude, and inuocating S. *Bridgits* help and aſſiſtance, he ſaw her goe before him, and a pillar of fire to burne al vp euen to the skies, ſo the King heauing defeated his ennemies, he returned home wards, magnifying the glory and name of the moſt ſacred virgin.

2. A virgin that ſuffered ship wracke by inuocating S. *Bridgits* help walked drie foot vpon the liquid waues, eſcaping by that meanes the danger of death. Some of S. *Bridgits* mayds hauing receiued from a certaine rich man many meaſures of meale, could not paſſe ouer a water that was in the way, being therfore deſtitute of al humane help and aſſiſtance, they inuocated the powerful ſuffrages of their moſt holy Miſtris, and they were ſuddainly tranſported to the further ſide. A man that prohibited S. *Bridgits* coach to paſſe through his fields, and ſtroake at her horſes, fel downe to the ground, and yealded vp his ghoſt ſuddainly.

3. A gentleman who was in the country loued diſhoneſtly a certaine woman,

man, and contriuing with himself how to compasse his filthy delights, he gaue her in custody a rich siluer pin, which he stole away priuily at vnawares from her, and cast it into the sea, thinking that when she could not restore it, she should become his slaue, and so should glut his wanton desires: al which wicked plot he put in practise, neither could he be contented otherwise, then either by getting againe the siluer pin, or by her bondage. The chast woman being driuen to this pinch, fled to *S. Brigit*, as to a citty of refuge. As the holy virgin was musing with herself what to doe in this matter, behold one brought home fish taken out of the neighbour riuer, and they vnbowelling the fishes, the siluer pin was found in one of their bellies, so bringing the pin with her, she went to the assembly where the matter was to be determined, where she did shew the pin, & it being knowne by many that saw it to be the selfe-same he cast into the sea, she freed the vertuous woman frō her cruel Tyrants hands, who afterwards acknowledging his fault and guiltines, submitted himselfe to *S. Brigits* pleasure, who hauing wrought this great miracle returned backe againe to her Monastery.

4. It fel out that the King called together an assembly of his subiects, to make a broad and fayre high-way in a deep and vnpassable marsh, through which a great riuer ranne. The people meeting by their families and kindreds, they diuided the worke, alloting to euery family his own share of that laborious taske. That part where the riuer ran was most difficult, and fel to one of the families, who being potent and strong forced *S. Brigits* kinsefolkes, being weaker, to chāge with them. They in this their distresse falling prostrate before the Saint, bemoned their wrong to her: To whom she answered: Depart in peace, it is the wil of God, that the riuer passe from that place, where you are put to such heauy workes, to the other which they haue made choice of. The next morning, when the multitude rose to begin the work, the riuer was found to haue left its ancient channel, where *S. Brigits* family was constrayned to worke, and to be transferred into part of the potent and proud men, who so vniustly oppressed the weaker company: in proofe whereof, the ancient channel where the riuer tooke its course in former tymes, appeares dry without any waters to this very day.

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*Of many miraculous cures, wrough by the merits and intercession of the Saint.*

## CHAP. VII.

THE sacred virgin hauing deliuered many leapers, cripples, & obsessed persons, from their infirmities, there came two leapers with teares in their eyes, begging the cure of their disease. Thē the Saint praying, and blessing water, she commanded then to wash one another in that water. One being washed by his companion, became cleane: to whom the Saint said, wash now your fellow; who seeing himself cleane, and boasting of his health, would not touch the others ylcers:

which pride of his God did chastice, for immediatly after he said : I feele sparkles of fire vpon my sholders, and instantly al his body (his companion being cleansed) was couered ouer with leaprosy.

2. A certaine woman comming of deuotion to visit *S. Bridgit*, brought her daughter with her, who was dumbe. Saint *Bridgit* seeing the yong mayden, said vnto her: Are you content to be a virgin? But not knowing that she was dumb, the maid answered incontinently, I wil willingly doe what you wil command me, and so dedicating her virginity to God, she to her dying day remayned most eloquent. A blind virgin named *Daria*, spoke to S. *Bridgit* saying: Blesse mine eyes, to the end that I may see the world according vnto my desire: her eyes being opened without delay, she sayd, shut mine eyes againe, for the more that one is absent from the world, so much the neerer is that party to God; then *S. Bridgit* shut her eies as she requested.

3. One of *S. Bridgits* virgins burnt in the concupiscence of a certaine man, to whom she promised to steale forth in the night: after *S. Bridgit* be tooke her to her rest, the virgin rose according to her promise; being inflamed with the fire of sensuality, and likwise vexed with the torment of conscience, she knew not what to doe, but fearing God, and S. *Bridgit*, prayd her earnestly, that she would vouchsafe to helpe and assist her being in distresse. At last she resolued with her selfe to make a fire, putting herselfe therinto, so by that meanes, with fire she quenched fire, and with payne ouercame payne; which *S. Bridgit* knew by diuine reuelation, yet neuertheles kept it secret, to see the euent and issue of the virgins combat. The next morning the virgin acknowledged her sinne to *S. Bridgit*, who sayd to her: Because in fighting couragiously this night, thou hast burnt thy selfe, the fire of fornication shal neuer annoy thee in this life, not the fire of hel burne thee in the next; then the holy virgin did heale her feete, so that no marke of the burning did appeare in them.

4. Neither ought we to omit that great miracle which this blessed Saint wrought in imitation of our Sauiour, by opening the eyes of a man who was blind from his natiuity. A certaine Queen that had no children, by the holy Virgins intercession obtained issue. And as Almighty God for her sake and merits did help others in their necessities, so did he not fayle to assist her selfe in her wants: for vpon a certaine time the holy virgin being in great necessity, besought God to help her to some honny, and what she sought for, she found it in great plenty, vpon the pauement of her house.

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*How the holy Virgin for the relief of the poore wrought many admirables signes.*

## CHAP. VIII.

SAINT *Bridgit* said to a certaine virgin who begged almes of her: I heare that there are many afflicted with sicknes in your country, take therfore my girdle, and with it, steaped in water, you shal in the name of our Sauiour *Iesus Christ* deliuer them of their infirmities, and they wil

giue you both meate and cloaths: Who taking the girdle, as the Saint commanded, He cured diseases, getting therby great gaynes, and becomming very rich, she her selfe afterwards dealt great almes to the needy. Another time she conuerted water into good bere to giue to leapers, who called to her for it. In like manner did she for the comfort of a needy person conuert a stone into salt. She likewise deuided one garment between two poore men, and by diuine vertue each part became an entire garment.

2. Among the many stupendious miracles she wrought, this is not to be accounted the least, nor the least to be admired. To three leapers who besought her to bestow some charity of them she gaue a siluer vessel, and fearing it should be an occasion of debate or discord amongst them, if they deuided it themselues, she spoke to the gold-smith to deuite it equally amongst them: But he making his excuse, that he could not deuide it into three equal parts, the most holy virgin her selfe tooke it into her hand, and stroke it against a stone, and so deuided it iust into three equal parcels: in so much that afterwards being put in scales to be weighed, neither part did owerweigh the other, not so much as one drumme, so equal were the deuisions, and so the leapers departed away ioyful with their shares, and without cause either of enuy, or any iniury.

3. According to the example of holy *Iob*, she neuer permitted the poore to depart from her with empty hands, for she gaue them very pretious and rich garments, which a holy Bishop named *Conleath*, vsed to weare in saying the diuine mysteries of the Masse, vpon the higher feasts of our Lord and the Apostles. Now when the time came, that the venerable Prelat should according to his wonted manner vse the aforesaid episcopal robes, the holy virgin, who had giuen them to Christ in his needy members, receaued other such robes fully resembling the former, as wel in the wauing or texture as in colour, which were brought her in a waggon of two horses, euen at the same houre that she liberally gaue the others to the poore.

4. So large and liberal was her charity to the poore, that none euer had a repulse at her hands, as it is cleare and euident by this ensuing narration: For one time being abroad in the fields feeding of her flock, one who was wer acquainteed with the tendernes of her hart and largenes of her hand came to her seauen times in one day begging of almes, and euery time she gaue him a weather; and when euening approached she droue home the sheep, yet being tould ouer twice or thrice, the flocke was found entire and complete not one being missing, to the great wonder of those who knew what chanced. It is also recorded of her, that after prayer made for that intent, she got miraculouhy a summe of money, with which she ransommed a guilty person, whom the King appointed to be put to death.

*How the holy virgin declared the innocency of Bishop Broon Saint Patrickes disciple, by making a yong suckling to speake, and other no lesse remarkeable miracles.*

## CHAP. IX.

A Certayne malicious woman, without regard of conscience or feare of God, slandered most wickedly a venerable Bishop of S. *Patrickes* disciples, named *Broon*, by fathering vpon him a child, which she had gotten by another. The Bishop standing vpon denial of the fact *Saint Bridgit* calling the woman sayd: Who is the father of your child? She answered, Bishop *Broon*: With that *S. Bridgit* signed the womans mouth with the figure of Christs banner, and instantly her head swelded vp with a great tumour, after she blessed the yong infants tongue, sayng to him: Who is your Father? The child made answere, Bishop *Broon* is not my Father, but that wilde and deformed man, who sitteth last among the people. Then al the assembly rendring many thankes and prayses to God, constrained the lewd woman to doe pennance for her folly.

2. There was a certaine man named *Linguidinus*, who was indued with such admirable strength and surpassing vigour of body, that he himselfe alone could doe so much worke as twelue men, and who moreouer was so great a deuourer of meate, as to eate at once so much as might wel serue twelue men; for as in working he did conteruaile twelue men, so likewise in eating did he match that number. This man came to Saint *Bridgit*, beseeching her to obtaine of God, that he would vouchsafe to temper and bridle the immoderate appetite of his deuouring and rauenous stomake, without diminishing or mayning the strenght of his body. The holy Virgin gaue him her blessing, and offered vp her prayers to God in behalfe of his iust petition, which he obtayned by her merits and intercession, for neuer after did he take more then was able to satisfy one man, being neuertheles able to performe so much worke as he was before, when he did eate most of al.

3. The sacred virgin sent for many workemen and reapers to cut downe her corne, and hauing agreed with them for their pay, and appointed a day when they should come to performe their worke, it hapned that the day appointed proued very rayny, in so much that the clouds powred forth showers in great aboundance ouer al the prouince, excepting on Saint *Bridgits* fields, which were not wet, the rayne falling thicke vpon euery side, so that where al the workemen in the country we are constrayned to giue ouer their worke, by reason of the wet and moisty season, Saint *Bridgits* workemen continued from morning without intermission or impediment, cutting downe of her corne, not without the admiration of al who saw and heard of that vnusual miracle.

4. Another miracle no lesse stupendious, wherein the Reader may contemplate the purity of her hart, the perfection of her soule, the eminency of her

merits, and the prerogatiue of her vertues, we are to recount, which was this. At what time this ſacred virgin fed her flocke in a wide & open playne, farre from any shelter, showres of rayne fel downe ſo thicke, that she was wet to the skin, who comming home with her cloaths al ful of water, she ſaw a ſunne-beame pearcing in through a chinke, that illuminated the roome, and taking it for a pearch) the quickenes of her eyes being hindred, or ſome what blunted) she caſt thereon her wet mantle, or vpper garment, whereupon it hung being ſupported by it, as wel as by a beame or poſt, to the great aſtonishment of al the neighbours, who could not ſufficiently admire the merits, and vertues of this holy virgin.

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*Of S. Bridgits happy departure out of this life, and how she knew thereof by diuine reuelation, and of ſome miracles wrought after her death by her interceßion and merits.*

## CHAP. X.

THE ſacred virgin hauing run out the courſe of her mortel dayes, in the exerciſe of al kind of ſanctimony & innocency of life, the time of the reſolution of her terrene tabernacle drew neer at hand, whoſe depoſition, as her ſelfe knew by reuelation, and foretold to one of her virgins, was not farre off. The holy virgin gaue vp her ſoule to her heauenly ſpouſe about the yeare of our redemption 518. Her venerable body was placed in a ſumptuous monument of gold and ſiluer, adorned with iewels & pretious ſtones, and was firſt interred in her owne Monaſterie at *Kildare*, together with the ſacred body of the holy Bishop *Conleath*, afterwards it was tranſlated (whereof we haue an authentical record) to the citty of *Dune* in *Vlſter*, where it lyes together with the venerable bodies of *S. Patricke*, and *S. Columbe*, the other two glorious patrons of *Ireland*. At *Kildare* and other places, many miracle haue been wrought by the merits of S. Bridgit, we wil content our ſelues with the relation of ſome few, fearing to cloy the reader with too much tediouſnes.

2. The Ouerſeer of Saint *Bridgits* great and famous Monaſtery ſent workemen and ſtone-hewers to prouide a mil-ſtone, they neither reflecting vpon the difficulty of the way, nor yet regarding that there was no meanes of getting downe the ſtone, went vp to the top of a moſt high and craggy mountayne, where they hewed out a great ſtone, forming it into a mil-ſtone. The Ouerſeer came with oxen and horſes to carry it away, but ſeeing it impoſſible with oxen and horſes to goe where it was, in regard of the ſteep and craggy aſcent, al begunne to deſplaire of euer getting it downe, and ſo were ready to depart. But the prudent Ouerſeer ſaid: Not ſo; but let vs in the name of God and S. Bridgit (to whom nothing is impoſſible) role it downe, and ſo conceauing a firme faith of the holy virgins aſiſtance, they caſt it downe: and loe the ſtone roling amongſt the rocky and ſtony cragges, tumbled downe without any detriment from the mountaine, and thence was carried to the mil-

To which mil a certaine Pagan ſent his corne by an ignorant and ſimple man to be ground: when the corne was laid between the ſtones, the a foreſaid ſtone being the vppermoſt, ſtood irremoueable, neither could the violent current of the great riuer, nor yet the paynful induſtry of men, wheele it about. At laſt, knowing that the corne belonged to a Pagan Magitian, and therefore S. *Bridgits* mil would not grind it, they remoued and put it away, powring other graine inſtead therof, and then the ſtone without any impediment kep its ordinary and wonted courſe in grinding.

3. It hapened within a while after, that the mil by ſome chance or other tooke fire, which conſumed the howſe and the other ſtone too, that was ioyned to this, but as for this ſtone, that was particularly dedicated to Saint *Bridgit*, the fire did not preſume to touch, neither was it branded with any ſigne or marke of burning, which made them to bring the ſtone away, and to place it neere to S. *Bridgits* Church doore, where many diſeaſed meeting, by the only touch of this ſtone were deliuered from their maladies. Here our Authour by occaſion of this enſueing miracle, enlargeth himſelf in deſcribing magnificence of Saint *Bridgits* Church, the ſumptuouſnes of the oratories, the curioſity of anticke workes, and variety of curious portraitures, with many other remarkable particulars, worthy the reading, which we to continue our intended courſe of breuity doe wittingly paſſe ouer, and wil content our ſelues with the bare and ſuccinct relation of the miracle it-ſelfe, which was this.

4. The gate of Saint *Bridgits* oratory, through which she and her holy virgins paſſed; when they went to receaue the delicious viand of our Sauiours ſacred and pure body, being broken downe, and made wider, the carpenters ſetting the former doore vpon the hinges which was found, was leſſe by a fourth part, or quarter whereupon they reſolued, either to adde another piece to the old doore or to make another al of new: and as they were debating the buſines, the principal worke maiſter ſaid: We ought this next night wath and pray at S. *Bridgits* monument, to the end that she may direct vs in the morning, what is beſt to be done in this matter. So paſſing al the night ouer at her shrine, and ryſing the next morning after, ſaying ſome prayers, ſetting the old doore vpon the hinges, it fitted al the gate ſo iuſt, that it neyther wanted, nor yet exceeded any thing in conuenient bignes: and in this manner was the doore by the merits of Saint *Bridgit*, extended to an equal and commenſuratiue proportion with the gate of the Church. Who can expreſſe (ſaith our Authour heer) the admirable beauty of this Church, or how can we declare the marueales of this Citty? Or who may recount the innumerable througs and infinit multitudes of people' flocking thither from al countries? Some come to delight them ſelues with plentiful diuerſity of banquets, ſome to ſolace themſelues with variety of pleaſant shewes and ſpectacles, others to obtayne the cure of their diſeaſes, and others with rich and great donaryes to ſolemnize Saint *Bridgits* natalitial feaſt, which falleth vpon the firſt of February, vpon which day in the yeare of Chriſt 518. as we haue touched aboue in the firſt paragraffe of this preſent chapter, the holy virgin paſſed from the miſeries of this mortal life, to the immortal ioyes of paradiſe. Whither God of his infinit grace con-

duct vsal. To him, to his al-immaculate mother, and to the two glorious patrones of *Ireland*, Saint *Patricke*, and Saint *Bridgit*, be al honour, glory and prayse, world without end. Amen.



# THE LIFE OF THE GLORIOVS ABBOT S. COLVMBE THE GREAT.

## *PATRONE OF IRELAND,* AND APOSTLE OF THE PICTS.

*Abrieged out of the Latin, written by Saint Adamnanus.*

The first book of S. COLVMBS prophetical Reuelations.

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*Of S. Columbs Parents, Nauigation into Brittany, and of his prophecy touching Saint Fintenus.*

## CHAP. I.

SAINT *Columbe* the Great was borne of noble & illustrious parents, His Father was named the sonne of *Fergusus*, & his Mother *Æthnea*. The second yeare after the warre of *Cuedreiune*, and the two and fourty of his age, he passed ouer into *Britanny*, being desirous for the loue of Christ to goe thither in pilgrimage. From his youth he was trained vp in Christian discipline, and in the study of wisedome: his integrity of body and purity of soule he kept alwayes vnblemished: and though he liued on earth, yet his conuersation was in heauen. His countenance was sweet and angelical, his talke cleane and chast, his carriage holy and saint-like, his wit quicke and excellent, and his counsel graue and mature, no part of his tyme, not so much as the space of one houre, did he euer mispend; for he was alwayes imployed, eyther in prayer, in writting, in reading, or in some good exercise: His abstinence was so great, and his watching so long, in which he exercised himselfe day and night without intermission, that they went beyond the course of humane ability, and yet in the midst of al

of al theſe auſterities, he alwayes shewed a cheereful countenance, repreſenting thereby the Saint like ioy of his hart.

2. *S. Fintenus*, who after became ſo famous ouer al the Churches of *Ireland*, conceaued in his yonger yeares an earneſt deſire of forſaking *Ireland*, and viſiting our *S. Columbe*. Being inflamed with this deſire, he went to a certaine freind of his, a very wiſe and venerable man, named *Columbus*, to take his aduice in the matter, who liked wel of his holy reſolution; thither at the ſame time came two of *S. Columbes* Monkes, who being demanded touching their iourney, anſwered: We are newly come out of *Brittany*, and this day from the Monaſtery of the *Oakenfield*. *Roboretum* is your holy father *S. Columbe* wel, and in good health, ſaith *Columb*. With that they sheding teares aboundantly replied: truly our father and Patron is wel; for a few dayes paſt he departed to Chriſt. Vpon knowledge whereof *Fintenus*, *Columbus*, and the reſt that were preſent, failling downe proſtrate vpon the ground, wept bitterly. *Fintenus* demanded further of them, ſaying: whom did he ordaine his ſucceſſour? They made anſwer, his diſciple *Bathaneus*. With that *Columbus* asked *Fintenus* what he ment to doe, who anſwered: I wil with Gods grace repaire ouer to the wiſe and holy man *Bathaneus*, and wil take him for my Abbot: Then taking his leaue of *Columbus*, he imbarked himſelfe without delay for the Ile of *Hoy*, where he was intertained with great charity, as an vnknowne gueſt.

3. The next day after his arriual, he made it knowne to *Bathaneus*, that he had a deſire to confer with him, who preſently ſent for him. *Fintenus* being brought to *Bathaneus* his preſence, fel downe vpon his knees, but the Saint made him riſe, and ſit downe with him. Then did *Fintenus* recount to the Saint his name, countrey, kindred, conuerſation, and what had moued him to vndertake that paineful nauigation; and laſtly cloſed vp his diſcourſe with an humble requeſt in behalfe of his admittance. *Bathaneus* vnderſtanding al, ſaid: My child, I am bound to render many thankes to God for your arriual, but know this for certaine, that you cannot be a Monke of ours. *Fintenus* hearing this, became very heauy and ſad, ſaying: Perchance I am vnworthy to be your Monke. To whom the old Senior replyed: It is not as you ſay; for albeit I had rather detaine you with me, then otherwiſe, yet can I not prophane the commandement of my Patron *S. Columbe*, by whoſe mouth the holy Ghoſt hath prophecied of you in manner following, ſaying to me: *O Bathaneus, you muſt liſten to theſe my wordes with great attention; for preſently after my wished and long deſired departure out of this life to Chriſt, a certaine brother, named* Fintenus, *wil come to you out of* Ireland, *and beg earneſtly to be receaued of you among the other Monkes, but it is not preordained for him in the preſcience of God, that he become a Monke to be ſubiect, for he is preelected for the Abbot of Monkes, and for a Capitaine to lead many ſoules to heauen, doe not therefore detaine the foreſaid man with you in our Ile, but ſend him backe againe into* Ireland, *that he may build a Monaſtery in* Leynſter, *on the banke of the ſea, where feeding a flocke of Chriſts sheep, he may conduct innumerable ſoules to the ioyes of Paradiſe.* The yong Saint hearing this, and powring out aboundance of tears with thanksgiuing to God, ſaid: Be it done to me according to the prophetical and marualous preſcience of *S. Columbe*: ſo taking *S. Bathaneus* his benediction, he returned backe into *Ireland*.

4. About that time, that the holy man was founding by diuine inſpiration the Monaſtery of *Diarmag* in the midle region of *Ireland*, he purpoſed to viſit the holy company that liued in S. *Kiaranus* Monaſtery at *Cluayne*. They vnderſtanding of his approach, went al forth in company of their Abbot *Ailbeus* to meet him, and lead him honourably (ſinging of Pſalmes & Hymnes) to the Church. At the ſame time a certaine deſpicable familiar youth came behind the Saint, and hiding himſelfe ſo much as he could, he thought to touch at vnawres the Saint, and without his feeling the them of his exteriour garment; but what the Saint could not ſee with his corporal eyes, he ſaw with his interiour and mental eyes: for making a ſtand, he put in his hand behind him, and ſo taking hold of the youth by the necke, he placed him in preſence of al the people. Then al that were there preſent, ſaid: Diſmiſſe him, diſmiſſe him, why doe you detaine that vnhappy boy? The Saint breathing out from his pure breaſt theſe prophetical words, ſaid: *Giue ouer now, brethren, giue ouer.* And then turning to the youth, that trembled and quaked for feare, he ſaid: *O child open your mouth, and put out your tongue.* The youth did accordingly: Then the Saint extending his holy hand, and bleſſing his tongue, diligently pronounced this prophecy of him: *Albeit this youth ſeemeth to you vile, and deſpiceable, let none therefore contemne him; for from henceforth he wil not only not diſpleaſe you, but be wil proue very pleaſing to you: in vertue, and holy conuerſation he wil dayly goe forward, and from henceforth his wiſedome and prudence wil more and more increaſe, and in this our Congregation he shal become a worthy member, and his tongue shal be indued by God, both with wholeſome doctrine and eloquence.* This youth was *Erenæus*, who afterwards was ſo famous and wel knowne throughout al the Churches of *Ireland*.

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*How S. Columbe foreſaw the danger and comming of S. Chamnechus, and Columbanus the victory of King Aidan, and other remarkable things.*

## CHAP. II.

THE Saint being in his Monaſtery of *Hoy*, one day that the ſeas were very rough and the winds blew boiſterouſly, commanded the Monkes to make ready the gueſt-roome, and to draw water for ſome that were to come. One of the Brothers asked, who can haue a proſperous nauigation ſuch a day as this, though the paſſage be neuer ſo short? The Saint answered: *God wil prepare a calme amidſt this tempeſt for a Saint, and for one of his elect, that shal come to vs before euening.* And loe the expected ship wherin Saint *Chamnechus* was, arriued according to the Saints prophecy. Another time likewiſe the Saint being in his owne great Church, he broke forth after a ſmiling manner into theſe wordes: *Columbanus ſayling towards vs, is in danger amidſt the ſwelling waues, the Abbot ſitting in the foreparte, elenateth his hands to heauen, and bleſſed the feareful and ſwelling ſea, whom our Lord doth terrify, not that the ship shal ſuffer shipwracke, but*

*to excite him to pray more feruently, and so to come safe to vs.*

2. Of *Cormacus* that holy man, who so often sought for a wildernes in the sea, *S. Columbe* prophecyed in this manner. *This* Cormacus *hoping to find a desert, set out this day from that region that lyeth beyond the riuer* Moda, *and is called* Irros, *yet shal he not find what he desires, for no other fault of his, but that he brought with him in his company a Monk belonging to a Religious Abbot without his leaue.* Another tyme the Saint commanded his seruant to ring the bel in hast, to cal the Monkes to the Church, where falling vpon his knees, he said: *Now let vs offer our prayers very earnestly for this people, and King Aidan, for at this present they begin to fight a battaile.* Within a little while going out of the Oratory, and casting his eyes towards heauen, he said: *Now the ennemies are put to flight, for the victory is granted to King Aidan.* Before the beginning of the foresayd warre, the Saint questioned with King *Aidan*, touching his successour, who answered, tat he knew not which of his three sonnes should raigne after him. The saint consequently prophecied in this manner: *None of these three shal be your successour, for they shal be al slaine by their ennemies, now if you haue any yonger children send for them, and be whom our Lord hath elected to be King, wil runne suddainly into my lappe.* They being called, *Euchadius* ran vnto the Saint, who kissing him said to his father: *This is he that shal survive, and shal be King after you, and children shal raigne after him.* Al which fel out to be true according to the Saints prophecy.

3. *Domnaldus* the sonne of *Aydo*, being yet but a child, was by his Nurses brought to *Saint Columbe*, who asked them: Whose sonne is this you haue brought me? They told him, he was *Domnaldus* whom they brought, to the end he might be enriched with his blessing, whom when the Saint had blessed, he presently adioyned: *This child shal ouerliue al his brethren, and shal become a famous King, neither shal he euer be deliuered into the hands of his ennemies, but shal in his old age dye a quiet and peaceable death in his owne house.* Al which was fulfilled according to the Saints prophecy. At the same tyme, and in the same place, he went to visit *Scandalanus* the sonne of *Colmanus*, being then detayned prisonner by King *Aydus*, whom when the Saint had blessed, he said: *Sonne be not heauy, but rather reioyce and be of good comfort, King* Aydus, *whose captiue you are, wil depart this life before your, and after your banishment for a little tyme, you shal be King in your owne country for thirty eares, then shal you againe be chased out of your Kingdome, and shal liue in exile for a few dayes, which dayes being expired, the people wil proclaime you King againe, ouer whom you shal beare rule for three short tymes.* Al this was accomplished in forme and manner, as the Saint had prophecyed; for after thirty yeares reigne, he was driuen out of the Kingdome for a certaine space, being after recalled by the people, he reigned not three years as he thought, but three months only, and then dyed without delay. Two country men brought their sonnes to the Saint in the Ile of *Hoy*, to the one he told his sonne should dye the same week, and to the other that his sonne should liue to see his nephewes, and that he should after a good old age, be buryed in the same Iland.

4. One of the Saints Monkes named *Berachius*, being to sayle to the Iland of *Ethna*, came to the Saint to craue his blessing, to whom the Saint sayd:

*Beware my ſonne, you hould not your direct courſe of Ethica, by ſayling along the wide ſeas, but rather take your courſe winding about the little Iles, fearing that otherwiſe you ſhould not eſcape by reaſon of the terrour of a monſtruous prodigie.* Berachus receauing the Saints bleſſing departed, and ſo getting into the ſhip, regarding but little the Saintes admonition, he ſayled directly through the broad ſeas, and loe he and they that were with him, ſaw a mighty huge Whale, like to a bigge mountaine to riſe vp ouer the waters, whoſe ſight ſtrucke a great terrour into their mindes, whereupon the marriners ſtrucke downe their ſayle, and turning backe againe, hardly could they eſcape that danger ariſing from the tempeſtuous agitation of the Whale, then they called to mind the Saints prophetical prediction, not without admiration. *Bathaneus* being to paſſe the ſame morning to the prementioned Ile, the Saint admonished him of the Whale, to whome *Bathaneus* anſwered: I, and the beaſt are vnder Godes power, then the Saint ſaid: *Goe in peace, thy faith in Chriſt wil preſerue thee from this danger.* So Bathaneus tooke the Saints benediction, and launced out from the hauen, & after ſayling forth a good ſpace into the ſea, he and his companions ſaw the whale, which put them al in great feare, only *Bathaneus* without any terrour lifting vp his handes, bleſſed the ſeas and the whale, and loe in the ſelfe ſame moment, the whale ſunke downe vnder the waues, and neuer after appeared to them. The ſaint prophecyed of a certaine wicked man, who had committed fratricide, and like-wiſe inceſt with his owne mother, that he ſhould be ſlaine by his ennemyes, which happened true within few daies.

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*How S.* Columbe *ſaw a citty in Italy to be ſtrucken with thunder: and admonished* Cailtanus, *and two other Monkes of their eminent death.*

## CHAP. III.

AS one of the Saints Monks named *Lugbeus*, came vpon a tyme to the ſaint, he could not looke vpon his face, being couered ouer with a marueilous rednes, whereat conceauing great feare, he ran away, whome the ſaint called backe, asking him what was the cauſe of his running away? he anſweared, becauſe I was in great feare. And within a little while dealing with the ſaint more confidently, he made bloud to aske of the ſaint, whether any feareful viſion had been manifeſted to him, the ſaint then anſweared: *A terrible vengeance hath been now exerciſed in a remote part of the world.* What vengeance was it? Or in what country did it happen? The Saint replyed. *A ſulphurous flame was powred downe at this houre vpon a citty of the Romane dominion, within the marches of* Italy, *whereby three thouſand men beſides women and children, were almoſt conſumed, and before this preſent yeare be expired, there wil come marchants out of France, who wil tel you the ſame newes.* At a placed called *Camprio-Regionis*, *Lugbeus* found a french pilot, of whome he learned al the Saint had foretold him.

2. Vpon a certaine very colde winter daye, the ſaint ſorrowed much, and

wept exceedingly. His familiar seruant *Diarmitius*, asked him the cause of his sorrow, who receaued this answere: O my little child, I doe not sorrow at this present without cause, seeing how *Laisranus* toyleth my Mõkes, already weary in the building of a great house, which disgusteth me much. A wonder to be spoken, in the selfe same moment *Laisranus* liuing in the monastery of the Oken-field, being forced in a manner by coaction, and inflamed as it were with fire interiouly, commanded, the Monkes to cease from the worke, and some recration of meate to be prepared, and gaue them leaue to rest, not only for that day, but also so long as the hard season continued The saint hearing in spirit these comfortable words spoken by *Laisranus*, forbere to weep, and reioyced exceedingly, and tould the brethren there present, al what passed, and withal gaue his benediction to *Laisranus*.

3. As the saint sat one day vpon the top of an high mountaine, hanging ouer the monastery, turning to his familiar seruant *Diarmitius*, he sayd: *I marueile what it is, that stayes a chippe comming out of Ireland, which carryeth in it a wise man, who for a certaine sinne where into he hath falne, doth bitter pennance.* Within a little while, the familiar Brother looking towardes the South, he saw the sayles of the shippe approaching to the hauen, and showed it to the Saint, who sayd: *Rise in hast and let vs goe meet the prosiute, whose true pennance Christ hath regarded.* *Fechnaus* comming a shoare, fel downe prostrate, and weeping bitterly, vpon his knees, he confessed his sinnes in presence of al the company. The Saint out of compassion, weeping with him, said: *Rise my sonne, and be of good cheare, for your sinnes are forgiuen you, because it is written; A contrite and humble hart, God wil not despise*: who afterwards being very louingly intertained of the Saint, he sent him to *Bathanen* liuing at a place called *Lungefield*. Another tyme the Saint sent two monkes for one of his Monks named *Cailtanus*, biding him to repaire in al hast to him. *Cailtanus* vnderstanding of thes Saints pleasure came speedily in company with the Monkes that went for him. When the Saint saw *Cailtanus* he spoke to him in manner following *O Cailtanus, you haue done very wel in hasting to me so obediently, rest you a little. Louing you as a friend I inuited you to come, that you might finish the course of your mortal life heere with me in true obedience; for before this weeke come to an end, you shal render your soule in peace to God* Then *Cailtanus* with thankes to God kissed the saint, and to receauing his benediction, went to the guest roome, the night following he sickned, and according the saints word, departed the selfe same weeke to a better life.

4. On a certaine Sunday some cryed from the further side of the often mentioned sea. The saint hearing the cry, sayd to the brethren: Goe in al hast, and bring the pilgrimes that come from a farre Country: they went as the saint appointed them, and brought them to his presence, whom when he had saluted, he began to question with them concerning their iourney: they told him, they came to seiourne with him for that yeare, to whome the saint replyed: *You may not liue with me a yeare as you desire, vnlesse you tye your selues to the obseruance of the monastical vowes.* The eldest made answere: Truely we had not such intention hetherto, notwithanding we wil embrace your counsel inspired by God as we beleeue. To be short, they followed the Saint deuoutly into the oratory, and there on their knees obliged themselues to the monastical

vowes. Thē the ſaint conuerting his ſpeach to the brothers there preſent, ſayd: Theſe two proſelites exhibiting themſelues a liuing hoſte to God, and accomplishing in a few dayes the courſe of Chriſtian perfection, shal yeld vp their ſoules tn Chriſt before this preſent month run to an end; and ſo it fel out; for bot of them ſicke one after another, and departed to a better life, within the tearme Prophecyed and prefixed by the Saint.

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*How S.* Columbe *foretold the baptiſme of a certain Pagan: knew by diuine reuelation the death of two Irish noble men; and by prayer obtained the life of Diarmitius his familiar ſeruant.*

## CHAP. IIII.

WHILST the ſaint for the ſpace of ſome few dayes remayned in *Ireland*, being at a place bordering on the ſea, he ſtruck the earth with his ſtaffe, ſaying to the Monkes that were with him. Behold my little children, a certaine Gentil, who al his life tyme followed the good inſtincts: and propenſions of nature, ſhal this day be baptized, dye, and be buried in this place: and loe within the ſpace as it were of an houre, a shippe ſtrucke into the ſame hauen, in whoſe foredecke ſate an ancient Pagan named *Geone*, whome two youngmen lifted vp betwen them & brought him to the ſaints preſence: the old man embraced preſently the Chriſtian doctrin, the ſaint preached to him by an interpreter, at whoſe handes he receaued the grace of regeneration. Immediatly after the receipt of holy baptiſme, he gaue vp his ghoſt, and was buryed in the ſame place by the Saints companions.

2. During the Saints aboade in the foreſayd region, he went one Sunday to a neighbour monaſtery named *Trium*, and ſeeing the ſame day a certaine Prieſt celebratin the holy miſteryes of the Euchariſt, whome thes Mōkes made choiſe of for that purpoſe for that they deemed him a man of a very holy and religious life, he ſuddainly pronounced this feareful ſentence: *Cleane and vncleane things, are now mingled togeather*, to with, the cleane miſteryes of the ſacred oblation, handled by an vncleane man, who hideth in his conſcience ſome enormious ſinne: the party of whom he had ſpoken in this kind, confeſſed his ſinne before al the company, which wit great aſtonishement admired in the Saint this ſtupendious knowledge, penetrating euen to the ſecrets of mens harts.

3. Another tyme the Saint being in the Iland of *Hoy*, he called to him two of his Monkes named *Lugbeus*, and *Siluanus*, and ſayd to them: tayle ouer into the Ile of *Malea*, and neere the ſea banke ſeeke out the theefe *Ertus*, who lurketh there, expecting in the night tyme to get ouer to the little Ile, where out ſea-calues breed, to ſteale ſome away, and bring them home to his houſe. They did accordingly, and found the theefe in the place promon ſtrated, whome they brought to the ſaint, as he had commāded. The ſaint ſeeing him, ſayd: *Wherefore doſt thou treſpaſſe against the diuine commandament, in ſtealing away other*

*mens goods so often? when thou art driuen to any necessity, come to vs, and we wil relieue thy wantes.* And with this he appointed that some waters should be kild, and giuen to the miserable theef, that he might not return home to his house with empty hands. Within a short time the Saint knew by reuelation that the theeues death drew neere: he sent him therefore a fat Cow, and seauen measures of corne which were spent at his funerailles. In like manner the Saint foresaw and fore told the death of a Scottish poet named *Coronanus*.

4. It happened another time in the same Iland of *Hoy*, as the Saint was his booke reading, that he cast out deep and sorrowful sighes: *Lugbeus* who was present, began to demande the cause of his suddaine griefe? the Saint made this answere: *In Scotland two noble men of the blood royal haue kild one another, at a place not farre distant from the Monastery of* Cellarois, *in the Prouince of the* Magdeni, *and the eight day hence, there wil come one out of* Ireland, *who wil report the truth of al this.* The man whose comming the Saint foresaw, came on the presaged day, and among many other newes, reported that *Colmanuanus*, and *Romanus* had slaine one another. After this, *Lugbeus* the souldier of Christ, getting the Saint at his leasure, sayd to him: I beseech you let me know how & in what manner these prophetical reuelations are manifested to you, whether you know them by an intuition of your eyes, or by the help of your ears, or after some strange manner vnknowne of to other men. The Saint answered: *I cannot acquaint you with any thing touching this subtile matter you inquire after, vnlesse you first take an other on your knees neuer to speake of this obscure sacrament al the dayes of my life.* Lugbeus swore as the saint would haue him: then the saint spoke as followeth: *there are some, albeit they be but few in number, that by Gods special grace clearely contemplate with one single aspect, and in one moment the compasse of the whole world the heauens, the sea, and land, by reason of the marueilous dilatation of their mind.* Though the saint seemeth to report this of others, for the auoidance of al vaine glory, and selfe esteeme, yet that he meant it of himself indirectly, is cleare to any that hath perused the vessel of election S. *Paul* in his 2. to the Corinthians. For he discoursing of visions and rapts happening to himself, wrotte not, know of my selfe but, I know such a man that he was rapt into paradise, which though he seeme to recount of another, yet none can doubt but he spoke of himselfe.

5. It fel out another tyme, that one of the brothers came to the place where the saint was writting, and sayd to him: I beseech you blesse this Iron I hould in my hand: the saint stretched out his hand holding the pen, and blessed the Iron according to the brothers request, in the meane tyme, he held his face towards the book he wrot: the brother being gone away, the saint asked. What Iron he had blessed for the Brother. *Diarmitius* his familiar tender, answered. A knife wherewith Beeues are killed: then the saint replyed: *I trust firmely in our Lord, that this weapons I haue Blessed, wil neuer doe hurt to man, nor beast.* The truth of which sentence of the Saint, was shewen in effect the selfe same houre. For the brother going out of the monastery with an intent to kil a Cow, endeauoured thrice therunto, and yet could not so much as pierce he skinne. Another tyme the Saints faythful tender *Diarmitius* sickened

euen to death, the Saint came to visit him in that extremity, and standing by the beds side, prayed after this manner: *I beseech thee O Lord be fauourable to me, and let not the soule of my pious tender, be taken out of this mortal life before I end the course of my dayes.* After praying thus, he held his peace for a little space, then opening his sacred mouth, he said: *This my louing child shal not only escape the danger of this present infirmity, but shal moreouer liue for many yeares after my death*: Diarmitius was deliuered incontinently of his disease, and suruiued the saint many a longe yeare.

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*How S. Colombe discouered a Bishop that would not haue himselfe knowne: how he foretold the comming of a Crane out of Ireland: and how by the presents that were offered to him to be blessed, he knew the sinnes of the owners.*

## CHAP. V.

THERE came out of the Prouince of the *Neminenses*, a certaine proselit to visit the saint, this man being a Bishop, dissembled al that he could his degree and estate, yet could he not keep it hidden from the saints al-piercing knowledge. For the proselit being to consecrate the next sunday our Sauiours holy body, the saint sayd to him: *Since you are a Bishop breake this dominical bread after the manner, and with the same solemnity a Bishop ought to breake it, now we know ful wel that you are a Bishop, why did you conceale your selfe from vs, by occasion wherof we did not demean our selues towards you, with that respect and veneration your place and calling requires.* The humble harted pilgrim hearing him speake in this kind, glorifyed Christ in his holy seruant *Columbe* Another time the venerable Abbot sent his vncle *Ernanus* to gouerne the monastery of *Iumba*, of whome at his departure he pronounced this prophecy: *This my friend, whome I now send away, I neuer hope to see him liuing againe in this world.* Within a few dayes *Ernanus* fel sicke, and would haue himselfe caryed backe to the saint, who was very glad thereof, and went forth to meet him. *Ernanus* though he were very weake and sickly, yet would he needes goe on his feet, and loe in the way he gaue vp his ghost suddainly, before the Saint could haue a sight of him.

2. The Saint tould a certaine Peasant that came to his monastery: *Loe the barbarous ennemies sacke and spoile al the Prouince you inhabit.* Which doleful newes made the poore fellow fal into pittiful lamentations for his wife, and children. The saint seeing him drowned in sorrow, and anguish, sayd to him: your wife and family, haue escaped to the mountaines, but your goods and cattle, the ennemy hath taken away: the man going home found al to be true as the Saint had tould him. A certaine valiant, and strong man named *Gorens*, would faine learne of the saint what kind of death himselfe should dy of. The saint told him You shal not be slaine in the field, nor drowned in the sea, but the cõpanió of your way whom you lest distrust or suspect, shal be the cause of your death: within some years after the foresayd *Gorens*, seeing men fighting, and at mortal debate, ran in haste to separate them, in the meane tyme by some chance or other

ether he let his knife fal careleſſely, which wounded him in the knee, of which wound, after the ſickeneſſe of ſome moneths, he dyed: and ſo the prophecy of the Saint was fulfilled.

3. Another time likewiſe, the Saint being in the often mentioned Iland of *Hoy*, he called one of the Monkes to him, and commanded him as followeth: *The third day next enſuing, you shal goe to the Weaſt part of this Ile, and shal expect the comming of a certaine Crane from the North part of Ireland, which Crane being driuen by the force of the bluſtering winds through the ſpacious Regions of the ayre, al weary and turmeyd, shal arriue there after the ninght houre, and hauing al her forces and vigour conſumed, she wil fal downe on the shoare before you; forget not to take her vp mercifully, and to bring her to the next houſe, where you shal entertaine her liberally, and feed her carefully for three dayes, by which time her ſtrength shal be wel repayred, & herſelfe being vnwilling to ſeiourne with vs any longer, wil returne backe to Scotland her ſweet country, where she was borne, and my motiue of commending her ſo ſeriouſly to you care is, becauſe she is of one country with vs.* The brother obeyed willingly, and the third day at the place and time appointed, expected the arriual of the new gueſt, whō he took vp of the shoare, and brought her weake, and Saint to the lodging, where he fed her carefully: to whom after his comming to the Monaſtery in the euening the Saint ſayd: *Gods bleſſing haue you my child for tēding ſo carefully the ſtrāge gueſt, who wil make no lōg delay in her pilgrimage, but wil returne back to her natiue ſoyle after three dayes abode.* What the Saint pronounced the euent showed to be true: for the Crane after thee dayes charitable entertainement, winded herſelfe gently vp into the ayre in preſence of her officious miniſtre, and after kept her courſe directly towards Ireland.

4. On a certaine time many preſents were layd in the ſtreet that leadeth to the Saints monaſtery to be bleſſed of him as he paſſed by, wher poynting at the guift of a rich man, and naming the party, he ſayd. The mercy of God accompanieth the beſtower of this guift, giuen for the reliefe of the poore: after he pointed likewiſe at the preſent of a wiſe, but couetous man, ſaying: I can in no wiſe taſte of this guift, vnleſſe the giuer doe pennance for his auarice, which word being published among the people, *Columbus* the ſonne of *Aidus* came in haſte, and falling on his knees did pennance, and promiſed euer to abiure couentouſnes, and withal to amend his life, and to become more liberal. The rich and liberal man named *Brendanus*, hearing in like manner what the Saint ſpoke of him, came likewiſe, and fel downe at his feet, beſeching him to pray for him; *Brendanus* being rebuked for ſome offences, promiſed amendement from that time forwards, and ſo it came to paſſe, that both of them amended their faults.

# THE II. BOOK OF S. COLVMBE MIRACLES.

*How S. Columbe, conuerted water into wine: how corne sowen in Iune by his appointment, was ripe in the beginning of August: And of a soueraigne remedy he prouided against the infection of a pestiferous cloud.*

## CHAP. I.

WHILST the holy Saint liued in *Ireland* with *S. Findbarrus*, to be trained vp in the study of holy Scriptures, it happened one day, that no wine could be found for the sacrifical mystery. The holy young man being then a Deacon, taking the cruet, went to the fountaine for water, and by inuocating the name of our B. Sauiour, who at the mariage feast of Cana conuerted cold water into good wine, merited to worke the same stuppendious signe: al who knew of it rendred many thanks to God, but the holy yong man declining al selfe esteeme, ascribed the operation of that great signe, to the holy Bishop *Vinnian*. And as by this admirable miracle, our Sauiour made this the beginning of the many miracles, which himselfe wrought, so did he by it giue the first manifestation of the sanctity of his B. seruant S. *Columbe*. Hard by the monastery of the Oaken-field, was a very fruitful apple-tree, but so bitter, that no good came of it: the Saint knowing so much, went forth in the harueſt to the place, where the tree was laden with fruit, and eleuating his sacred hand blessed it, saying: *In the name of Almighty God, O bitter tree, let al this bitternes depart from thee: and thy apples that hitherto haue been most sowre, let them now become most swet, and pleasant to the tast.* And without delay the apples suddenly became marueilous delightful to al those who tasted of them.

2. The holy Saint sent some of his Monks to fetch out of the fields of a certaine country man, some rods, & twigges for the building of a cel, they brought their boate wel loaden, and withal signifyed to the Saint, that the farmer conceaued great griefe at the matter, in regard of the losse he sustained thereby. Then the Saint sayd: *Fearing the man should be scandalized at vs, let there be nine mea-*

*sures of barley carryed to him, and let him sow them in his fields, euen at this present tyme.* The corne being sent, and deliuered with the former errand, the man receaued it gratefully, but sayd; How can corne grow against the nature of this country, being sowen after Midsommer? To whome his wife answered. Doe as the Saint hath commanded, to whome our Lord wil graunt what thing soeuer he shal demand. The country man out of obedience to the Saint, fel a ploughing the land, and sowing the corne: which in the midst of tune, grew so fast, and ripened so soone, that to the great astonishment of al the Neighbours, he cut it downe in the beginning of August.

3. Another time the S. saw a thicke, and misty cloud to come from the South, which when he perceaued, he sayd to a Monke of his named *Lugaidus*, that sat with him: *This cloud wil proue very noysome, both to man and beasts, for flying away hence, it wil extend it selfe ouer a part of Ireland, and showre downe towards the euening a contagious rayne, that wil ingender in men, and in the duggs of beasts pestilent vlcers and with these pestilent soares, men wil sicken euen to death, but we ought of compassion to prouide some remedy against their disease: Descend therefore with me, O Syluanus, and make your selfe ready to crosse the seas, for men and beasts shal recouer with Gods grace their health, if the water, wherein you steepe holy bread of my blessing, shal be sprinkled on them.* In which *Syluanus* obeying the Saint promptly, and hauing by Gods fauour a prosperous passage, came spedily to the prementioned part of the country, where he found al the people strucke downe with that contagious disease: and first of al, sixe men, that dwelled in a house bordering vpon the sea, being sprinkled with the water, wherin the bread was steeped recouered their health the selfe same day, the report of which suddaine cure being blowen ouer al the region consumed with that pestilent sicknes, inuited al the diseased people to hasten to *S. Columbs* Legate, who according to the Saints commandement, cast the water, on them, wherein the holy bread was steaped, and both men and beasts, were deliuered of their infirmities without delay.

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*How S. Columbe saw in spirit the holy virgin Maugina inuocating his ayde, and cured her. Of the cure of many infirmities, and production of a fountaine out of a rocke.*

## CHAP. II.

ANOTHER tyme the Saint called vpon a Brother named *Lugaidus*, and spoke to him in this manner. Put your selfe in readines to passe spedily into Ireland, for I must send vnto the monastery of *Chinuchinum*. For this last night the holy Virgin *Maugina*, comming after masse out out of the Oratory, by chance stumbled, and broke her huckle bone into two parts, she be inuocating often vpon my name, hopeth by my intercession, to receaue comfort from God. *Lugaidus* being ready to depart, the Saint gaue him a boxe made of cane, with a certain hollowed thing within it, and sayd: *This benediction, when you arriue where Maugina is, you shal steepe in water, and she be layed on her huckle bone and withal the broken bone wil be ioyned together againe, and the virgin shal receaue her health, and I wil write in the couer of this boxe, the number of three and*

twenty yeares that she shal liue in this world after the cure of her hurt. Lugaidus left nothing vnperformed the Saint gaue him in charge to doe, and so the holy virgin recouered her health, and liued out the number of three and twenty yeares in the exercise of good workes, according to the Saintes prophecy.

2. The venerable Prelate, as we haue learned by the tradition of them that knew it, cured the lãguors of many fiue persons, during the little tyme he made aboade in the place called in latin *Dorsum Ceta*, whither he went to be present at the meeting of Kinges, for with the touch, either of his holy hand, hemme of his garmen, or with salt, bread, water, or any thing els blessed by him, did he restore men to their perfect health. A woman that had an inflammation in her eye, vsed a *Petra salis*, which the Saint had blessed: It fel out after some dayes, that the house wherein the *Petra salis* was, tooke fire, al the house was consumed into ashes, excepting the pearch, wheron the *Petra salis* hung, and a part of the wal that sustayned it. A yong man, that carryed about him a leafe written by S. *Columbes* holy hand, drowned in a riuer: his body after twenty dayes being extracted out of the waters, the leafe was found as dry, and vncorrupted, as if it hat been lockt vp close in a casket.

3. As the Saint was one time trauailing, the parents of a yong infant, brought the child to the Saint to be christned, and in regard no water could be found in the adioyning places, the saint declined to a rocke hardby, where after praying a little vpon his knees, he blessed the rocke, out of which gushed a streame of water, wherin he baptized the yong sucklin, of whome also he prophecyed, *that in his youth he would loose the raines to lust, and sensuality, but after manes that he should giue himselfe to the study of christian perfection, & should aye in a good old age.* Al which fel out to be true. The saint being in Pictland, he heard great report of a pagan fountaine, which the foolish people being blinded by the Diuel, held in a great veneration, but whosoeuer tasted of the water, or washed their hãds or feet in it, became by diabolical fascinatiõ (God permitting it) blind, leaprous, or weake with some infirmity. The saint came to the fountaine, wherat the Magicians whome he often confounded and ouercame, were very glad hoping that he should receaue some mischance. The saint first inuocating vpon the name of Christ, washed his hands and feet, and after blessing the water, drunke of it which from that day forwardes, bred no hurt or annoy to any, & which is more admirable, by vertue of the Saints benediction, the water of that fountaine became a soueraigne remedy, for the cure of many diseases.

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*How S. Columbe did with his prayers, allaye tempest. And how S. Cachinnechus did the same: and of other miracles wrought by S. Columbe.*

## CHAP. III.

UPON a certaine tyme, the saint was in danger at sea, for the ship was soare shaken with huge waues, the raging violence of the blustering windes beating vpon it, the saint that distresse helped them what he could in pumping out the water, whereupon the marriners said, what

you doe now, auailes vs but litle in this extremity, it is more fitting for you to p y for vs, being ready almoſt to be caſt away. With that the Saint began to power out before God a ſweet and feruent prayer. O great wonder! No ſooner did the Saint, ſtanding in the foredecke of the ship, addreſſe his handes in prayer to the Omnipotent, but that the tempeſt of the ayre, and boyling of the ſea ceaſed, whereupon followed a moſt ſerene and pleaſant calme, they who were in the shippe being ſtrucken with admiration, glorifyed God in his bleſſed ſeruant.

2. Another tyme the Saint being in great danger, by occaſion of a fearceful and vehement tempeſt, his companions cryed to him to pray for them, but he made anſwere: That belongeth not to me to doe; for it is the holy Abbot *Cahinnechus* turne to pray for you this day. *Cahinnechus* being then in his own monaſtery called *Co ſp ta.* heard the foreſay ſpeach of S. *Columbe* by reuelation of the holy Ghoſt; for whē he had begun after the ninth houre to ſit downe to dinner, he arose quickly from the table, & hauing one shooe on, and leauing the other for haſt, he ranne to the Church, ſaying al the way, it is not tyme for vs now to dine, when S. *Columbs* ship is in emminent danger at ſea, who calleth often vpon the name of *Cahinnechus*, deſiring him to pray for him, and his companions: hauing ſpoken the words, *Cahinnechus* entred the oratory and prayed a little vpon his knees, and loe our Lord heard incontinently his prayer; for the tempeſt ceaſed, and the ſea became calme. S *Columbe* ſeeing in ſpirit S. *Cahinnechus* his preparation, and promptnes in running to the Church, he pronounced out of his pure breaſt, this maruailous ſaying. *Now I know, O Cahinnechus, that God hath heard your prayer, for your haſty running to the Church with one of your shoes only auayles vs much.*

3. *Bathaneus* and other holy men came to the Saint, entreating him to obtayne the next day from God a proſperous wind for them, being to paſſe to contrary places. The Saint anſwered: *Bathaneus* shal haue in the morning a proſperous wind, vntil he arriue at the hauen of *Lungeſteta*: which God granted him according to the Saints wordes. Then at nine of the clocke the Saint ſent for *Columbanus* the Prieſt, bidding him to make himſelfe ready, and telling him that the ſouth wind that fauoured *Bathaneus*, should turn to the north, ſo *Columbanus* embarked himſelfe for Ireland. This ſtupendious miracle was wrought by vertue of the ſaints prayers, becauſe as it is written: *All things are poſsible to him that beleeueth* After *Columbanus* his departure, S. *Columbe* pronounced this prophecy of him: *The holy man* Columbanus, *shal neuer more ſee me in this life.* So it fel out, for S. *Columbe* departed to our Lord the ſelfe ſame yeare.

4. A certaine young man named *Columbanus*, brought a veſſel ful of milke to the place where the ſaint was, requeſting him to bleſſe it, as he was accuſtomed. As the ſaint made the victorious ſigne of the Croſſe in the ayre, the veſſel began to shake, the couer fel to the ground, and the moſt part of the milke was shed; the youth layd downe the veſſel, with the little milke that was left vpon the ground, and fel humbly on his knees, to whome the ſaint ſayd: *Riſe vp* Columbam, *for you haue been negligent in performing of your duty, this day, becauſe you did not chaſe away with the ſigne of the croſſe the Diuel, that lurcked in the bottome*

*of the empty vessel, before you powred in the milke, the vertue of which sacred signe, he being vnable to sustaine, he is now fled away.* Then the Saint blessed the little milke, that was left, and loe the vessel that was almost empty, vnder the benediction of his sacred hand, became brimfull.

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*How by vertue of* S. Columbes *benediction, fiue Cowes increased to the number of* 105 *How the Saint foresaw the death, and damnation of a certaine man: and of other no lesse remarkable miracles.*

## CHAP. IIII.

THE Saint hauing lodged one night at the house of one *Columbanus*, a very poore and needy man, in the morning he questioned with him concerning the quantity, and quality of his substance The poore man answered: I haue fiue Cowes, which if you vouchsafe to blesse, I doubt not, but they wil increase to a greater number. The saint commanded him to bring them to his presence, where blessing them, he sayd: *You shal by Gods grace haue a hundred and fine cowes, and this benediction shal remaine to your children, and nephewes.* Which prophetical predict on fel out to be most true, the cowes being multiplyed to the foresaid number, and how many soeuer exceeded that number, perished by seueral mischances, excepting those spen in maintenance of his family, or gaue by way of almes.

2. The saint loued intirely the foresayd man for many kindnesses, and pious offices he had done him. A certaine wicked man descending of the blood royal, persecuted *Columbanus* the saints deare friend, & robbed his house thre seueral times, and tooke away al his goodes: the third time it was his fortune to meet with the Saint, who rebuked him for his wickednes, and persuaded him to restore the goodes vniustly taken: but he regarding nothing the saints prayers, yea rather laughing and scoffing at him, the saint followed him euen to the sea side, and entred into the salt water vp to the knees and in that place offered his prayers most feruently to Christ, who glorifyeth his elect thatglorify him; hauing made an end of his prayer, he returned to the day shoare, where sitting downe with his companions, he pronounced these fearefull wordes: *This miserable wretch, who hath this day misprised Christ in his seruants, shal neuer returne to the hauen, whence he departed, nor yet arriue to any other, but shal be drowned in the midst of the Ocean waues, togeather with his wicked complices.* Which dreadful, though iust prophecy of the saint, was fully accomplished in the presence of them al.

3. The glorious saint commanded a banished noble man of Pictland, to the eare of a certaine wealthy man, entreating him for his respect to entertaine him as a friend for the space of some Monthes. The cruel man, notwithstanding the Saints intreaty and commendations, put the noble man to death within a few dayes, which grieuous sinne when it came to the saints hearing, he spoke in this manner: *That vnhappy man hath not lyed to me but to God, his name shal be blotted out of the book of life. This I say now in summer but, before he tast*

*in autumne of porke, that hath been fed with accornes, he shal dye suddainly, and be buried in hel.* The cursed wretch laughed to scorne the Saints prophetical threatning: the harueſt ſeaſon being now come, the wicked man commanded a hogge fatted with accornes, and kirnelles of nuts to be killed, and ordained that a peece thereof should be rosted, so that by tasting of it he might frustrate, and make voyde the oth of the Saints prophecy. The flesh being rosted, the wretch stretched out his hand to take a morsel of it, but before he could put it into his mouth, he fel downe dead, exhaling out his wicked soule to be buried in hel, they who heard, & saw this prodigious effect of Gods iustice, honoured Christ in his holy prophet.

4. During the Saints abode in Pictland, he preached by an interpreter to a certaine country man, who imbraced the Christian religion. Within a few dayes, one of the countreymens, sonnes fel sicke to death, whereupon the Magicians began to deride the man, to extol the power of their owne God, and to hit him in the teeth with the weaknes of the God of the Christians. When these thinges were made knowne to the Saint, being inflamed thereat with the zeale of Gods honour, he went together with his companions to the house, where the comfortlesse parēts, celebrated the doleful funeralles of their dead sonne. The Saint seeing them drowned in sorrow, animated them with comfortable speaches, and after went himselfe al alone into the place, where the dead corps lay, where falling prostrate on his knees, and bating his face in teares, he offered his prayers to Christ, afterwardes he rose vp, and conuerting him to the dead, he sayd: *In the name of our Lord Iesus, returne to liue, and stand vpon thy feet.* With that venerable voice of Gods true seruant, the soule returned to the body, and the dead man opened his eyes, whome the Apostolical Saint tooke by the hand, raysing him vpon his feet, and so brought him forth in his company, and restored him liuing to his parents: then did the people giue a great shout, because sorrow was conuerted into ioy, and the God of the Christians was glorifyed.

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*Of the cure of Brochan the Magician. And how the Saint sayled securely, notwithstanding the tempest raysed by the Magician: as also how he opened the gates, which the King shut against him.*

## CHAP. V.

AT the same tyme the venerable Prelate made earnest suite to *Brochan* the Magicia, for the release of an Irish mayden-haue, but he would not yeld to the Saints merciful request, wherefore the Saint spoke to him as followeth. *Know, O Brochan, that vnles you presently submit, and forsake this strange captiue, that before I depart this prouince, you shal dye.* This he sayd before King *Bruaeus*, & so departed towards the riuer *Neyse*, out of which he tooke a white stone, saying to his companions: *Keep this stone, by which God wil worke many cures of diseased persons in that pagan people.* Hauing spoken this, he added: *Now Brochan is smitten greuously,*

*for an Angel ſent from heauen ſtrikin him cruelly, broke the glaſſe, out of which he drunke into many peeces, and left him euen ready to dy, let vs expect heere two meſſingers ſent vs from the King, for to relieue in haſt* Brochan *being at the point of death: now* Brochan *is willing to diſmiſſe the mayd ſlaue.* As the Saint was yet talking, loe the Kings meſſengers came, who reported al what happened in manner and forme as the Saint foreſaw them: they added further, that the King, and his Nobles ſent vs to you, *Vt ſubuenias nutritio eius Brochano mox moriturο.* to help his nurſe *Brachan*, being ready to dye. With that the Saint ſent two of his companions to the King with the ſtone, which he had bleſſed, ſaying: *If Brochanus promiſe to releaſe the captiue, and after shal drinke of the water, wherein this ſtone shal be dipped, he shal recouer his health, but if he doe not ſet the woman at liberty, he shal dye without delay.* Brochanus diſmiſſed the woman free, and dranke of the water wherein the ſtone was ſteeped, and ſo was reſtored perfectly to the health of his body.

2. After theſe things had paſſed in this kind, *Brochanus* ſayd to the glorious ſaint. Tel me, O *Columbe*, when doe you intend to ſayle. The ſaint anſwered: *I purpoſe with Gods grace, to goe to ſea within theſe three dayes.* But you shal not quoth *Brochanus*, for I can cauſe a contrary wind, and beſides, I can induce a darke, and obſcure miſt. To whome the ſaint anſwered: *The power of God ouer-ruleth al, in whoſe name al our actions are directed.* The Saint went the ſame day to the Riuer *Neyſe*, whither he was attended vpon by a great company. The Magicians began to reioyce at the ſpreading abroad of the thicke miſt, and boiſterous contrary wind. The holy ſaint ſeing the elements to be ſtirred vp againſt him, called to our Sauiour for his help; then aſcending the ship he cauſed the ſayles to be hoyſed vp, which being done in ſight of al the company, the ship ſayled extreame ſwiftly againſt the wind, and within a little ſpace the contrary winds, to the great aſtonishment of al, turned to ſerue the ſaint in his voyage, ſo that hauing a pleaſant gayle of wind al day, the ſaint came towardes euening to the wished hauen.

3. When the ſaint went firſt to King *Brudeus* court, the King being puffed vp with pride, and arrogancy, cauſed the gates of his Pallace to be shut againſt him. Gods true ſeruant *Columbe* vnderſtanding therof, came to the gates, and firſt in drawing the figure of Chriſts victorious ſigne or croſſe vpon the doores, and then after pulling them with his hands, loe they opened of themſelues. and ſo the ſaint, and his holy family got in. The King perceauing what had paſſed, went forth to meet the holy man, and euer after had him in a great veneration. Another tyme being in Ireland, he went to viſit the Monkes liuing in the monaſtery of the *Holy field*, the Monkes conducted the ſaint to the Church doore, where the keyes could not be found, the ſaint ſaid: *Our Lord is able to open the doores of his houſe for his ſeruants.* And loe ſuddainly the leaues of the doore opened wide, and ſo the ſaint entered not without admiration of al the company.

4. Another time a very poore and needy man came to the ſaint, bemoning himſelfe that he had nothing wherewith to ſuſtaine his wife and children: *Goe* (ſayd he) *and cut in the next woode a longe poole, and bring it vnto me in haſte.* Which he brought without delay, and sharpened it with his owne handes, forming

it

it into a sharp pointed ſpit, and bleſſing it likewiſe he deliuered it to the poore man, ſaying: *Keep this ſpit, for ſo long time as you inioy it, your houſe shal neuer want copious prouiſion of veniſon.* The poore man reioyced not a little thereat, and returned home to his houſe, then bringing the ſpit with him, he fixed it in a place where wild beaſts haunted, and comming the next morning to ſee it, he found a great ſtagge pierced therewith. Euery day he found a ſtagge Roe, or ſome other wilde beaſt ſtucke on the ſpit, by meanes whereof he got ſuch ſtore of venniſon, that he was glad to ſel great quantity thereof to his neighbours at laſt the man being ſeduced by his wiues councel, cut the ſpit in peeces, and burnt it, whereupon he fel into his former want, and miſery.

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*How S.* Columbe *ſuccoured a woman in trauail: how he reconciled a married couple: and foreſaw the danger,* Cormacus *was in.*

## CHAP. VI.

THE Saint being in the often mentioned Iland of *Hoy*, he interrupted ſuddenly the ſtuddy of holy reading, and after a ſmilling manner, ſaid: *I muſt now haſten to pray in behalfe of a poore kinſwoman of mine, who exiſting in Ireland, calleth often on the name of* Columbe, *hoping confidently by his interceſſion to be deliuered from the bitter paines, and griping conuulſions of child-birth wherewith she is cruelly tormented.* After making an end of this ſpeech, the B. Prelate of tender pitty to his poore diſtreſſed kinſwoman, ranne to the Church, and falling on his knées, directed his feruent prayers to our ſwet Sauiour for the eaſe of the womans diſtreſſe. After finishing his prayer, he went out of the Oratory, ſaying: Our Lord Ieſus who daigned to be borne of a woman, hath been fauourable and propitius to this woman, whom he hath eaſed of her anguish; for she is ſafely deliuered of a ſonne. At the ſelfe ſame houre, the ſaint prophecied in this king, the afflicted woman recouered her health, as it was after reported by ſome that came out of Scotland.

2. When the holy man liued in the Iland *Rechrea*, a certaine Peaſant came to him, complaining that his wife would not lye in bed with him. The Saint hearing therof, ſent for the woman, and ſpoke to her as followeth. *Wherfore woman doſt thou ſtriue to put away thyne owne flesh, ſince our Lord ſayth: They shal be two in one flesh?* The woman made anſwere: Al things you pleaſe to commande me, how paineful ſoeuer they be, I am willing to performe, this only excepted, that you wil not compel me to lie in bed with *Lugneus* (ſo her husband was called) I doe not refuſe to take on me the care of al the houſe: or if you wil haue it ſo, I am cõtent to croſſe the ſeas, & liue in a Monaſtery of holy virgins. *What you propound* (replyed the Saint) *cannot be lawfully done, as long as your husband liues.* And added further: *This day we wil we three, your husband, your ſelfe, and I, faſt & pray, for the happy ſucceſſe of this affaire.* So they al three condeſcended with one accord to faſt & pray. The night following, the Saint offered his prayer deuoutly for them: the next morning he called for the woman, ſaying: *Tel vs, o woman,*

*whether this day you be of the same mind you were yesterday, of going to liue in a monastery of woman?* I know your prayers haue been heard, for whom I hated yesterday, I loue most tenderly this day, my hart I know, by what meanes I know not, is wholy changed in me. From that day forwards to her last gaspe, her soule was linked with indissoluble affection to her husband, so that she neuer after refused to discharge the behoofes of a wife.

3. The holy man *Cormacus*, of whom we spoke in the first book, laboured the second time to find a wilderness in the Ocean, whom *S. Columbe* commended to the King of the *Orcades* in presence of King *Bruaeus*, with whom the Saint was at that time, & requested King *Bruaeus* to doe the same. This the Saint did, because he knew by reuelation, that *Cormacus* after a long and paineful nauigation, should be driuen to the *Orcades* and so he was, and for respect of the former cõmendation, he escaped the danger of death. As some of the Saints Monks fel in talke of *Cormacus*, saying it was not knowne, what issue good or bad his nauigation had. The saint ouer heard them talking in this manner, and sayd: *Cormacus of whom you speake now, you shal see this very day.* And so within one houres space, *Cormacus* arriued to the great ioy and admiration of al the company.

4. The third time that the sayd venerable man *Cormacus*, attempted to find out a wildernes in the sea, he fel into great dãgers; for being driuen by a strong south-wind that blew for fourteen dayes without intermission, he sayled into the North seas, beyond the course ane limits of human nauigation, and in these vnknowne seas, there arose most feareful, and vnsupportable affrightments, certaine vnseen and terrible beasts assailed the shippe furiously, and were euen ready and like to pierce it through. With the sight of these and other monsters, *Cormacus* & the Mariners were so amated, & amazed, that with tears trickling downe their face, they addressed their prayers to God, who alone is the most sure and soueraigne refuge in al distresse. At the same tyme, *S. Columbe* was present in spirit with *Cormacus*: he caused therefore a signe to be made for to cal the Monkes to the Oratory, where prophecying after his wonted manner, he said: *Deere brethren, pray most earnestly for* Cormacus *who now sustaineth monstruous affrightments neuer seen before, we ought therefore to conceaue a tender compassion on our deare commembers, being in such manifest danger, and to pray to God for their comfort and safety.* After speaking this and much more in this kind, he fel downe prostrate on his knees before the Altar, and with a pensiue hart and doleful voice, besought the Omnipotent moderatour of winds, and waues for them. After prayer, he rose vp, and refrayning teares he ioyfully sayd: *Let vs reioyce with our deere brethren, for God hath conuerted the south wind into a Northren gale, that wil deliuer them out of al danger, and bring them safe hither.* And incontinently the south-wind ceased, and the north began to blow. After many dayes *Cormacus* arriued safe, & gladded al the company with his presence. By this the Reade, may coniecture, how great the holy Abbot was in Gods eyes, who could by inuocating on Christs name, command the blustring winds, and swelling billowes. Let this much suffice touching the miracles the Saint wrought in this present life. Let the Reader further know, that we haue omitted many more to auoid tediousnes.

# THE III. BOOK OF S. COLVMBE ANGELICAL APPARITIONS.

*Of the apparition made to S.* Columbes *mother before his birth. Of the visions S.* Bredan, *and S.* Finnian *had touching him: And how according to a vision he had, he ordayned* Aydan *King.*

## CHAP. I.

IN the first book, we haue treated succinctly of *S. Columbes* admirable reuelations. In the seconde, we haue discourſed of his ſtupendious miracle. In this third booke, we meane to ſet downe the Angelical viſions that appeared to him, or to others of him. One day betwixt the conception, and natiuity of the Saint, an Angel appeared to his mother, who brought her a wonderful rich robe, and tooke it away preſently: ſhe being very penſiue thereat, ſayd to the Angel appearing in the likenes of a very graue and venerable man. *Why doe you ſo ſoone with draw this delightful mantle?* Becauſe, anſweared he, that it appertaines to one whom you cannot long detaine with you: with that the woman ſaw the robe to be drawen longer & lōger frō her, & to ſtretch ſo out in bredth, as to ſurpaſſe the latitude of the fields, and with its ouerlage dimenſions, to couer mountaines and foreſts: and heard moreouer ſuch a voice as this, directed to her. *Woman, be not agrieued, for you shal beare your husband ſo happy a ſonne, who as one of the Prophets of God, shal be ranked among them, and is predeſtinated by God, to be the captaine to conduct infinit ſoules to heauen.* With which voyce, the woman awaked. Another night the childs foſter father, a Prieſt of a very Religious life, comming after Maſſe out of the Church, found al the houſe illuſtrated with an immenſe ſplendour. For he ſaw a globe of fire ſtanding on the holy infants face, at which ſtrange ſight he trembled, and was ſtrucken with aſtonishment, at laſt he vnderſtood thereby, the

copious effusion of the grace of the holy Ghost, on the sweet suckling.

2. When the saint had beene excommunicated by a certaine synod, for light and pardonable causes, as it was euident in the end, he came to the foresayd Synod, whom when S. *Brendin* the founder of the monastery of *Birra*, saw comming a farre of, he rose vp in haste, and embraced him. For which being reprehended by some of the ancient of the assembly, who asked him: Why doe not you feare to rise to honour an excommunicated person, and to embrace him? He answered: Had you knowne things our Lord hath vouchafed to manifest to me touching this his faythful seruant, you would neuer haue excommunicated him, whome our Lord doth not only not excommunicate, but doth alwayes magnify him mor and more. And added further: I saw a firy and brightsome piller going before this man of God, whom you contemne, & the Angels accompanying him along the fields. I dare not therefore to contemne this man, whome I see preordayned by God, to be the Captains of many that shal attaine to the immortal life of glory. These things being said by him, al the assembly honoured the Saint very much. As S. *Finnian* the Saints master, saw him one day approaching to the place where himselfe resided, he said to some that were present: Loe you see S. *Columbe* comming, who hath merited to haue an Angel for the companion of his iourney. About the same time the Saint, with twelue of his disciples sayled into Britany.

3. Whilest the Saint liued in the Iland of *Himbria*, he fel into an extasis, wherein he saw an Angel of our Lord sent to him, who held in his hand the booke contayning the ceremonyes of the enstalling of Kinges which he offered to the Saint, commanding him to read it: but when he would not ordayne *Aydanus* King as it was commended and commanded in the booke, in regard he loued *Iogenan*, *Aydans* yonger brother better, the Angel suddainly stretching out his hand, strucke the Saint a whip (whose blew print, or whaile, remayned on his side al the dayes of his life) and added further: Know for certaine, that I am sent to you, to cause you according as is set downe in the booke, to ordayne *Aydanus* King, and if you doe not obey, I wil strike you againe. The Saint thereupon obeyed the iniunction of our Lord, & for that end, embarked himselfe for *Hoy*, where he crowned *Aydanus* King, who came thither about that tyme, of whom and of his posterity, the Saint prophecied in manner following, as recordeth *Commeneus Albus* I beleeue without any question, O King Aydā, *that none of your ennemies shal be to make head against you, vntil you vse some fraud, and vntuſt deportement towards me and my posterity commend you this seruously to your sonnes, and let them doe the same to their sonnes, and nephewes, fearing otherwise that the scepter of the Kingdome should be wrested out of their handes. For at what time soeuer they shal work any harme to me, or to my kinsmen in Ireland, the scourge I haue sustayned for your sake, shal be turned on them by the hand of our Lord, and they vvil leese the harts of men, and their ennemies shal insult ouer them.* This prophecy hath been fulfilled in our dayes by *Belleroth*, *Daniel*, *Breco*, *Aydans* nephew, who without any iust cause wasted, and destroyed O *Domnails* country.

*Commeneus Albus in libro quem scripsit de virtutibus S. Columbæ*

*How the Saint saw the soule of one of his Monkes to be saued. How with a word he killed a wicked man. How he fought with the Diuels, & chased them away by help of the Angels.*

## CHAP. II.

ONE of the Saints Monkes, a Britton by byrth, a man much giuen to the exercise of good workes, fel sicke to death, and dyed. The Saint saw the Angels, and Diuels fighting about the possesion of his soule. At last the Angels preuayled, and conducted the soule to the ioyes of Paradise. Al this the saint tould one of his Monkes, charging him not to reueale it al the dayes of his life. Whilest the Saint liued in *Leuster* to be trayned vp in wisedom, and learning, it fortuned that a wicked man, a cruel persecutour of the good, pursued in a certain place a yong Damsel who fled from him: she by chance espyed her brother an old man, who was master to *S. Columbe*, to whom she made al haste possible for rescue. The old man called on *S. Columbes*, to the end that they might both iointly defend her from the cruel persecutours hands; who came no sooner to the place, but in their eyes he slue her without regarding them any whit: whereat the good old Monke was so grieued and strucke with anguish, that terning to *S. Columbe* he sayd: How long, o holy youth Columbe, wil God the iust iudge suffer this wickednesse ioyned with our dishonour, to passe vnpunished? The Saint pronounced this iust, though dreadful sentence against the flagitious murderer: *The selfe same houre that he maydens soule shal ascend vp to heauen, his soule shal descend downe to hel.* And loe without delay, the wicked man fel downe dead. The report of this feareful and suddaine vltion, was blowen ouer many Churchs of Scotland, to the great honour and veneration of the holy Deacon.

2. A certaine pilgrime came to soiourne with the Saint in the Ile of *Hoy* for some monethers, to whom the Saint sayd: *This day a certaine cleargie man of your prouince, whose name I know not, is now a carrying between the Angels toh eauen.* The brother hearing this, began to muse with himselfe, & to cal to mind the mans name, so after a little while, he sayd to the saint: I know a seruant of Christ named *Diarmitius*, who built him a little monastery in the selfe same territory, wherein, I kep my residence. *It is the selfe same party you name*, answered the saint, *whom the celestial spirits bring to the ioyes of Paradise.* Neither it is negligently to be obserued, how that the glorious saint kept from the notice of men, many secrets that were reuealed to him, and this for two reasons, as himselfe signified to a few of his Monks. First to auoyde ostentation and selfe esteeme: secondly to auoyd the molestation that the multitudes would put him in, iniquiring after seueral affaires, and matters.

3. Another tyme the saint sought in the woodes, a solitary place vnfrequented by men, and commodious for the exercise of holy prayer; when he began to pray, suddenly he saw an vgly and deformed army of Diuels, to fight against him with Iron spits, who intended, as the Saint knew by the inward

illustration of the holy Ghost, to assaile his monastery, and to kil with their pointed stakes, many of his Monkes. But he albeit al alone, tooke *S. Pauls* armour, and fought couragiously against the whole host of his infernal aduersaries: and so the conflict continued for the most part of the day neither could they ouercome him, nor yet he driue them out of his Ile, vntil the Angels came to his helpe, whose terrour made the Diuels depart. After their departure, the saint Prophecyed, how they would inuade the monasteryes of *Ethica*, and inflict pestilent diseases on the inhabitant, wherof many would dye. Within two dayes likewise the saint foretould, how *Bathanens* by the help of prayers and fasts, preserued his monastery from their inuasion, in so much, that none dyed but one.

4. In the middle region of Ireland, liued a certaine Smith, a man much addicted to almes deeds, and other good workes: when this vertuous Artizan came to the final period of his mortal life, the Saint spoke to a few that were about him this manner. *The smith did not labour in vaine, who with the labour of his handes, hath purchased euerlasting rewardes, his soule is now carryed by the Angels, to the ioyes of the heauenly Country.* Another tyme did he see the soule of a poore, but very holy woman, comming in company of the Angels to meete her husbands soule at his decease, and this he made knowne to one of his Monkes named *Genereus*, a Saxon by birth.

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*How S.* Columbe *knowing by reuelation of the death of* S. Brendan *and* S. Columbanus, *the Bishop sayd masse in honour of them, and how a certaine Monke, saw him conuersing with the Angels.*

## CHAP. III.

ANOTHER tyme likewise, whilest the saint liued in the Ile of *Hoy*, in the morning very earely, he called vpon his familiar tender *Diarmitius*, and sayd to him: *Let the sacred mysteries of the Eucharist be made ready in al haste; for this day is the deposition of S. Brendan.* Why (quoth *Diarmitius*) doe you command such solemnityes of masses to be made ready this day, seeing none came out of Ireland that might bring vs newes of that holy mans death? *Goe*, sayd the Saint, *and obey my word, for this last night I saw the heauens open, and quires of Angels descending downe to meet S.* Brendans *soule, with whose bright and incomparable splendour, the compasse of al the world was enlightned and illustrated.*

2. Another day also, as the Monkes put themselues in a readinesse for the seueral works of the monastery, the saint commanded them to rest that day, & to make ready the furniture of the sacred oblation, and their portions to be encreased as on Sunday. For sayd he, albeit I be altogether vnworthy, yet must I this day celebrate the sacred mysteries of the Eucharist in honour of that soule which this night hath been carryed among the holy quires of Angels, to the interminable ioyes of Paradise. These things being spoken, the Religious obeyed very promptly, and al things for the celebrating of the diuine seruice

were prepared. After they went with their holy Abbot to the Church, where after ſinginh part of the office, they came to the Hymne where mention is made of *S. Martin* The Saint ſayd to the ſingers: *This day you muſt ſing of Columbanus the Bishop.* Then al the Monks who were preſent, vnderſtood *Columbanus* the Bishop of Leinſter *S. Columbs* deare freind, to be tráſlated to a better life. Within a few dayes, there came out of Leinſter, who reported that he departed the ſelf ſame night, that his death was reuealed to the Saint.

3. Another time, when the Saint ſate writting in his cel, his face was ſuddenly altered, and he pronounced this voyce from his pure breaſt: *Helpe, helpe:* two brothers who ſtood at the doore, to wit, *Colgus* and *Lugneus*, demanded the cauſe of that ſuddaine voice? To whom the venerable Abbot made this anſweare: *I commanded an Angel of our Lord, who ſtood with your, to ſuccour one of the brothers falling downe from the top of a great houſe that is now building in the Monaſtery of the* Oaken field. The Saint added further: *Very admirable, and ſcarce i effable is the quickneſſe of the angelical motion; for that heauen dweller, who flew away from vs when yonder man began to fal, as it were in the shutting of an eye, preuented him before he touched the earth, neither could the party that fal, feele any bruſe or payne.* O how ſtupendious it is moſt ſwift, and oportune ſubuention, that could ſo ſpeedily be performed, ſuch ſpaces of ſea and land lying in the way?

4. The Saint on a tyme, called al the company togeather, and ſtraightly charged them in this manner. *I meane to goe out al alone to the weſtern field of this Ile, let none therfore preſume to fellow me.* They al obeyed excepting one brother, who went another way, and did himſelfe on the top of a little hillocke, whence, he might eſpy the cauſe of the Saints ſolitary retyre, whom the prementioned brother ſaw ſtanding on a little hil with his hands and eyes caſt towardes heauen: and loe ſuddenly a ſtrange thing appeared, for the holy Angels the inhabitants of the heauenly citty, being al in white, flew downe, and enuironed the Saint as he prayed, and after ſome conference with him, that heauenly ſquadron returned ſoon againe to their heauenly manſions. The Saint like wiſe after that angelical meet turned to the monaſtery, and calling al the company togeather againe, not without a ſeuere reprehenſien, he began to examine which of them had treſpaſſed againſt his commandement. The guilty party being not able to conceale what he had done, fel proſtrate before the ſaint acknowledging his fault, and beginning pardon very humbly. The ſaint brought him aſide, and with great commination charged him not to reueale the matter al the dayes of his life. By this we may wel coniecture, the many apparitions and angelical viſitations, the glorious ſaint had at other tymes, eſpecially in the long winther nights, which for the moſt part he ſpent al alone, without taking any reſt.

*How S.* Brendanus *saw a fiery piller, ascending from S.* Columbes *head as he said Masse; how for three entire dayes he enioyed heauenly visions, and of other miracles in this kind.*

## CHAP. IIII.

FOVRE holy founders of Monasteries, whose names were *Congellus*, *Cabinnechus*, *Brendanus*, and *Cormacus*, comming out of Ireland to visit the Saint, found him in the Ile *Himba*: these holy men with one accord, did choose, that Saint *Columbe* should cõsecrate the holy mysteries of the Eucharist in their presence; who yeelding to their pious desire, entred the Church at once with them, and whilest the Masses were celebrating, Saint *Brendan* saw a very brightsome globe of fire shinning ouer the head of S. *Columbe* al the while he consecrated the sacred oblation, and ascending like a piller of fire, vntil he had made an end of the most holy mysteries.

2. Another tyme in the sayd Ile of *Himba*. the grace of the holy Ghost so copiously descended on him, that remayning the space of three entire dayes locke vp in his cel, he was so replenished during that time with diuine light, that he did neyther eate, or permitted any to come at him, In the night two beames of immense brightnes issued out at the chinkes of the doore, and holes of the locke: he was likewise heard to sing, most sweet and ineffable verses, many secrets that were hidden frõ the knowledge of men, since the beginning of the world, were manifested to him, the eyes of his most pure hart, pierced into the difficulties of the most obscure abstruse passage of holy scriptures: and he complained of the absence of *Bathaneus* his disciple, who had he been present during those three dayes, should haue described touching the fore passed, or ages, many misteries vnknowne to other men.

3. A Monke named *Virgnous*, a man feruent in the loue of God, entred the Church one night al alone, and sat him downe to pray in one of the oratories. Within the space as it were of an houre S Columbe likewise entred the sayd holy house, together with him, and a golden light descending from heauen, was seen to replenish al the house: & as none can contemplate the meridian sunne with stedfast and vnda feled eyes, so could not *Virgnous* sustaine that heauenly splendour that blunted the quicknesse of his eyes, wherewith he was so astonished and terrifyed, that no strength remayned in him. The next morning, the Saint called on *Virgnous*, speaking these comfortable wordes to him: *O my little child, you haue pleased almighty God much yesternight by casting your eyes on the earth, for had you not done so, your eyes had been blinded with the lustre of that diuine light: beware you neuer bring this diuine visitation to the knowledge of men during my life.* Another brother named *Colgu*, comming that night by chance to te Church doore, saw the same glistering light, whom the saint admonished the next day, not to speake of it to any, al his life time.

4. Another tyme the saint charged one of his disciples nomed *Brochanus*,

*Beware my ſonne, you approach not this night to my cel, as you are wont.* Who notwithſtanding the ſaints forbidding, went to the doore, and looked in at the ked hole, thinking with himſelfe, as it fel out, that the ſaint had within ſome heauenly viſion; for at that time the ſaints little lodging was replenish with diuine light, which the diſobedient young man being not able to ſuſtaine, fled a way in haſte, The next day, the Saint called *Brochanus* aſide, and he reprehended him with great ſeuerity, ſpeaking to him in this manner: *My ſonne, you haue ſinned before God, this laſt night in thinking it poſſible to conceale your crafty prying, from the holy Ghoſt, did not I behould you comming & returning from the doore of our lodging: had not I then offered my prayers in your behalfe, you would either haue fallen downe dead before the doore, or els your eyes had falne out of your head: and know this, that in your owne country of Ireland, for liuing laſciuiouſly, you shal ſuſtaine shame and reproach al the dayes of your life, yet I haue obtayned from our Lord, that in regard your are our diſciple, that you shal doe bitter pennance before your death, and obtaine mercy.* Al which happened to him afterwardes, according to the Saints prophecy.

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*How Saint* Columbes *life was prolonged by the prayers of many Churches: How he foreſaw his death, and reuealed the tyme to* Diarmitius *his familiar tender.*

## CHAP. V.

THE glorious Abbot being in *Hay*, a marueilous ſweetneſſe and pleaſantneſſe appeared on his conuntenance, and caſting his eyes to heauen wardes, he was wholy replenished with ioy: but within a little ſpace, the ſweetnes of his face, was conuerted into heauines, and his ioy into ſorrow, which when two of his monks, named *Lugneus*, and *Pilu*, ſaw and perceaued, they obtained of him not without great intreaty, and a faithful promiſe of neuer reuealing it in his life tyme, the cauſe of that ſad, and ſtrange alteration, to whom he ſpoke in this manner: *Loe to his preſent day, there are runne out, thrice ten yeares of my peregrination in* Brittany: *in the meane tyme theſe many dayes I haue deuoutly begged of God, that he would be pleaſed in the end of this 30. yeares to finish my earthly pilgrimage, & to cal me to his heauenly manſion, and this was the cauſe of my ioy; for I ſaw the Angels ſent from the throne of glory, to meet my ſoule after its departure out of my body: and loe being now ſuddenly ſtaid, they ſtand on the rocke at further ſide of our ſea, & would come in haſt for my ſoule, but they are not permitted to approach neerer; for what our Lord hath graunted, he hath now ſuddenly altered, hearing the prayers of many churches for me: who haue obtained a thing againſt my wil, that foure yeares more may be added to the tearm of my mortal pilgrimage: this ſorrowful delay, is the cauſe of my preſent griefe, which foure yeares, when they shal come to an end, I shal without any precedent ſickneſſe of body, paſſe to the euerlaſting ioyes of Paradiſe.*

2. The tearme of the prementioned yeares, now drawing on, the true

Prophet, and very noble Abbot, being loaden with yeares, went forth in a waggon one day to visit the Brothers, that were at worke, to whome he sayd: *I conceaued an earnest desire to goe to our Sauiour (who granted it me, if my sense would) on Easter day, which we haue lately celebrated, but because I would not haue the ioy of that festiuity conuerted into hauinesse. I chose rather to diferre my departure out of this world a little longer.* With this the Monks fel into great heauinesse, whome their pious Father began to animate with very comfortable words, and sweet exhortations as much as he could. Then conuerting his face to the Orient, he blessed the Iland with al the inhabitants. From that time forwards, the Iland was neuer molested with the annoy of vipers: within a few dayes after, whilest the Masses were a celebrating, as the Saint eleuated vp his gracious countenance, it was suddenly died with a most delectable & liuely rednes; for at that houre, he saw the Angel of our Lord flitting vp and downe in the Oratory, and in regard the admirable respect of an Angel instilleth ioy into the harts of the elect, the Saint therfore here abounded with ioy: and when some that were presend enquired after cause of his ioy, he answered: *Loe an Angel of our Lord, sent to require a certaine depositum very deere to God, came into the Church, and after looking downe ouer vs, and blessing vs, departed.* None of them that were present, vnderstood what depositum was that the Angel came for. But our holy Patron called his owne soule which God committed to his charge by the name of depositum, which he rendred vp within six dayes after.

3. On the next Saturday, the holy Abbot, and his faithful tender *Diarmitius*, went out to blesse a Barne, where the Saint seeing two heaps of graine, sayd: *I congratulate much with my monks, for if I must needs depart; this yeare, they haue sufficient prouision. Diarmitius* hearing this sentence, became very heauy: you constristate vs so often this yeare, because you speake so often of your departure: to whom he sayd. *I wil acquaint you with a secret touching my death, so that you promise faithfully not to disclose it before I dye. Diarmitius* gaue him his faithful word an promise. Then the glorious Saint added: *This day in the sacred volumes, is called Sabboath, that is interpreted rest, and truly this day is a Sabbaoth to me, because it is the last of my laborious life, wherein after the paines of my trauailes, I sabbaoth, and this next ensuing midnight of the venerable Sunday, I shal be gathered to the holy Fathers; for now our Lord Iesus vouchsafeth to inuite me, to whom I shal depart at night, as himselfe hath reuealed to me.* After this he returned backe towards the Monastery; In the way he ascended a little mountaine ouerlooking the monastery, and standing on the top of the hil, and eleuating his hands, he blessed his Monastery, saying: *The Kings not only of Scotland with their subiects, but euen the Kings of forraine nations with their vassals, wil honour much this place, though it be now narrow and despiceable: and the Saints of other Churches, wil giue no smal veneration to it.*

*How S.* Columbe *approaching to the houre of his death, made a mystical diuision of the Psalme* Inquirentes Dominum : *Lastly of his death, burial, and some visions of his happy passage.*

## CHAP. VI.

AFTER he had bestowed his sacred benediction, he returned to his monastery, and sate him downe to write the Psalter, and comming to that verse of the 33. Psalme : *Inquirentes Dominum non minuentur omni bono. They that seeke after our Lord, shal not be diminished of any good.* Here must I pause in the end of this page. *Let Bathaneus* writte what followeth : The lost verse which the Saint wrote, benefitteth him very much, since he shal neuer be depriued of the interminable riches of heauen, and the subsequent verse : *Come children heare me, I wil teach you the feare of our Lord,* becommeth his successor *Bathaneus*, as being his successor, not only in the office of teaching, but also in the charge in writing. After the Saint had giuen a stoppe to his pen at the foresayd verse, he entred into the Church, to heare sun sayes euening masse, which being done, he came backe to his cel, & sate in his bed, where he had insteed of a bed, a bare stone and another stone in lieu of a bolster, sitting in that place he bequeathed to his ghostly children, these his last precepts in the hearing only of *Diarmitius* : I commend to you my children, these my last wordes: conserue true and vnfained charity & peace among you and if you obserue this, according to the example of the Saints, God the comforter of the good, wil help you: and I being with him wil intercede for you, and he wil afoarde you, both what you al want in this life, and likewise the ioyes which are prepared from them that keep his Commandements.

2. After finishing these sacred documents, the glorious Saint held his peace: at midnight when the bel rung to matines, he rose, and going sooner then any of the company to the Church, he fel downe on his knees before the Altar. *Diarmitius* following slowly after, saw al the church illustrated with Angelical splendour, which at his approach disappeared, entring in therfore into the Church, he called of to the Saint with a weeping voice, saying : *O father, where are you ?* And so groping vp and downe in the darke, he found him lying prostrate before the Altar. *Diarmitius* sate him downe by the Saint, and laid his head in his sacred lappe in the meane tyme the Monkes came, who seeing their holy Father ready to dye, began to lament : euen at the very instant of the separation of his soule, as we heard from some who were eye-witnesses, he looked about him with a viuacious and pleasant countenance, contemplating the holy Angels that came to fetch him. Then *Diarmitius* tooke vp his holy hand to blesse his monks : the Saint himselfe did what he could to moue his hand to giue them his blessing, with the motion thereof since he could not performe it with the voice of his mouth : after this his sacred benediction giuen in this kind, the Saint yeilded vp suddenly his happy soule. The Angelical sight left such a cheerefulnesse remayning in his countenance,

that it ſeemed rather the ſweet aſpect of one caſt in a pleaſant ſlumber, then the ghaſtly ſight of a dead corſe. Heere we wil relate ſome viſions, which certaine holy men had at that very houre of the Saints happy paſſage. In a certaine Irish monaſtery, there liued a very holy and venerable ſeruant of Chriſt, named *Lugadius*, who was both wiſe and iuſt: this holy monke not without great ſorrow, related to a deere companion of his, a man of no leſſe holy conuerſation, a certaine viſion he had: This laſt midnight *Saint Columbe*, the piller of many Churches, departed to the immortal ioyes of heauen, and I ſaw in ſpirit, al the Ile of *Hoy* where I neuer was in perſon, illuſtrated with celeſtial and angelical brightneſſe, & al the ſpaciouſnes of the ayre was to the skes, enlightned with the ſplendour of Angels. Angels were ſent deſcended to conduct his holy ſoule to euerlaſting reſt. I heard likewiſe moſt ſweet hymnes and harmonious canticles, that reſounded melodiouſly at the ſame tyme: this angelical manifeſtation *Virgnous* learnt from the mouth of the foreſayd holy old man.

3. Another ancient and religious ſeruant of Chriſts, and a holy monke named *Ferreolus*, related to me *Adamnanus*, with no ſmal proteſtation and aſſeueration of the truth thereof, this enſuing viſion. That night of *S. Columbes* happy paſſage out of this life, I, and others with me being fiſhing in the fiſhy riuer *Fende* we ſaw al the region of the ayre ſudenly illuſtrated: being much moued with the ſuddenneſſe of the miracle, we conuerted our eyes to the Eaſt, and loe there appeared as it were a great fiery piller, that aſcending to heauen wards, ſeemed to illuminate al the world, as a ſummers day, or meridian Sunne: and when that pillar had penetrated the heauens, then darkeneſſe enſued as after the Sun ſet, neither did the viſion appeare to vs alone, for many other fiſhers that were vp and downe about the riuer, beheld it: theſe viſions appearing at the very houre of our Patrons departur, make remonſtrance of the glory he enioyeth before God. Now let vs returne thether, from whence we haue digreſſed.

4. The matins office being ended his holy body was carryed back with ſwet ſymphony of pſalmes to his little lodging: his obſequies were ſolemnized with no leſſe honour then deuotion, for the ſpace of three dayes, and three nights; which time being ſpent in the diuine prayſes, the body of our glorious Patron, wrapped in cleane ſyndons, was interred in a decent tombe, with great veneration. Heere we thinke not amiſſe to tel what the Saint had prophecied touching the foreſayd three dayes of his exequies. On a tyme one of the Monkes after a ſimple manner, ſayd to the venerable Abbot: It is thought, that al the people of theſe prouinces wil ſayle hether to this Iland of *Hoy*, to celebrate your funerals. My ſonne, anſweared the Saint, it ſhal not be as you ſay, for the wulgar ſort, ſhal be able by any meanes to come to my obſequies, only my owne familiar monkes ſhal accomplish my funeral rights and duties. With prophetical prenunciation, the diuine Omnipotence, put in execution, for during the three dayes of his holy funerals, ſo boiſterous a wind blew, that it was not poſſible for any to goe to ſea: but immediatly after the Saints ſepulture, the wind ceaſed and the ſea became calme, ſuch then was the end of our glorious Patrons life, ſuch were the

happy beginning of his merits, who is admitted into the ſociety of the glorious Patriarkes, of the holy Apoſtles, of the ſacred Martyrs, and immaculate Virgins, by the fauour of our ſweet Sauiour Ieſus. Tho whome togeather with the Father, and the holy Ghoſt, be al praiſe, honour, vertue and glory, world without end, Amen.

*Finis vitæ Sancti Columbæ.*

NOs infra scripti legimus has Sanctorum nostrorum vitas, scilicet PATRICIJ, BRIGIDAE, & COLVMBAE á quodam ex nostris Patribus Anglicè redditas, in quibus nihil moribus aut fidei Catholicæ contrarium inuenimus, Louanij 29. Augusti, 1625.

*Fr. Thomas Strange Difinitor, & commissarius prouinciæ Hiberniæ, nec non Sacræ Theologiæ lector.*

*Fr. Robertus Chamberlinus Sacræ Theologiæ lector in Collegio, Sancti Antonii a Padua, Louanii.*

*Fr. Ioannes Barnewallus S. Theologiæ lector in Collegio Sancti Antonii de Padua, Louanii.*

*Licentia Reuerendissimi Domini, Domini PAVLI BOVDOT, Episcopi Audomarensis.*

NOs PAVLVS BOVDOT Dei, & Apostolicæ sedis gratia Episcopus Audomarensis, has vitas Sanctorum PATRICIJ, BRICIDAE, & COLVMBAE, á quodam Patre Franciscano Collegij Sancti Antonij a Padua Louanij in linguam Anglicanam versas, typis mandari ac diuulgari permittimus: cum ex Patrum Lectorum prætati Collegij fide digno testimonio habeamus, nihil in ijs aut fidei orthodoxæ, aut probis moribus aduersari. Actum Audomaropoli in Palatio nostro episcopali 10. Octobris 1625.

*Licentia Reuerendiſsimi Patris noſtri Fratris Ioſephe Bergaine, ſuper Prouinical Belgicas Commiſſarii Generalis, & totius Ordinis Seraphici diffinitoris Generalis.*

VISA cenſurâ & approbatione Venerandi admodum Patris Viceprouincialis Hiberniæ, & Patrum Lectorum ſacræ Theologiæ noſtri Collegij S. Antonij A Padua permittimus, vt Typis mandentur hæ vitæ SS. PATRICII, BRIGIDAE, ET COLVMBAE, obſeruatis ijs quæ ſtatuta generalia noſtri ordinis circa excuſſionem librorum obſeruari præcipiunt. Datum in noſtro conuentu Dunkercano, 16. Auguſti, 1625.

*Fr. Ioſephus Bergaigue, Commiſſarius & Diffinitor generalis.*